

THE
SIDDHANTA DEEPIKA

OR
THE LIGHT OF TRUTH

A MONTHLY JOURNAL
DEVOTED TO
RELIGION, PHILOSOPHY, LITERATURE
AND SCIENCE

**THE
LIGHT OF TRUTH
OR
SIDDHANTA DEEPIKA.**

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TRANSLATIONS.

THE VEDĀNTA-SŪTRAS WITH ŚRĪKANTHA BHĀṢHYA.

(Continued from page 235).

Adhikarana-4

And because (of the Pranava being mentioned as the object of contemplation) throughout, it is but right to say that Pranava is the object of contemplation. III III. 9

In the Chhandogya it is said "Let a man contemplate the syllable 'Om' the Udgitha."* Now, a doubt arises as to whether the contemplation here enjoined refers to Udgitha and Pranava as two distinct objects of contemplation comprehended for facility's sake in one act of contemplation, or it refers to one of them only.

(*Pārvapakṣa*):—It is true that Pranava and Udgitha are grammatically in the same case, put in apposition to each other and thus referring to one and the same thing; and this is possible when one of them is

the substantive and the other an attributive qualifying it. Still, there is nothing to shew either that the Pranava is the substantive qualified by the Udgitha, or that the Udgitha is the substantive qualified by the Pranava. The contemplation therefore relates to them as two distinct things comprehended in one act of contemplation.

(*Siddhānta*):—As against the foregoing we hold as follows: the contemplation does not relate to the Pranava and the Udgitha as two distinct things comprehended in one single act of contemplation. In the first prapāthaka of the Chhandogya, the upakrama or the opening words of the section are, "let a man contemplate the syllable 'Om' the Udgitha; for, with 'Om'* people begin to sing the Udgitha."† As in the opening words, so, even in the sequel the Pranava is pointed to as the object of worship here intended: "Such indeed is the full account of this very syllable."‡ Thus the Pranava is here the substantive qualified by Udgitha,‡ and it is therefore right to hold that the

* This shews that 'Om' is the thing to be contemplated upon.

† Op. Cit. 1-1-10.

‡ This is to say that Pranava which occurs in the Udgitha song should be contemplated here.

* Op. Cit. 1-1-1.

Īpāsana refers to Pranava alone. Accordingly, Pranava alone is the object of contemplation here enjoined.

Adhikarana-5.

Owing to identity in all respects, these (should be understood) elsewhere. (III. iii. 10).

"He who knows the oldest and the best becomes himself the oldest and the best. Prāna (breath) indeed is the oldest and the best:"* in these words do the Chhandogas and the Vājins, when enjoining the contemplation of Prāna, speak of Prāna as the oldest and so on, as also the Kaushītakins. By all the three, the seniority of Prāna has been explained in one way, namely, on the ground that the stay of speech and all other sense-organs as well as their functions depend entirely on Prāna. That Prāna partakes of the richness of the sense-organ of speech and so on is declared in the Chhândogya and Brihadâraṇyaka in the following words:

"Then the tongue said to him: 'If I am the richest, thou art the richest.' The eye said to him: 'If I am the firm rest, thou art the firm rest.' The ear said to him: 'If I am success, thou art success.' The mind said to him: 'If I am the home, thou art the home.'"†

Now, a doubt arises as to whether the Kaushītakins should or should not include in their contemplation attributes such as richness and so on which are not taught in their Upanishad.

(Pūrvapakṣa):—Those attributes should not be included, inasmuch as such attributes alone as are spoken of in the Kaushītaki-Upanishad are emphatically prescribed for contemplation, in the words "He who contemplates *thus*," etc.‡

(Siddhānta):—As against the foregoing we hold as follows: Though not mentioned in their Upanishad, richness and other attributes should be included by the Kaushītakins in their contemplation of Prāna; for, by the word 'thus' even those attributes which are not mentioned in their Upanishad are referred to as well as those mentioned therein; and Prāna,—of which all these attributes are predicated—being one and the same, all its attributes are naturally present in the mind. Just as Devadatta who was once seen to teach the Vedas in the city of Madhurā is recognised as a teacher of the Vedas when after-

wards seen in the city of Māhishmatī though here he does not actually teach the Vedas, so also, Prāna, described in the Chhândogya and other Upanishads as rich and so on, comes up again elsewhere to the mind as possessed of the same attributes though not there described as possessed of those attributes. Therefore, as they are referred to by the word 'thus', richness and other attributes should be included by the Kaushītakins in their contemplation of Prāna.

Adhikarana-6.

Bliss and other (attributes should be gathered together, owing to the identity) of the main thing. (III. iii. 11).

"Owing to identity": these words should be understood here. In treating of the contemplation of the Supreme, bliss and other attributes are spoken of in connection with Brahman,—'the main thing,' the chief object of contemplation,—in the following passages:

"Real, consciousness, infinite is Brahman."*

"Bliss is Brahman."†

"Right, real, the supreme Brahman, is Purusha, dark and brown."‡

"Brahman whose body is ākāśa, whose nature is true, whose delight is life, whose manas is bliss, who is replete with peace, who is immortal."§

A doubt arises as to whether it is necessary or not necessary to think of all of them in all contemplations of the Supreme.

(Pūrvapakṣa):—It is not necessary to gather them all together in all cases; for, Brahman is one, and if many different attributes are predicated of Him, He becomes many, different attributes making different substantives.—Or thus: It is not necessary to gather all attributes together because the contemplation of the Supreme as taught in one Upanishad is perfect in itself on embracing the attributes mentioned therein.

(Siddhānta):—As against the foregoing we hold as follows: Brahman, the object of contemplation, and of whom these attributes are predicated, is one and the same, and therefore bliss and other attributes should be gathered together in thought in all contemplations of the Supreme, wherever taught. Black, white, red: broken-horned and full-horned: it is only such sets of opposite attributes as these that make the

* Chhā. up. 5-1-1. and Bri. up. 8-1-1.

† Chhā. up. 5-1-13.

‡ Op. Cit. 4-20.

* Taitt. Up. 2-1.

† Ibid. 3-6.

‡ Mahānā. 12.

§ Tai. Up. 1-8.

substantive different, but not such sets of attributes as 'black, sweet-smelling, big lily.' Therefore the several attributes of Brahman being not opposed to one another, they do not make Him different. Accordingly, owing to the identity of Brahman, of whom these attributes are predicated in all the several Upanishads, bliss and other attributes occurring here and there should all be brought together.

Adhikarana-7.

Is room for such (attributes) as joy-headedness; for, increase and decrease result from differentiation. (III. III. 13).

"Joy, verily, is His head";* in such passages as these, joy-headedness and the like are spoken of as the attributes of Brahman. A doubt arises as to whether even these should be included in the contemplation of the Supreme, like bliss and other attributes.

(Purvapaksha):—What objection is there to including these also, along with the attributes such as "of unailing will?"

(Siddhanta):—We reply as follows: Joy-headedness and the like should not be gathered together in the contemplation of the Supreme; for, they cannot be regarded as attributes of Brahman, in the same way as we can regard the attribute, "of unailing will." To class them among the attributes of Brahman is to regard Him as composed of parts; and this will subject Him to increase and decrease. If joy-headedness and the like be the inherent attributes of Brahman, He will be differentiated. These attributes cannot therefore be taken into account in connection with the contemplation of the Supreme.

There is no such objection in the case of omniscience and the like attributes, inasmuch as they are inherent in the very nature of Brahman. So, the Sâtrakâra says:

But the others (should be gathered together in thought), because of the similarity in the nature of things. (III. III. 13).

The others,—namely, omniscience, ever-contentedness and so on—are inherent in the very nature of Brahman. As such, they are all similar (to bliss and the like) in their nature and should therefore be brought together; whereas joy-headedness and the like are not inherent in the nature of Brahman and cannot therefore be included in the contemplation of the Supreme.

Adhikarana-8.

(The annamaya and others need not be contemplated) because of the absence of use in the devout contemplation. (III. III. 14).

Now, a doubt arises as to whether it is absolutely necessary or not necessary to contemplate the annamaya (physical) and other A'tmans also, in the same way that we should contemplate the A'nandamaya or Blissful A'tman above referred to.

(Purvapaksha):—Their contemplation is absolutely necessary, because it is impossible to contemplate the Innermost A'nandamaya or Blissful A'tman as the Innermost Being dwelling in the annamaya and other A'tmans, without contemplating at the same time the annamaya and other A'tmans themselves.

(Siddhanta):—As against the foregoing we hold as follows: The contemplation of the annamaya and the like is not quite necessary, because it is of no use. The purpose of their exposition is only to shew clearly the nature of Brahman, the Blissful (A'nandamaya). Accordingly it is necessary to reflect upon the annamaya and the like only till Brahman is reached. Their contemplation is therefore not absolutely necessary.

And because of the word Atman. (III. III. 15).

"Having united with the annamaya-A'tman,"* etc. In this and the subsequent passages the word 'A'tman' is used along with each; and this shews that 'annamaya' and other words denote the intelligences functioning in the physical body and so on. Since all intelligences other than Brahman are excluded as unworthy of contemplation by the seekers of liberation, they should not form objects of contemplation at the time of Meditation (of the Supreme). Accordingly the Atharvasiras says, "Siva the Beneficent alone should be meditated upon, abandoning all the rest." This passage declares that none other than S'iva should be meditated upon by the seekers of liberation. Therefore it is not necessary to contemplate the annamaya and others.

A'tman is referred to, as in the other case, (as shown) by the sequel. (III. III. 16).

Here, the passage, "Yet another inner A'tman is the blissful,"† refers to the A'tman, the Supreme Soul (A'tman), not to the pratyagâtman or the individual soul, just as the word 'Atman' refers to the Supreme Soul in the passage "From A'tman is the ether born."‡

* Tel. Up. 2-8.

† Ibid. 2-5.

‡ Ibid. 2-1.

This is proved by the sequel, "Having united with the Blissful Soul (A'tman)."^{*} Therefore the contemplation of the Blissful Soul is the paramount one, being the contemplation of Brahman Himself.

If it be urged that because of the constant presence (of A'tman, the annamaya, etc., also should be contemplated), we reply that we still hold to our view because of the special stress.

(III. iii. 17).

(Objection):—Since the word 'Atman' is used even along with annamaya and so on, there is nothing wrong in contemplating them also as the Paramâtman, as the Supreme Soul.

(Answer):—No; for, from the words "yet another inner A'tman is the Blissful," we understand that the Blissful,—the Paramâtman, S'iva,—is distinct from the annamaya and so on; and the passage "S'iva, the Beneficent, alone should be meditated upon, abandoning all else,"[†] emphatically declares that S'iva alone should be contemplated, all others being abandoned. By the word 'S'iva' here is denoted the Supreme Brahman as devoid of all taints, as the repository of all beneficent qualities. Indeed, mukti, the attainment of equality with Brahman, accrues from a continuous contemplation of Him who is Divers-eyed (Virûpâksha) and Dark-brown (Kishnapingala.) So that, since.....fruit corresponds to worship, the contemplation of beings other than S'iva, and who are therefore not beneficent, cannot lead to the state of S'iva. Therefore, the Blissful S'iva alone should be meditated upon.

Adhikarana 9.

The new one (is intended) here, because that alone is said to be the act enjoined. (III. iii. 18).

"He who knows the first and the best":[‡] the section beginning with these words teaches later on,—in answer to the Prâna's question "what shall he dress for me?"—that water is the dress for the Prâna and then proceeds to say: "therefore the S'rotriyas who know this, rinse the mouth with water when they are going to eat, and rinse the mouth with water after they have eaten, thinking thereby they make the breath dressed (with water)."—What is the thing enjoined here?—Is it the rinsing of the mouth with water as well as the contemplation of Prâna (breath) as dressed with water? Or is it only the latter?

(Pûrvapaksha):—Both are enjoined here, as there is nothing to shew that the one or the other alone is meant.

(Siddhânta):—Since the rinsing of the mouth with water is a thing already known to us through current practice based on Smṛiti, it is only the meditation of Prâna as dressed with water that is enjoined here, since it is the thing which we have not as yet known and which we learn here for the first time. What is not known to us otherwise has alone to be learnt from the S'ruti. Where the new thing is not expressly enjoined and the S'ruti takes the form of anuvâda, a restatement of what is already known, we should understand an injunction with reference to it. Therefore, we should understand that the meditation of Prâna as dressed with water is alone enjoined here, as a thing not known to us before.

Adhikarana 10.

(The Vidyâ is one and the same) as (some of the attributes mentioned in both) are identical, as also because of the absence of any distinction (in others.) (III. iii. 19.)

In the Agnirahasya and the Brihadâraṇyaka the S'ândilya-Vidyâ is taught. In the one it is taught as follows:

"Let a man contemplate A'tman, formed of thought, embodied in life, luminous in form, of unfailing will, and of the nature of ether (âkâśa)."^{*}

In the other it is taught as follows:

"That Person (Purusha) formed of thought, being light indeed, is within the heart, like a grain of rice or barley; He is independent, the ruler of all, the lord of all,—He rules all this, whatsoever exists."[†]

A doubt arises as to whether two different Vidyâs are taught in the two places, or one and the same Vidyâ is taught in both.

(Pûrvapaksha):—In the one place the Purusha, the object of contemplation, is great, being 'of the nature of ether (âkâśa)'; whereas in the other He is small 'like a grain of rice or barley.' In the one, again, He is said to be 'of unfailing will,' whereas in the other He is said to be 'independent' and so on. Thus the attributes being different, the Vidyâs taught in the two places are different.

^{*} Ibid. 3-10.

[†] Arhavya's ikhâ-ṇp.

[‡] Ibid. Up. 6.1.1-14.

^{*} Mādhyandinas'âkhâ.

[†] Bri. Up. 5-6.

(*Siddhanta*):—As against the foregoing we hold as follows: In both alike, the *Paraśa* is described as *manomāya* (formed of thought) and so on; and so far the attributes described in both are identical. As to His being described to be of the nature of ether (*ākāśa*), it may be explained as intended to shew that He is pure like *ākāśa*, or to praise Him by way of shewing how glorious He is. The attribute of independence and the like cannot be in any way distinguished from the attribute expressed in the words, "of unfailing will," and are therefore identical. Hence the identity of *Vidyā*.

Adhikarana 11.

Is also elsewhere, because of (His) relation (to both alike). (III. III. 20.)

In the *Bṛihadāraṇyaka*, in the section beginning with the words "That Person who is in the orb, there and He who is in the right eye here,"* the *Śruti* declares that the true Brahman embodied in the *Vyāhṛiti*—the utterances (such as *Bhūh*, *Bhuvah*, *Savah*),—should be contemplated as dwelling in the solar orb and in the eye; then the *Śruti* assigns, in the words "His secret name is *Ahaḥ*" a secret name to him as dwelling in the cosmos as a whole, and assigns in the words "His secret name is *Aham*" another secret name to Him as dwelling in the individual organism.

A doubt arises as to whether both the names should or should not be thought of in each case.

(*Pūrvapakṣa*):—The object of worship being the same in both, namely Brahman, one and the same *vidyā* is taught in both. Therefore, in each case both the names should be thought of.

(*Siddhanta*):—The *Sūtrakāra* says as follows:

Or, not so, because there is a distinction (III. III. 21.)

Here there is no identity in the *Vidyā*, because the object of worship is in each case different, as related to such different seats as the sun and the eye. Therefore each name is appropriate in its own place.

Adhikarana 12.

And (the *śruti*) reveals (identity) (III. III. 22.)

The *Mandala-Vidyā* or the contemplation of the orb is taught in the *Chhândogya* and the *Bṛihadāraṇyaka*. Is the *Vidyā* identical or different?

(*Pūrvapakṣa*):—The *Chhândogya* teaches as follows:—

"Now, that golden Person who is seen within the sun, with golden beard and golden hair, golden altogether to the very tips of His nails,"* and so on.

In the other, having—in the words "He that golden Person who dwells in the sun within,"—spoken of the golden Person dwelling in that person who dwells within the orb which is made up of the three *vedas*, the *śruti* concludes as follows:—

"All is Rudra..... Homage to the Golden-armed, to the Golden Lord, to the Lord of *Ambikā*, to the Lord of *Umā*, homage to Him again and again."†

Thus the *Taittiriya* speaks of the Person as golden-armed, and the Lord of *Umā*. Now, since in the one He is described as golden in all parts of the body and in the other as golden only in the arms, there is a difference in the form. Again, in the one He is described as the All, while in the other He is described as the Lord of all worlds, and thus there is a difference in the attributes. Hence no identity in the *vidyā*.

(*Siddhanta*):—The *Vidyā* is not different. Identity of His place as dwelling 'within the sun'‡ points to identity in the *vidyā*. As the *Taittiriya-upanishad*§ speaks of the Person as golden in the opening words of the section, the description in the sequel that He is golden-armed is only a *synecdoche*, and therefore even in the concluding passage the *śruti* means that He is golden in all parts of the body. We have shewn that Though He is the Lord of the world, it is right that He is one with the world, because of His having entered into it. Therefore as one and the same entity is referred to in both the places, such attributes as being the Lord of *Umā* and so on should all be included in the contemplation in each case.

* Op. Cit. 1-6-6.

† *Mahānā*. 13...18.

‡ *Chhā.* 1-6-6.

§ *Mahā* 13.

A MAHA'DEVA S'A'STRY, B.A.

(To be continued.)

SIVAJĀNA SIDDHIYĀR

OF

ARUL NANDI SIVA A'CHA'RYA

SUTRA II—ADVAITA LAKSHANA.

Adhikarana—5.

(Continued from page 238).

Rareness of becoming a Saiva.

12. Very rare is it that one should be so fortunate as to enter with meekness the saiva creed unaffected by the pride of riches on the one side and escaping the littleness of poverty on the other. Those who can worship the crescent-crested Being, with the high Sivajāna, have attained His Grace.

NOTE.—Riches are of various kinds as rank, youth, learning, wealth and power. To be born poor is indeed miserable. It is desirable therefore that one should be rich in a moderate degree so that he may not go abegging; but, he must not, however, be proud of it. Such meekness cannot be obtained but by devotion to the Lord. Thus meekness and devotion are almost synonymous. Sivajāna—knowledge of Siva. Have attained expresses certainty. "

The use of human birth.

13. Was it not the purpose, when the souls were endowed with human birth, that they should, with their mind, speech and body, serve Hara who is anointed with the fivefold products of the cow. The celestials themselves descend on the earth and worship Hara. Dumb men, alas! who roam hither and thither, in the fleshly frame, understand not anything (of this higher life).

NOTE.—By 'dumb men' are meant the beast-like men whose aspirations go no farther than the satisfaction of the physical cravings.

The transitoriness of the human body.

14. Perishable in the womb, perishable as soon as it is born, perishable after a little growth, perishable as an infant, perishable as a youth, perishable as a grey-haired old man, anyway, Death dogs the footsteps of the flesh. Therefore, look to your freedom (from bondage) while yet you are strong.

NOTE.—Body in all its aspects is evanescent as mist in the air. Where is room then for a man's being proud of his strength or youth, power or beauty?

The transitoriness of worldly experiences.

15. When one sense experiences, other senses are away. The experiences of a single sense are not exhausted at once. In a certain state, all experiences vanish. The annoying life-experiences are either instantly vanishing as illusions or vanishing sometime after as dreams. If (this truth is) understood, (freedom) is attained.

NOTE.—'Sense-experience' signifies experience induced by external objects. As the experiences are so multifarious and varying, they cannot all be grasped at once by the intellect that resides in the body. The peculiar state referred to is sleep or swoon. 'Life-experiences' also include the objects that form the stage of experience.

Men of prosperity with pride are corpses.

16. With spices smeared and with garlands adorned, wearing cloths of gold and followed by attendants, men of prosperity, speechless and devoid of understanding, lounging proudly in the palanquin borne by carriers, on either side fans swinging, amidst the harmonious music of the instruments and the wild sound of the clarion, are but corpses.

NOTE.—With all the embellishments that riches can afford, what better profit can men derive than corpses if they do not open their eyes of Understanding.

Worldly poverty versus Divine riches.

17. Behind men who lead the life of a corpse, you move about like walking corpses, straining your body, soul and understanding together for nourishing your body which appears and vanishes in a moment. Knowing thus, you do not even once worship Hara. (If you do so) He will see that beings higher than you fall prostrate at your feet.

NOTE.—To support this body is not a great thing. For the matter of that, the creator Himself will take care of your body if you fail to feed it. Therefore worship Him always, aiming at liberation from ignorance and bondage. When higher beings themselves tender their homage to you, no mention need be made of beings of your kind.

S. ANAVARATAVINAYAKAM PUJARI.

(To be continued.)

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LIGHT OF TRUTH
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Siddhanta Deepika.

MADRAS, JUNE 1900.

THE SAGE OF THE SIDDHANTA.

Amidst the multiplicity of affairs that engage man's attention in the world, the inquiry into the nature of happiness and the means of its attainment has ever occupied a prominent place. Happiness of whatever kind in whatever degree he welcomes, while misery he most unmercifully shuns. But, in the nature of things it so happens that happiness and misery exist side by side, subjecting Jiva to their various influences during the whole cycle of births and deaths. Strangely enough, man's realisation of happiness comparatively fails when we take into account the suffering that misery brings in its train. Because, in man's heart, the waves of desire rise one after another so constantly that he finds it very hard to meet with tranquillity by the fall of any single wave. The same individual who pants and pines for the attainment of a kingdom feels yet dissatisfied even after his desire is fulfilled. Because, another desire equally strong has taken possession of his mind compelling his attention and energy to meet these fresh necessities. And in whatever walks of life man is thrown, there is he subject to these inconstant moods of happiness and misery. Now he is happy, now miserable. The course of things goes on almost eternally. No permanent happiness ever dawns in the horizon, and reason oftentimes helps people from not indulging in vain hopes of witnessing it in the near future. But, is permanent happiness possible at all to attain in this birth or must it be sought for only in a future life?

Before discussing the possibility or otherwise of the attainment of permanent happiness in this birth, it is necessary to get clear ideas of what happiness is and what is meant by its permanence. It seems to me that happiness and misery can be expressed in other words as satisfaction and want. This explanation

would lead one to think that happiness and misery are subjective in their character. And so they are. If it were not the case, one man's food could not be another man's poison. The object over which a man goes in raptures fails to please another, nay, sometimes causes excruciating pain. Well, how could there be reconciled, I ask, but by the fore-mentioned explanation of happiness and misery. Thus happiness is satisfaction and misery want. Mind it is that suffers or enjoys. Happiness and misery but point to different phases of mental attitude. When we call a man happy, we mean nothing more than that he is satisfied, and when we call him miserable we mean similarly that he feels a want. Want is desire, and desire is a quality of the mind. As long as there is mind, there must be desire, and as long as there is desire there should be misery. But since the presence of desire also implies its satisfaction, we get happiness mingled with misery, both of these of a transitory kind. It should again be noted here, that although satisfaction and want are subjective in their character, in the sense that they are to be found only in the varying phases of mental attitude, they are objective as well in the sense that they are dependent for their existence more or less on the external objects. It is the mind really that enjoys or suffers, but the external world is the stage of its experience. The external world itself cannot be said on that account to cause happiness and misery; because, as the mind wills so does an object afford happiness or misery. The rising sannyāsi may aspire for a monk's bowl or a fakir's coat, but the same things do not delight a man of the world. Power again which is the goal of every enterprising worldling is treated with contempt by the earnest student who has learned to walk in the path of righteousness and wisdom. If the objects had happiness in themselves, they should afford happiness to all irrespective of their station and mental development. Again, the Sannyāsi that was an aspirant till now, regards the bowl and the coat of little weight since he has attained wisdom, and the worldly aspirant having realised his wishes has created new desires, and is struggling against himself and the world to attain them full of hope. Here we get another proof for our statement from the fact that the same objects do not continue to afford satisfaction even to the same person at all times. Thus it is evident that happiness and misery are purely subjective and they can be harmonised by harmonising the mind.

Permanent happiness, then, should be permanent satisfaction, i.e., a state of mind in which no want can be felt. Some are inclined to think that this state could never be attained, that there never will come a time when want is absent. When we, by affording it satisfaction, bid good bye to a certain want, we make room for another which claims satisfaction in its turn. Wants are so to some extent, we admit. But they are material wants that behave in this manner; and with spiritual wants, another principle far different from this applies. When the mind is turned away from the outer world and directed to the inner sanctuaries of the soul, want there is none. Neither mind nor any object of desire can be said to exist in that state of beatitude where the soul only shines immaculate in the glory of the rising sun. Where mind is not, there want cannot be. Mind itself is nothing but an outcome of ignorance, tossed to and fro by the objects of the world. When ignorance is removed and the soul awakened to its true nature, the mind is dead, and neither satisfaction nor want there is. Happiness and Misery do no longer take hold of the soul alternately and subject it to their blighting influence. The state from which satisfaction and want are absent is the state of eternal blessedness, otherwise known as Mukti which is promised to every individual in every religion, although religions may differ in their grasp of this truth and individuals only partially attain to it until they have undergone the requisite practice under the guidance of a proper master. A man who has attained this condition remains no longer a man that he was, but is transformed into Siva and is called in his many appearance a sage. And this sagehood it is, that forms the practical side of all philosophy and religion, and especially so of the Saiva Siddhanta.

The statement may seem paradoxical at first sight that a sage is the most useful being in this world, the person who, having retired from the worldly bustle and given himself up to the contemplation of the Supreme, has dissolved his self in the Universal Self. Nevertheless, it is the truest of the truisms that have ever been uttered. The sage who has attained oneness with God the Supreme does not exist separately from Him who has effaced his little self. The thoughts that he thinks are His. His very actions are God's. Whatever that is good, virtuous and pure are in the sage, for he is God. The opposites of these do not exist in reality, and therefore he that is real sees them not. Unselfishness is the most noticeable fea-

ture in his character. He is ever ready to help the afflicted, be they afflicted in mind or in body. His whole life is devoted to universal good. Very ordinary men love their bodies, fondly imagining flesh and bone constitute their precious selves. Men a little elevated love their relations, and still greater men extend their affection to the country which gave them birth. But a sage knows that he is a citizen of the world, and he realises this—to others an ideal—in every minute of his life.

Mistaken notions of many kinds are afloat in the world regarding the attributes that distinguish a sage from other men. People generally believe that a sage does not mix with the world unreservedly but estranges himself from the company of all human beings and is always silent and inactive. Sometimes with closed eyes and erect body a man sits for hours together, and the people take him for a sage of superior merits. The more a man evinces dislike towards others and the more he has trained himself to put on these pretensions, the more is the likelihood for him to be styled a real sage. Woe unto the man who first implanted this seed of evil in the minds of the innocent mortals! How many real sages, in this way, are left unrecognised and what amount of good do the people lose thereby? The erroneous conception of sagehood that is the cause of all this, is to be accounted for by the tendency in men to attach themselves more to ceremonials and outward appearances than to the spirit underneath, to mistake the means for the end. They have learned to respect bold proclamation in preference to silent workers, to confuse the processes of Yoga and Samādhi which are but one of the several ways of attaining sagehood with sagehood itself. A sage, in their opinion, should be a nonentity, entirely unconnected with the world not inwardly but outwardly. With all deference to those sages who have chosen to lead a secluded life free from the haunts of noisy triflers or who have even among men taken to the higher silence, I venture to think that the test is doubtful, often misleading. Outward appearances are not always a fair criterion of judgment. Men do not perceive that mind is what makes a sage, and one can be in the world but at the same time may not be of it. Household life and hermitage affect the body. They affect not the mind. When mind has realised the truth, nothing more is to be attained. Masters of all ages and all lands are unanimous in giving their verdict in favour of this view which is the only sane one that can be taken with the materials at our command.

But men will not so easily disabuse themselves of their false fancies, and on they ground they always find disappointment and sham at the end. Their senses do not retain their character permanently. When they have got the name they no longer attempt to keep up their assumed conditions, and the world becomes divided in its opinion.

If the world, to begin with, takes shelter in right ideas of sagehood and the means of its attainment, much trouble would be saved, and much evil averted. To think that a sage becomes so, only when he abandons the world outwardly is a grand error. On the other hand, the abandonment of it outwardly is not at all a necessity when true renunciation is secured. And what is true renunciation? The world before us presents a panorama of objects attractive and repulsive, full of good and evil. The objects themselves are not so, but in relation to the mind that comes in contact with them. Renunciation is attained when one regards them as objects merely and not having in them any characteristic that pleases or displeases him. When objects no longer create in man any feeling either pleasurable or painful, when nothing delights nor frightens him that individual has attained renunciation true. Well, how could such renunciation be attained? Men in their ignorance, see several objects in the world which, whenever they strike the mind, produce agitation in it and puts it out of all order. Everywhere they see differentiation and distinction. The more they are ignorant, the greater is their proneness to subtle differentiation. But with the growth of wisdom, their passion for differentiation dissolves, and it continues to dissolve until it is thoroughly obliterated when mature wisdom has been attained.

And what is this wisdom which effaces the differentiating tendency in the human soul? Wisdom again has been variously construed, and the popular ideas are far away from the truth. Wisdom has almost been made a synonym to knowledge, knowledge of all kinds so much so that it has been divided into many kinds as worldly wisdom, divine wisdom and so on as there are different kinds of knowledge, scientific, historic, literary, philosophical and so on. But wisdom is the just vision of the Truth. What is the Truth to be understood here? Though *jivas* owing to the influence of *malas* (bondage) dream that the Universe with all its manifold appearances as well as their own selves exist separately from the Lord Siva, they are

as a matter of fact pervaded throughout by the Lord, and as such, they are the Lord Himself. When one realises this truth, could there be any object that might displease him either in this gross world or in the worlds that exist in the imagination. He understands the only Truth even though It presents itself before him variously disguised. Could he then be enslaved by Moha or Rāgha, Dvesha or Bhaya? No. Seeing the Lord Siva everywhere and at all times, he has a direct perception of the Essence, and is, therefore, not carried away by the false shows and appearances. For the same reason, the other effects of ignorance, i.e., Rāgha, Dvesha and Bhaya also leave him untouched and unstained. Eternal peace and eternal joy are his who has attained this wisdom. This state may be better explained with the help of an illustration. Let us suppose a friend of ours disguising himself as a fair-haired young lady attempts to sweep our wisdom by seducing us. Will any one of us possibly yield to his false seduction? His real nature we unmistakably know, and wisdom is constantly warning us, from forgetting it. In the same manner, will we hate him if he comes as an ugly rascal or fear him if he comes as a tiger? No. When the Lord Siva, in His all-pervading nature is thus understood and realised by any individual, then is he not moved by Rāgha or Dvesha, Moha or Bhaya. Such is the truth to be realised by the man who aims at the attainment of wisdom.

But it should not be misunderstood here that a sage who has this just vision is not conscious of the differences among things that have gained acceptance with the world, cannot in short distinguish a wall from space, an elephant from an ant. Anger, jealousy, enmity and lust are dead in him, but he himself is alive as all goodness, as an embodiment of all virtuous qualities. When he is appealed to for help by the ignorant people who are sunk in misery, he extends his ready helping hand, and to the poor in spirit who aspire for true wisdom he offers encouraging words and effective means of attaining it.

Then again, Rāgha and Dvesha are wrongly attributed to sages when they are actually freed from them. This misconception is productive of much evil. When a sage demands food for his hungry stomach, water for his thirsty lips, or cloth for his nakedness, people begin to look down upon him with an eye of contempt and scorn. They imagine that he has a great desire for them. Here, it is not

only sagehood that is misunderstood, but the very significance of Rāgha, i.e., desire. But, wherein does lie the distinctive feature of desire? Whenever the mind or the senses come in contact with an object, a thought arises in the heart and vibrates so rapidly that one cannot resist the temptation of striving at whatever hazard to get grasp of the object. If it so chances that disappointment and failure attend him on every side, he slips down into the ocean of sorrow to be redeemed from it, only when Time—the Great Destroyer—sweeps away the object from his memory. The seed of this thought is what we call desire. A sage, then, can be said to be under the influence of desire, only if the denial of a morsel of bread, a cup of water, or a piece of cloth gives him distress. In like manner, if a sage does not swallow fire when he is thirsty, does not eat coal when he is hungry, people unscrupulously and with readiness attribute to him Dvesha, i.e., hatred. But what is Dvesha? Dvesha consists in taking delight in or even earnestly loving for the destruction of the object that he hates, whenever and wherever it is apprehended by the mind or the senses. In that sense, if the sage had Dvesha for fire, he should wish for its extinction whenever it is perceived by his senses. The truth, however, is that a sage perfectly knows the means appropriate to the ends and consequently applies the same to get the desired end with more propriety than the worldly men.

It will not be out of place here to say a word or two with regard to the pre-eminent characteristic that Siddhanta attributes to a sage, to wit, self-effacement also known as the loss of individuality. To the exposition of this subject, Kannudaiya Vallal has devoted an entire treatise of his, Olivilodukkam by name. When the soul is qualified to attain final absorption into the Supreme by being freed from the malas and ascending beyond the Tatvas, it finds itself immersed in the Siva A'nauda. There, self-effacement is complete, and nothing but peace and happiness exists. This condition can be attained by wisdom as heretofore described. It may also be induced by having recourse to the path of love or Bhakti-Mārga. True love doubtless needs true knowledge; still, for emotional minds, this path is the easier to adopt than the pure Jñāna-mārga. Two sages Nārada and Sāndilya have written Bhakti-Sūtras to be of help to the struggling souls, and there they warmly advocate this mārga even at the expense of the Karma and Jñāna mārgas. It has also been the path that is prescribed

in the Siddhanta Sāstras and followed by the Tamilian nation. Whosoever understands that the eternal changableness of this world, the combating passions that constantly demand satisfaction, the disappointment that beset the pursuit after the will-o'-the-wisp-like desires, all tend to prove the inquiring mind the utter shallowness of the method of directing its energies towards the impermanent and trifling things, surrenders himself unconditionally at the feet of the Lord where he enjoys bliss that passeth all knowledge. No longer is he able to discern himself, from love or the object loved. In short, he realises the teaching of the sage Tirumūlar. "The unwise say that Love and Siva are two. Nobody knows that Love itself is Siva. When they perceive that Love itself is Siva, they abide in Love as Siva Himself."

Of the three paths to union with God, Jñāna and Bhakti, we have known. And Karma (actions without attachment) is the remaining path that is accessible to all classes of people, in spite of their varying degrees of development. Aspirants, however, should anticipate help only from Karma and Bhakti mārgas. It should also be indicated here that unless sage-masters are approached, no satisfactory progress can be made in any path. They are, however, to be seen even amidst the busy world. The laity, taking no heed of their own welfare here or hereafter, mind them not. Still, it is impossible for them to escape the moral and spiritual influence of these sages who work for their weal just as the fragrance of a secret flower, penetrating the nostrils cannot long remain unfelt. It is therefore a blessing for men to have such sages in their midst be they conscious of their true greatness or not. May all the living souls know the true Jñānis, and being blessed by them enjoy eternal peace and happiness. Om Sānti Sānti Sānti.

S. A. P.

THE PROBLEM OF EVIL.—No. II.

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8. Is not Death an Evil? Let us consider this question as bearing upon the General Problem of Evil.

Death in the imagination of the laity is a dreadful evil—the consummation as it were—the bitter climax as it were—of all evil. But may it not be the end of all evil, or the good fruit of all the struggle of life endured? Consider Death as one of the events in the necessary order of Nature. That at the end of a life, Death re-

presents the result of it. We have analogy in nature; for example a tree leaving innumerable seeds and dying away. On the basis of (1) immortality, (2) of a benevolent Author of nature, and (3) of the mirage of earthly existence, death should be welcome. Ours is a conditioned existence subjected to a series of changes, one of which is Death, and why should a dead-stop at the event. Death be posited as against farther progress? If it (death) comes, good; and as long as it does not come, good. Things appear according as the mind is educated and trained. Bhagavad-gita teaches hope this side as well as the other side of Death. Whatever happens need not concern us, on the basis, as already said, of immortality and that there is God who is the greatest Care-taker, and that we do surrender ourselves unconditionally into his hands. The Stanza referring to this teaching runs thus:—

“*కాతం భవతి పరమైశ్వరం తస్మాత్కాత్యంతమిదం*”
(Trans). “If killed, thou wilt paradise, win
If alive, thou wilt an earthly king reign.”

9. Evil then is evil in the microscopic view of passing events, but teleologically, as in the wonderful possibilities of eternity, it may appear quite different. The following charming passage occurs in an article entitled “Amiel’s journal by Blanche Leppington.”

One thing alone is necessary, the position of God. “All the senses, all the forces of soul and spirit, all external means are but so many vistas opening on the Divine, so many ways of glorifying and enjoying God.....Be reconciled with thyself, live in the presence and communion of God; and leave it to the irresistible forces to direct thy course. If death leaves thee time, it is well. If he snatches thee away, it is well. If he kill thee by halves, it is well still. The career of success is closed only to open to thee the career of heroism, of resignation, of moral greatness. Every life has its grandeur; and as it is impossible for thee to separate thyself from God, it is best for thee consciously to choose thy home in Him.”

10. Another aspect of evil in the relations of happiness and misery, or joy and affliction let us consider. According to Vishnu Purāṇa:—

“*విషయైశ్వర్యం దుష్టైః, సుఖైః సైగ్రహం ప్రాప్నోతి*”

This means that the greatest evil that can befall one is the forgetfulness of the Ubiquitous God-head, and the greatest prosperity (good) is that which keeps our hearts ever in memory of Him. Because, “we live and move and have our being in Him.” If one realize ever in his little wavering heart this beatific truth, and that truth never

leave him in the distractions of sense-life, he is the sage, to whom there is no evil. “Our gery babes see God in every clod,” like Prahlāda. The history of Christian martyrs, and of all sages and saints over the face of earth furnishes ample testimony to this. “*తత్సంక్షేపవిదూరః శాశ్వతమృతః*” says Sri Alavandār alias Yāmunā Chārya, i.e., happiness is to be with Him, and misery to be without Him.

11. Let us now take another view of evil. The able metaphysician, the Rev. Dr. Kay, a staunch Christian has this to say on the explanation furnished by Aryans on “evil”:—

“The doctrine of the metempsychosis is, in fact, the Hindu theory on the great question of the “origin of evil.” The theory may be thus stated: Evil exists, and it is not to be supposed that evil befalls any one undeservedly. When, therefore, for example, a new-born child, who has had no opportunity of acting either rightly or wrongly, is found suffering evil, it is inferred that the evil is the fruit of evil deeds done in a former state of existence. If you ask how the person became disposed to do evil in that former state of existence, the answer is ready—it was the consequence of evil deeds done in a state of existence still anterior, and so on. You have only now to apply the Newtonian principle—that what is true at every assignable point short of the limit, must be true at the limit—and then there is no assignable point in the existence of evil in past time at which point its existence cannot be accounted for by the hypothesis of antecedent evil-doing; it follows (argues the Hindu) that the existence of evil is accounted for on this hypothesis; and farther, they contend, it is accountable on no other.

“If one will take the pains thoroughly to grasp the conception, and to view the matter, as a German would say, from the same *Stand punkt* as the Hindu, who, holding the past eternity of soul, denies that the *regressus in infinitum* here involves any absurdity, he will probably acknowledge that the doctrine of the metempsychosis, however false, is not to be treated as a fiction of the poets, when we are arguing with a Hindu. We try to make the Hindu give up the tenet—and we do well:—but we shall also do well to bear in mind that we are calling upon him to give up, without an equivalent, what he has been accustomed to regard as a complete solution of the greatest mystery in the universe—short of the primal mystery of “Being” itself. The Hindu’s explanation we regard as a delusion, and we must tell him so (?)—but we must beware how we allow it to appear as if we were provided with a substitute. The “origin of evil” has not been revealed. The requirement that we shall maintain an entire reliance on the goodness of God, in the absence of such revelation, is one of the trials—rather it furnishes the substance of

*Note.—(1) “.....” As the embodied soul, (2) In this corporeal frame moves swiftly on through boyhood, youth, and age. (3) So will it pass through other forms hereafter: he not grieved thereat.” (Dean Milman’s Translation of Gita.)

all the trials—of our faith. This we have to teach—but we have no equivalent solution of the mystery to offer. On this point the words of Whately should be treasured by every Missionary among the Hindus. We quote from the Preface (p. 12) of his 'Essays on some of the peculiarities of the Christian religion.'

"The origin of evil, again, not a few are apt to speak of, as explained and accounted for, at least in great part, by the Scripture-accounts of 'sin entering the world and death by sin'; whereas the Scriptures leave us, with respect to the difficulty in question, *just where they find us*, and are manifestly not designed to remove it. He who professes to account for the existence of evil, by merely tracing it up to the first evil recorded as occurring, would have no reason to deride the absurdity of an atheist, who should profess to account for the origin of the human race, without having recourse to a Creator, by tracing them up to the first pair."

12. The doctrine of metempsychosis was well understood by the Greeks and the Egyptians; and it is certainly an irrefragable argument, considering that if (1) time had no beginning, (2) if substance had no beginning, and (3) if intelligence had no beginning, why conceive of a *reductio ad absurdum*, viz: an origin for anything in the eternal order and dispensation of the universe, conceding for an instant that in that order,—or chaos for that matter,—there is absolutely, such a thing as "evil"—a conception finding place in the very insignificant compass of a human brain! Except on the basis of the *regressus in infinitum*, the enormously wide differences between (1) riches and poverty, (2) might and right, (3) health and sickness, (4) prosperity and adversity, (5) worldings and saint, and (6) Life and death, are inexplicable—

13. Here is a paradox:—Which is right? the croaks of a frog (in the throes of death) held firmly between the jaws of a snake; or the snake in all its innocence of nature appeasing its craving for food? Two men saw this event, one said, "మంచమంచమహానా" = "Give up the frog, O snake"; the other said "న-మంచమహానా" = "Do not give it up, O King-snake." Both reason and feeling stand aghast in the attempt to reconcile the cross purposes of nature as in any manner proving or indicating a just or benevolent end? But if the hypothesis of several births, and kinds of births—as implying a progressive development into finer and finer being, a consequent necessarily requiring the cessation, by means of death, the antecedent cause or being—be once admitted,—(there are strong arguments for such admission) much of the shock to our reason and feeling gets modified. Besides, the reason that tells us of the pain of the frog is a reason of our own nature, in the same manner that worms delighting in filth is to our

human feeling a most repulsive abomination. Our understanding is thus wonderfully microscopic when compared to Omniscience. In the balance of John S. Mill's forensic language, this is most ennobling, nay religiously expressed: "Human existence is girt round with mystery; the narrow region of our experience is a small island in the midst of a boundless sea, which at once awes our feelings and stimulates our imagination by its vastness and its obscurity. To add to the mystery, the domain of our earthly existence is not only an island in infinite space, but also in infinite time. The past and the future are alike shrouded from us: we neither know the origin of anything which is, nor its final destination." Much less therefore can one know an "origin" for evil. A "survey of our ignorance," "a small bright oasis of knowledge, surrounded on all sides by a vast unexplored region of impenetrable mystery," was what Lord Salisbury said in his inaugural address of 1894 to the British Association." The Hindu theory of metempsychosis as allowing an infinite latitude for re-adjustments and re-groupings of things is thus a necessary beacon-light to the ship of speculation: else it must remain tossed hither and thither over the boundless waters of ignorance and theorizing.

ALKONDAVILLI G.

(To be continued.)

A SHORT SKETCH

TAMIL LITERATURE.

CHAPTER I.

THE ADVENT OF AGASTHYA TO TAMILAKAM.

It is impossible to predicate of any cultivated language the time of its origin. Thus it is profitless work to discuss when the Tamil language arose. All that we are certain about the antiquity of the Tamil tongue, is that long before the advent of the *yogic* sage Agasthya, who is still considered to be living, from the north to the Tamilakam, our language should have attained a very high degree of polish and culture to have forced the sage to compose a grammar; further many epics and other poetical compositions should have been written before that time, from which the sage drew out rules of composition, which were embodied in his grammatical treatise styled Agattiyam (அகத்தியம்).

The early history of any nation as well as the history of its literature is surely wrapt in obscurity

More so in the case of the Tamil literature as it has to deal with personages who were yojic sages over-riding the ordinary rules of nature. The fame of Agasthiya is over-shrouded in mythology and some have the blind boldness to deny the existence of any such human being. His name is connected with all ancient legends. From Skāndam we learn that he was present about the time of Siva's wedding in the snow-capped mountain, and that he was in existence before the birth of the Tamil God of War, Muragar, who is known as Subramanya or Kumāraswami, by the Aryas. Vālmiki who is considered the Homer of India speaks of him in his far-famed Rāmāyana. Rāma in his long exile pays the Tamil sage a visit when the latter confers upon him his benedictions and presents some choice arrows of divine power to give him victory in his war with the giants. To find the historical Agasthiya from these myths and legends is indeed an irremediable difficulty. But to throw out the whole truth and deny the very existence of such a Tamil sage, would be unmerciful and even impudent on the part of the historian.

Nacchinārkkiniyar, one of the ablest of commentators on Tamil classics gives some account of the advent of Agasthiya into the Tamil land; and it is in purport as follows:—

The sages of the north seeing that the world slanted on their side owing to their great weight, requested Agasthiya to go to the south to produce equilibrium. The sage accordingly started and took on his way the Cāvery from the Ganges, Tiranatāmākni (Tolgappiyar) from Jamatagni Rishi, and accepted, as bride, Lopāmudra, from her brother Pulastiya. He then went to Dwāraka and brought with him eighteen kings, a good lot of Vellālas and Aravalars. Coming to the south he devastated the jungles and converted them into towns and cities, and settled at the Mount Pothigai driving away all the giants who were the pests of the land.

However great an authority Nacchinārkkiniyar may be in the interpretation of the hidden thoughts of the Tamil classics he seems to have very little of historical acumen. He bids farewell to reason in many places and lays forward his idiosyncracies as axiomatic truths; such unreasonable conjectures are seen mostly in his commentaries on Poroladhikāram. Historical perspicuity is a sad want in all the Tamil commentators. We can, therefore, hardly attach any importance to their historical accounts.

The truth seems to be as follows:—

In times of yore, Sanskrit was the prevalent Vernacular in Northern India and Tamil was the language of Southern India; both the languages were cultured tongues and people of the North were praising their own language at the cost of the Tamil tongue. Agasthiya a sage among them, who seems to have had some good knowledge of the Tamil tongue in addition to his Sanskrit lore, wished to put down their pride and proceeded to the south for a more careful study of the language, just as some Europeans of the stamp of Rev. Father Beschi and Rev. Dr. G. U. Pope, who charmed by the real worth of the Tamil language have devoted their time and energy to the cause of Tamil Literature. He took on his way a son of Jamatakni Rishi by the name of Tiranatāmākni (Tolgappiyar) for his disciple and took in marriage the virgin Lopāmudra from the hands of Pulastiya her brother. Southern India was then ruled by Tamil sovereigns who were known as the Cheras, the Cholas and the Māras. The court of the Māra above the rest was busily engaged in the investigation of the Tamil language and Agasthiya who won the admiration of the Māra was profited much, his immense wisdom enabling him to understand the philological importance of the language. Thus versed in the language, in which many classics were already composed, the sage felt the necessity of writing a grammatical treatise to deal with all the charms of the Tamil language. It is he that coined the whole of the grammatical nomenclature. He divided Tamil into three great departments,—

- I. Iyattamil (இயத்தமிழ்), lit. 'the natural Tamil' used in poems and epics.
- II. Isattamil (இசைத்தமிழ்), lit. 'the musical Tamil' which is peculiarly adapted to produce musical charm to the hearers.
- III. Natakattamil (நாடகத்தமிழ்) lit. 'the dramatic Tamil' which is specially adapted for dancing accompanied with music.

His grammar is known as அகத்தியம். It seems he composed a smaller grammar by the name of சித்த அகத்தியம் in contradistinction to the former which on account of its unmanageable bulk was known as பெரிய அகத்தியம். We cannot, however, find these works or any portions of them excepting such as are occasionally met with as quoted authorities in some of the old commentaries. It seems quite certain that this great grammar was a very cumbersome work with-

out plan, containing a thousand rules; this was a highly empirical work containing philological points of importance with no systematic arrangement. The later grammar from the pen of his disciple, Tolgappiyar was a more systematic treatise.

Various other works mostly on medicine are attributed to the sage which, however, are written in such a low and even ungrammatical style that no one would consider them as genuine productions from the hands of Agasthiya.

Agasthiya had a lot of disciples in various subjects; *தேவையர்* was the most important among his disciples of medicine and *தொல்காப்பியர்* the best of his students in literature.

CHAPTER II.

THE TWELVE DISCIPLES OF AGASTHIYA.

The Sage Agasthiya who was the dictator to the Tamils in Literature, Medicine and Arts had twelve students in literature; these were,—

1. Tolgappiyar *தொல்காப்பியர்*
2. Athangottāsān *அதங்கோட்டாசான்*
3. Thurāṅgingan *தூரங்கிணன்*
4. Shenpūṭchey *செம்பூட்டுசேய்*
5. Vaiyappikan *வையப்பிகன்*
6. Vāyppiyān *வாய்ப்பியன்*
7. Panambāran *பனம்பாரன்*
8. Kalāramban *கலாரம்பன்*
9. Avinayan *அவிநையன்*
10. Kāṅkaipāḍiniyan *காங்கைப்பாடினியன்*
11. Nattattan *நத்தத்தன்*
12. Vāmanan *வாமனன்*.

About Tolgappiyar, who outwitted his teacher, we may say more hereafter. Athangottāsān was a thick friend of Tolgappiyar and some account will be given of him in connection with Tolgappiyam. So also of Panambāran. Kāṅkaipāḍiniyan was famous for his treatise on Tamil prosody as evident from the commentaries of Kārihai. Shenpūṭchey, as evident from the commentaries on *Iraiyānār Ahapporul Sutra* 36, seems to have written on Ahapporul (the explanation of this term will come a little later) where there is a chapter on *கந்தியல்*.

All these twelve disciples collectively wrote a treatise known as *பன்னிரு பட்டம்* on *புறப்பொருள்* (Public Matter) each one furnishing a chapter. The work does not seem to be in existence; a later author has written a treatise on Public Matter adopting this noient work for his authority.

CHAPTER III.

THE FIRST TAMIL ACADEMY

From about 9890 B. C. to 5450 B. C.

Before the deluge referred to before, there was a vast extent of dominions south of the modern Cape Comorin and there was also a great river of note by the name *பகிறுனி* which irrigated these dominions. These dominions belonged to the Pāndiyas who were then known as Mārār. The metropolis of these now extinct dominions was Madura, a submerged city spoken of as Southern Madura in contrast with the present city of Madura. A long line of kings ruled over these dominions which then covered a large portion of the Indian Ocean along with the fertile islands of Java, Sumatra, Borneo, Celebes and other islands of the Indian Archipelago, where the vernacular spoken at present resembles rather remotely the Tamil language.

It is believed that the first Tamil academy was conducted at this Southern Madura during the reigns of 81 Pāndiyas, and Agasthiya was the President of this academy at least in its beginning. Some of these Pāndiyas were of equal rank with the Professors of the Academy. The famous work of authority of this period was Agattiyam.

Only remnants of this work are found scattered in some commentaries. Works composed during this period prior to the composition of *தொல்காப்பியம்* were,

Māpurānam *மாபுராணம்*

Isainnukkam *இசைநுக்கம்*

Bhūtapurānam *பூதபுராணம்*

The subjects dealt with in these treatises were Letters, Words, Matter, Prosody, Usage, Government, Ministry, Priestly Function, Astrology, Furtive Marriages, the Art of Dancing and such like.

Tolgappiyam seems to have been composed about the close of this academy and before the occurrence of the flood which devastated the lands south of Comorin which was then a river.

Several works were composed during the sessions of this academy and all of them were lost long before the sessions of the third academy came to a close. The works composed during this period were

1. Innumerable *பரிபாடல்* a species of composition of an adulatory nature in praise of gods and natural objects such as rivers.

2. *முதுநாளை*

3. முதுகுரு
4. சாஸ்திரியர்

செய்தியும் and முதுகுரு also seem to have been composed during this period.

Tolgāppiyar, Kāṅkṣipādiniyar and others elaborately dealt with இயற்கைத் தமிழ்; the authors of முதுகுரு and முதுகுரு dealt with இயற்கைத் தமிழ்; and the authors of செய்தியும் and முதுகுரு spent their energy in writing upon the grammar of எழுத்துத் தமிழ். Excepting Tolgāppiyar, all the rest were lost many many centuries ago.

CHAPTER IV.

TOLGĀPPIYAR.

Tolgāppiyar (தொல்காப்பியர்) which is the oldest Tamil composition extant was also the first systematic treatise on Tamil grammar. In our opinion it is at least 8000 years old being an auto-diluvian work. It is said to note that while we have a very antique grammar on Tamil, we have not got a single work in the nature of an epic or any other poem of interest composed prior to this. The deluge which submerged a very extensive and fertile region south of Cape Comorin also proved a great curse to the Tamil language by bringing the extinction of all the most precious literary works of the first academy. It is certainly the great popularity of Tolgāppiyar that served it in good stead; as it was a guidance to authors the book was read throughout the whole of the Tamil land. Thus copies of this precious book were found everywhere in the Tamil land north of Cape Comorin also. Its popularity rescued this precious treatise from oblivion during the deluge, and subsequently from the dark depths of time.

Tolgāppiyar was a native of the town named தொல்காப்பியம் in the district of Madura; he saw the necessity of composing a Tamil grammar on இயற்கைத் தமிழ் 'the natural Tamil', that is, Tamil as used in poems, epics and other literary works. This naturally stirred the indignation of his preceptor Agasthiya, who feared that his own work would sink into disrepute. It should be remembered that Tolgāppiyar did not begin the work with any view to outwit the fame of Agasthiya. Agasthiya's work was ocean-like, treating of the three kinds of Tamil இயற்கை, இயற்கை and எழுத்து each book forming a very bulky volume. Further, as already observed, the Tamil sage did not care to make his work systematic in its treatment. It was indeed a widely cumbersome work of an empirical nature without plan. The interests of the

Tamil public proved a higher stimulus to Tolgāppiyar, than deference to his preceptor.

The work was completed but there was another great difficulty which every work of merit had to pass through in those days before it could see the light of day. Any work of importance, as is more or less usual with Tamil works of merit even now-a-days, had to undergo the process of அங்கேற்றம், literally, 'being lifted up into the assembly of wits'. That is, a work should withstand the critical scrutiny of the literati assembled for the occasion, before it can come out recognised as a work of merit. If it fails to come successful through the 'literary ordeal' it is doomed to immediate oblivion. Among works that came out successful baffling the opponents, the Sacred Kural is the most remarkable. Every student of Tamil Literature is well aware of the immense trouble to which Kambar, the Leviathan of Tamil Literature, was subjected before he could gain the much coveted recognition for his work from the hands of the wits of his time. Agasthiya tried to stifle the work from coming out and so persuaded his other disciples, among whom Athangottāsān was the most renowned, not to sit in judgment over the work during the recital. Athangottāsān who was a colleague and friend as well to Tolgāppiyar was in a dilemma. He wanted to displease neither his master nor his friend. Tolgāppiyar made frequent requests of அங்கேற்றம் to give a hearing to his work. அங்கேற்றம் got after all emboldened to hear the treatise, the recital of which began at the court of the king கிளத்தருந்ருவித் பரந்தரன் and wished to appease the wrath of his master by putting some knotty questions against the work. The work, to begin with, it is said, contained only 600 sūtras; the ready answers which Tolgāppiyar gave in the form of sūtras 'to the queries of objection' swelled the book into a big volume by adding a thousand new sūtras to the original.

Panambāranār, another colleague of Tolgāppiyar, gave his 'attestation' சிறப்புப்பாவிதம் after the recital; it is from this prologue that we learn that the work was recited at the court of கிளத்தருந்ருவித் பரந்தரன், Athangottāsān being made the president critic. As it appears from this preface to தொல்காப்பியம் that Tolgāppiyar was well versed in the Sanskrit Grammar Aindram, we infer that Pāṇiniyam was not then in existence. Certainly Tolgāppiyar is much anterior to Pāṇini, the renowned Sanskrit Grammarian. Nacchinārkkiniyar seems also to consider that Tolgāppiyar preceded Vyāsa by many centuries.

Nacchinārkiniyar gives another reason for the wrath of Agasthiyar upon Tolgāppiyar. When Agasthiya came to Mount Pothigai from the north, he did not bring with him his newly wedded wife, Lopāmudra. He ordered Tolgāppiyar to guide her home with due deference. So when Lopāmudra and Tolgāppiyar were marching to the home of Agasthiya, a sudden flood came in the river Vaigai, which threatened to carry away the young lady. Tolgāppiyar held out a bamboo stick to rescue her from being swept away. She got ashore safely. On reaching home, Agasthiya, it is said, cursed Tolgāppiyar from entering heaven. Tolgāppiyar, who was not to blame, with deference to his master, cursed his அகத்தியம் from coming into prominence.

Tolgāppiyam, which is the name of the grammar in memory of the author, contains three books each of which comprising nine chapters. The author, who was well versed in the Sanscrit grammar Aindram, had much of a philologist's head and so did no violence to the genius of the Tamil grammar excepting perhaps in one or two places. The grammatical nomenclature was fortunately laid down already by his master Agasthiyar.

The first book எழுத்ததிரை is the grammar of Letters or Orthography. The author gives the forms of several letters and lays down rules to be observed in writing elongated vowels called அளபெடை, which have a longer duration for pronunciation than the long vowels. Thus the Tamil language was decidedly reduced to writing before the time of தொல்காப்பியர். The modern characters are not however the characters used in those days. The indigenous Tamil characters were known as வட்டெழுத்து (Vatteluttu = Round Hand). The present Tamil letter-forms are the result of the fusion of the வட்டெழுத்து with the later Grantha characters. The pulli (dot) marks out the consonant from a vowel.

Some of the sūtras convey much philological and philosophical truths; 'மெய்யினியக்கம் அகரமொடு சிவனும்' (the consonants owe their activity to the vowel அ) deserves to be carefully noted.

The Second Book சொல்லதிகாரம் is the Grammar of Words or Etymology. In the opinion of some learned scholars and more especially of a certain grammarian of the eighteenth century, the Tamil Etymology is considered the best part of the Tamil Grammar; no doubt the author has exhibited his grammatical acumen in a very high degree. All the

etymological intricacies are unlocked and the grammar of words is at once a masterly and exhaustive treatise. Of the nine chapters, the most important seem to be the first and the last, namely, சொல்லியக்கம் (the chapter on the examination of words) and எச்சவியல் (the chapter of remarks). It is worthy to note that Tolgāppiyar expresses the difficulty and not the impossibility of furnishing the root-meanings of words. His sūtram is,

மொழிப்பொருட் காரணம் விழிப்பத்தோன்று. (Why a certain word signifies a certain idea is not palpably easy).

The Third Book பொருளதிகாரம் is the Grammar of Matter. This is a special feature of Tamil unknown in any other language. To Tamil scholars this is the greatest bugbear, though it, nevertheless, happens to be the most interesting portion of the Tamil Grammar. To strangers who wish to study the Tamil Language, this chapter seems unique. The difficulty in properly mastering this portion of grammar was felt at all times, for even as long ago as 100 A. D., i.e., about the declining years of the third Tamil academy, the academical professors themselves were not well versed in this department.

Porul (matter) falls under two divisions, Ahapporul (internal or subjective) and Purapporul (objective). In short Ahapporul or conjugal love relates to domestic affairs and Purapporul relates to state affairs. These two departments cover, in one way, the whole sphere of human knowledge.

Ahapporul again consists of True or Natural Love between parties drawn to each other by mutual affection, and Unnatural Love. Unnatural Love is either one-sided கைக்கிளை, or formed between parties who differ in marriageable capacity பெருந்திணை. True or Natural Love is considered under five aspects. These are Intercourse புணர்தல், Separation பிரிதல், Patience இருத்தல், Wailing இரங்கல், and Sulking ஊடல். The earth is divided into five regions to fit with the five departments of Love. These are குறிஞ்சி 'the Mountain Region', the fit place for the commencement of Intercourse; பாலை 'the Desert Region', where Separation takes place; மூங்கி 'the Jungle Region', where the separated wife remains with Patience; நெய்தல் 'the Oceanic Region', where the separated wife gives vent to her Wailing; and மருதம் 'the Region of Fields and Vegetable Gardens', where the wife exhibits Sulking on the return of her beloved husband.

Again, True Love has two other phases, each phase covering the five departments of Love; these are *செய்* 'Furtive Love' and 'Wedded Love' *செய்*. *செய்* 'Furtive Love' answers to what is known as 'Courtship' among Europeans, the only difference being that 'Courtship' may perhaps end in rejection which may be mutual or one-sided, whereas 'Furtive Love' is real love between the champion and the dame unknown to the world at large. The discovery may bring about the wedding, or if frustrated bring about the voluntary death of both the parties as their Love was chaste and dignified. In the treatment of Love, natural objects, namely, both the animal and vegetable kingdoms take a prominent place serving as a charming back-ground for portraying conjugal Bliss. Love as treated by the Tamil Language begets real amour instead of licentiousness; the real sweets of conjugal happiness find in no language a better place than in Tamil. It should also be particularly remembered that there is an undercurrent of divine philosophy in Love chalking out the path to salvation.

Parapporal or Public Matter treats of War and other state-affairs wherein the man, in separation from his wife, is engaged. According to Tolgappiyar, Public Matter divides itself into seven departments, two of them forming counterparts to *செய்* and *பெருந்தேவர்* and the five rest to the five departments of True Love. These are,

1. *கெட்டு* 'Cattle Lifting' the counterpart of *செய்*;
2. *வஞ்சு* 'Invasion' the counterpart of *முத்து*;
3. *அழிவு* 'Siege' the counterpart of *முத்து*;
4. *தம்ப* 'War' the counterpart of *செய்*;
5. *வெல்* 'Victory' the counterpart of *பெருந்தேவர்*;
6. *செய்* 'Sober counsel on the instability of worldly splendour' the counterpart of *பெருந்தேவர்*;
7. *பாடல்* 'Encomium' the counterpart of *செய்*.

Cattle-lifting is the beginning of warfare; then comes the invasion and then, the siege. Open war breaks out afterwards which gives victory to one of the parties; sober counsel is given to the victor about the transitoriness of worldly enjoyments when he turns dizzy with the new-won victories; it is also given to the defeated chieftain to suppress his grievance and direct his thoughts about the life to come. Victory brings on the trumpeting of one's glory from his subjects.

For a full and rational understanding of *பெருந்தேவர்*, the reader should devote his nights and days to the study, under a profound Tamil scholar.

Tolgappiyar has also treated of two other subjects in his *Poruladhikaram* namely, prosody and rhetoric. To the antiquarian of Tamil literature, Tolgappiyar's *Poruladhikaram* will afford much food by throwing light upon various subjects as caste, biology, forms of marriages in vogue with the Aryas and such like. Tolgappiyar in his chapter on *செய்* brings a reconciliation between the Aryan forms of love and wedding and the Tamil forms of marriage. It seems hardly possible to fix, nay, to imagine, a time when the Tamil language was free from Aryan relationship. Considering that the subject of *Porul* has already taken a lot of our space, we leave *Porul* to proceed with the history of the second academy.

CHAPTER V.

THE SECOND TAMIL ACADEMY.

From 5450 B. C. to B. C. 1750.

The Second Academy continued its sessions for a period of 8760 years during the reigns of 59 Pāndiyas, the first of whom was known as Vendōreheliyan (lit. the Pāndiya with a white ear) and the last was Mudattirumārān who seems to have been a lame man. There were 59 academical seats and so there were at any point of time 59 professors engaged in the investigation of Tamil literature. This second academy was convened at Kapādapuram an extinct city far south of the modern Cape Comorin. Five of the Pāndiyas were profound scholars and as such took an equal seat with the professors.

Works of authority for this period were,

1. *அத்திபம்*.
2. *தெய்வப்பெயர்*.
3. *மேயுரை*.
4. *இசைநுழை*.
5. *புதுரை*.

மேயுரை and *புதுரை* from their names seem to be epic poems while the rest were all grammars. *இசைநுழை* was composed by *செய்வாரி* one of the disciples of Agasthiyar for the guidance of *செய்வாரி* the son of a Pāndiya who wasted a treatise on music.

The works of this period which are lost were, *செய்*, *குருகு*, *செய்வாரி*, and *செய்வாரி*.

It seems that it was during this period that the flood referred to already occurred; so says Nakkīrar the President of the third Academy during its last

years. Further, Ilangovaligal the royal ascetic and author of the thriving epic *Silappadhikāram* supports the occurrence of the flood; all the ancient commentators namely Ilampūranar, Perāsiyār, Nacchinārkkiniyār, assert the invasion of the ocean on Pāndiya's kingdom. Further the local *purāṇam* of Madurai often refers to the warfare of the Pāndiya with Varuna the god of the ocean. This seems to express the frequent inroads of the ocean upon the shores of the Pāndiyān kingdom. No one can reasonably be a sceptic as regards the flood in the face of such an overwhelming evidence. Let us proceed to the history of the third academy which is at least 'darkness visible' on account of some solid materials which we fortunately possess regarding its history.

S. A. TIRUMALAIAKOLUNDU PILLAI, B.A.

PATTINAPPA'LAJ.

ONE OF THE TEN IDYLS IN TAMIL.

The ninth of the ten Idyls in Tamil, Pattinappālai, is an amatory song in 301 lines, in praise of Cholan Karikālan by Kadiyālūr Uruttiran-Kannanār (author also of பெரும்பாணாற்றுப்படை of this series). It is stated in (கலிங்கத்துப்பாணி) Kalingattupparani that Karikālan gave a present of 1,600,000 golds to this bard for the composition of this poem.

“தருவு செத்தமிழ்ப் பரிசில் காணர்பொன்
பத்தெர டாறுதூ ருயி சம்பெறப்
பண்டு பட்டினம் பாலை கொண்டதும்.”

Mr. Kanakasabhai Pillai—the great Dravidian scholar—who is ever busy in sifting Tamil history from the lumber room of ancient classics and defaced stone inscriptions gives conclusive evidence, in his November (1899) contribution to the Madras Review, to show that Karikālan first lived in the century of the christian era (55 to 95 A. D.).

In this song the author does not directly praise the sovereign but has a strange contrivance to extol him.

A hero is on call to a distant land on an important public duty. He cannot bear separation from his wife. His mind drags him forward towards his duty. Attachment to his consort draws him back therefrom. In this struggle between duty and love, he addresses his mind and says, O my dear mind! The forests I have to cross through are more terrible than Karikālan's

lance, and my wife's shoulders are softer than his sceptre. I will not follow you, leaving her all alone here, though I am to obtain in this adventure the great city (Kāvirippūmpattinam)—the capital of Karikālan.

This is the essence of the poem. The first 218 lines describe the wealth and splendour of the city and its suburbs; and the last 81 lines, the valour of the king. Only the intervening 2 lines form the contrivance of the poet to introduce the name and fame of his imperial patron.

The great Chola country is fertilised by the waters of the Kāvēri—the stream which never fails (which, therefore, by the bye, is called Jīvanadi), even though the season should fail, to the misery of the Skylark living on rain-drops, by the swerving away of the White Star (Venus) to the southern Solstice.

The blue lotus in the rice fields fades away on account of the heat of the adjoining ovens boiling the sweet juice extracted from the sugarcane.

The calves of buffaloes eat away the sheaves of paddy and repose themselves in the shades of trees.

There are gardens close by, growing cocoanuts plantains, arecanuts, turmeric, mangoes, ginger, &c.

In the front yards of rural houses is spread paddy to be dried up. The matrons who sit watching the paddy, scare away fowls, which frequently steal to peck off grains of paddy, with their gold and silver ornaments. These ornaments lie unheeded, preventing the free motion of 3 wheeled chariots, rolled on by children without horses.

On the borders of back-waters surrounding the gardens, are planted stakes to which are fastened boats, which have returned from distant lands, laden with paddy bartered for salt.

Parks and bowers flourish outside the ever-fresh gardens and groves.

The fine tanks surrounded by high embankments, resemble the star Makha in conjunction with the moon in a clear sky, and are studded over with odoriferous flowers of variegated colours. There are also lakes producing earthly and heavenly bliss.

The strong ramparts—the seat of the goddess of war—bear forms of tiger, being the ensign of the Chola kings, and contain doors formed by knitting together wooden planks.

Charity-houses, which yield to the owners wide fame in this life and happiness in the next, abound every-

where. The conjee water, strained out of boiled rice, and overflowing out of drains in all directions from those houses is made miry by the fighting balls. The many chariots rolling over, convert this mire into dust, which soils the white temples adorned with manifold workmanship of art. The temples thus soiled over resemble elephants which bedaub themselves with dirt all over.

Here you find a Buddhist monastery, there a Jain abbey. The Rishtis, with matted locks, perform all over the country, sacrifices pouring down butter and other accessories. The sweet smoke arising from the sacrificial pits choke the cuckoos. These beautiful birds go away, consequently, with their mates, to live among the stone-eating pigeons lodged in the awful temple of Káli (Durgá) guarded by ferocious demons.

In the maritime villages, the sons of the hardy and proud Kurumbas, all of one clan, recreate themselves. They scare away birds on the palmyra with their slings. They eat the toasted prawn, and the boiled flesh of the tortoise found in rice-fields. They adorn themselves with lilies and flowers of the adambacreeper. They assemble together under ambrageous trees, and lead cock-fighting and sheep-fighting. When there arises any difference among them in such sports, they box and bully each other.

There are streets inhabited by lower orders where-in are found pigs with their porklings, various kinds of fowl, and wells formed of earthen rings one placed upon another (അപ്പാലം).

The beach is then described. There are found abodes with small roofs whereon are placed fishing rods. In the front yard of every house, fishing nets are dried upon the sands, which appear to be darkness as it were amidst moon-light. Within every house is posted the blade of the swordfish consecrated to their powerful deity. On new and full moon days they do not go afishing. They adorn themselves with the flowers of *Quesadilla* and *Samap*, drink toddy, and dance before their deity. They then go for a bath to the mouth of the Kávéri, just where its waters mingle with the waves of the sea, and wash off their sin as well as their dirt. They chase after lobsters and swim on the spreading waves. They make dolls of earth. Then they revert to other pastimes. Thus they amuse themselves the whole day. During the nights they sleep on the sands of the Kávéri - cast on shore mingled with the odors of flowers.

Adjoining the fishermen's quarters is the well-guarded broad street containing the store-houses of merchants. In the front yards of these stores are heaped up bales and parcels, which have been imported and which have to be exported. These consignments are imprinted with marks of tiger by the customs-officers for the purpose of levying customs due to the state. These officers are as vigilant in their duty as the horses of the Sun. Rams and dogs go skipping about on the heaps of bales and parcels.

Then the bazaar street is referred to. Festivals in honor of Muruga and other gods of universal worship are frequently celebrated, when songstresses sing accompanied by violin and drums. Matrons and maidens of coral-like complexion, deer-like eyes, parrot-like words, and pea-cock-like grace, with nice ornaments and apparel on, crowd together near the windows on their palatial mansions to witness the festivals and worship the gods with their *kāṇḍal* (കണ്ടൽ) like hands folded.

Other streets in the wealthy quarters are then taken up. There are the abodes of the Moors, the Chinese, and others who have come down from distant lands and settled here amidst the natives. There are the abodes of the god-fearing and charitable Vellálas who tend cattle and perform sacrifices, who keep up the fame of the priestly class and who are equitable like the middle peg in a yoke. These millionaires neither take more nor give less in bartering goods.

They always conduct their sales stating expressly their net profit. Flags hoisted in front of houses in honor of Guardian-Saints, flags set up in front of halla inviting discussion on learned topics, flags indicating gay taverns, flags posted in places where paddy, betel and nut, sweets, etc, are sold, flags lifted up on the ships anchored in the harbour, these and others are so many, that the city is beautifully shaded and the Sun can find no way to let in his scorching rays.

In this emporium you find the produce of the Kávéri and the Ganges, victuals from Ceylon and Kadaram, corals from the eastern ocean, pearls from the southern ocean, sandal and scents from the western mountains, gems and gold from the Himalayas, and horses and pepper brought in by ships.

Karikalan is then introduced. Not being satisfied with the kingdom handed down to him as his birth-right, he invades the kingdoms of other sovereigns with his four-fold army, and lays waste these coun-

tries whose kings do not submit in readiness. The kings of the north and west fade away; the petty princes are at his mercy; the Vellāla kings are reduced; the shepherd kings are quelled. Even Pāndiyan is subjected. He wages war in such perfection that the world thinks that he will even pull out hills and fill up oceans; bring down heaven and imprison atmosphere. This lion-like king is the Lord of the great Chola country.

O my dear mind! I cannot think of taking with me my wife because the intervening forests are as dreadful as the lance raised by Karikālan against his enemies! Her shoulders are more tender than his sceptre and cannot bear my separation. Even if I should obtain the great (Pugar) city, I will not accompany you while my wife remains here alone. You may go if you want and be prosperous.

T. CHELVAKESAVARAYA MUDALIYAR, M.A.

EXTRACTS.

GOD THE SAVIOUR.

[FROM "THE INDIAN MIRROR."]

In these dark days of famine and pestilence, men in terror call upon the names Hari, God, Allah, Iswar, and many more. If all men sought to know Him they call upon, craved His forgiveness, and did the works that are really pleasant in His sight, all the troubles that vex all mankind will depart, and peace will be established on earth. If they call on the names, without knowing Him whose names they are, and work with the intention of pleasing Him, it is a matter for rejoicing, for even that is better than utter indifference.

It is meet, however, that all who profess any religion should cast aside all thoughts of glory and disgrace, of triumph and defeat, and vain selfishness of the individual and society, and with peace at heart and sobriety of understanding, come together in a spirit of amity, and with discrimination hold fast to the True Substance, who is the the Supreme Being, the God worshipped by all. Let all men find the God to be worshipped by all, truly know who and where He is. Is He formless and attributeless, or has He forms and attributes? Is He the truth or is He falsehood? Knowing Him truly, let them seek refuge in Him, and do the works really pleasant in His sight. If God is worshipped, without knowledge as to who He is, and works are done in His name, without knowledge of what pleases Him, then the manifold evils that sadden the heart of man and darken his days, will not take their flight, and peace will not come to abide among men. Of this, doubt there is none. *yes.*

God has established a relation between means and end, which it is man's duty to observe. To attempt a severance of that relation can only result in pain. If the end in view be to reduce a solid object into ashes or to illuminate a dark place, recourse must be had to fire, the God-appointed means to that end. If instead of fire, earth, air or any other element is sought to be bent to the work, the end will never be gained, and suffering alone will be the lot of him who attempts the impossible. The efforts of man naught avail against the law established by God. Each object in creation can only act in the exercise of the powers, vested in it by God.

It is, therefore, the first and foremost duty of you all to know who you are in reality, and what is your expression in nature or manifest existence, and who God, the dispenser of all good, really is, and what is His expression in nature. Is He unmanifest, expressionless or is He manifested and expressed? Is He the Truth or is He Falsehood? If you say He is falsehood, then mark this:—Falsehood is falsehood to all and at all times; falsehood can never be the truth. It is impossible for creation, good or evil or anything at all, to proceed from what is naught, from falsehood. If through ignorance, you should say God is falsehood, then, you, your faith and your works, good and evil—all things, in short,—are false, having no existence either visible or invisible. If you say truth, then truth is one and secondless. Truth is for ever truth, and can never be falsehood. Truth is truth to all, is visible truth, and invisible truth. Truth merely changes its forms and conditions. He that is truth is self-manifest, and by His own will is visible and invisible, the cause, the subtle or force and gross or matter, including all that moves or moves not, the male and the female. He is infinite and impartible, and His expression is light. To indicate His two different aspects, two different pairs of words are applied to Him, the Almighty whose expression is light, viz., visible and invisible, attributeless and with attributes, manifest and unmanifest, and so forth. In the first aspect, He is inconceivable and indescribable. Neither intellect nor speech can reach Him, as you yourself are beyond the reach of both in a state of unconsciousness. With that aspect or condition, creation has no connection except as a negation; no action or movement can arise therein. When you awake then only are you a part of creation, desirous of attaining happiness and avoiding suffering. In the same way, the all-comprehending complete Being expressed as light, with His infinite powers, carries on the infinite operations of this universe and causes the same to be carried on. This Being, expressed or manifested as the light known to us pre-eminently as the Sun and Moon, is the Father, Mother, Teacher and Soul of the Universe. He is the Author and Remover of this world and its good and ill. From Him proceeds all that moves or moves not, the male and the female. O Uli-

you, Fira, Pygmalion, Jesus Christ, Rishis, Manis, and Avatars, in Him they rest and into Him they enter and disappear. In the whole infinitude of space, none else besides Him is, was or will be. It is not possible for another to be. This is true beyond doubt or denying.

Of this all-comprehending Supreme Being, the Veda says that the Sun is His eye or intelligence, the Moon, mind or affection, the Sky, the head, Air, the life-breath, the Fire, the mouth, the Water fills the passages in His body, and the earth is His feet. These different "limbs" of the Supreme Being are called differently Sakti, Mâyâ, astrological planets, gods and goddesses, the eight forms of Siva, and so forth. Besides the "limbs," no other gods or goddesses are or can be. The reason why 33 millions of gods and goddesses have been imagined by the Purânists is that out of the different powers or "limbs" of the deity, the bodies and faculties of creatures have proceeded. Imagining different gods as presiding over or forming the different organs of sensation and action, the numerous host of gods and goddesses is conceived of as existing. From each god or power or "limb" of the Supreme, particular classes of objects as also actions or movements within and outside of man are generated, resulting in good or evil to him. From the "limb" earth come foods and the flesh and bones. Without the earth, Hindus, Moslems or Christians, even if they could have a physical frame, would die of starvation. From the "limb" water comes rain, and men can drink it or bathe in it, and from it the bodily juices are formed. The want of a glass of water in time of need leads to death. From the "limb" fire proceed hunger and thirst, and the digestion of what is eaten and drunk, and it works the organs of speech. Without fire the railway steam engine and other forms of machinery would be impossible. The "limb" air is the life-breath that courses through the nostrils. Its absence for a moment causes certain death, and its partial inactivity, the loss of the sense of touch. The "limb" Akasa or sky which divides the position of one object from that of another constitutes the faculty of hearing. Its absence would cause all things to cohere into one mass, and produce deafness in all. The light known as the Moon is God's mind, which as the mind of man gives rise to the thought of mine and thine and all concepts of possibility and resolution. If the mind becomes in any degree inactive, man becomes incapable of studying, be it the Veda, the Bible, or the Koran. In unconscious sleep when the mind ceases to work, man ceases to be intelligent. The light known as the Sun, the intellectual eye of God, is the intelligence in the brain which through the eye perceives the world of form and colour, and is discriminating between truth and falsehood. When this god or "limb" withdraws the active light from the eye, that is to say, merges into its cause, unconsciousness rules supreme. When the living light dawns on the

brain, then consciousness returns to the living body, and carries on the work of life. This Being, the all-comprehending God whose expression is the light, known as the Sun and Moon, is the world's beneficent Father, Mother, Teacher and Soul, who, through time without beginning, has worked the world's good. All men, Hindus, Moslems and Christians, have turned their faces away from Him. And attracted by the vain unsubstantial appearances or seeming, known as wealth, power and enjoyment, men find their days darkened by discord, envy and hate. Hence has flown the conception of religion as a belief, and not a perception as an imagining and not the substance, reality or truth. As the infant, nourished by the Mother's breast is inappreciative of the Mother's love, so man, nourished by the different "limbs" of god, the Mother of universes, the all-comprehending light, perceiving by man as the Sun and Moon, is inappreciative and ungrateful. Far from feeling His love, they are proceeding on their way to destruction, while laughing Him to scorn. This they do not consider:—What second Father is in the whole range of existence besides Him?

In these days of disease and death, men, dividing themselves by the imagined bounds of numberless sects, religions and special names, clear into the heart of each, engage in *Sanikirtas*, *Nâmâj*, and prayers, and yet the world's burden of woe is no lighter, but grows heavier than before, day by day. What, think ye, is the cause? Let all men attend to a parable, and understand the true meaning thereof. A King had a beautiful garden. Two gardeners had the care of it given them. To each, King said:—"There is my garden, labor to make it as good as I wish it to be. I shall see that thou lackest naught. Work while thou hast the strength and when thou canst no longer work, the care of thee shall be mine." One went forth, and in loving obedience did the King's bidding. The other wrought not, but night and day sang praises of the King. In due time, the King rewarded the one, and punished the other.

The all-comprehending Being, expressed as light, known as the Sun and Moon, is the king. This world and your bodies are his garden. The commandments He has laid on you, are that your bodies, thoughts, food, drink, garments, houses, roads and, in short earth, water, fire and air, should be kept clean. Offerings of what is sweet to smell and taste, should be made into the fire, and His creatures cherished in all ways, so that none may lack naught that life needs. If in love these His commandments are kept, evil will disappear, and peace will abide among men. Man has lost nothing as yet. Let all men, in the presence of the all-comprehending Being, expressed as light, known as the Sun and Moon, lovingly seek refuge in Him, and crave His forgiveness for the past, and keep His commandments touching the well-being of all

His creatures. In every kingdom, town and village where you have authority, let all men come together to feed the fire with sweet and fragrant things, and send forth shouts of joy, proclaiming victory to the all-comprehending Supreme Being whose expression is light (our Pârna Parabrahma jaya) or to the same being who is all that moves and all that moves not (Om Charâchara Brahma jaya.) Imagine no name besides these, when you raise shouts of triumph. Else your sufferings will know no end. You all can see that abandoning Him, and worshipping imagined names, your sufferings have not grown less. And yet you will not turn to Him who, visible and invisible, is eternally self-manifest. His perpetual presence has hardened your hearts against Him into indifference, and, may be, contempt. Let all men join hands in His presence, and with love and veneration pray as follows:—"O thou our Father, Mother, Teacher and Soul, who art expressed as light! Thou art formless and attributelless, and Thou art all the forms and attributes, infinite, indivisible, all-comprehending and complete. We know thou not. For we know not ourselves. When we know not the most intimate thing that is within us, how can we know Thee? If we know what we really are, then can we know who Thou art or what works are dear unto Thee, and with knowledge do those works. O Thou the Ruler of all hearts, all powers are Thine, and all things are in Thee, and are naught apart from Thee. Out of Thy graciousness, remove our sufferings and ordain our good!"

If you all seek refuge in Him, and crave His forgiveness and be zealous in doing the works that please Him, the most merciful God in His mercy will lift the world's burden of woe. This is truly true.

If men of all religious faiths in pride and blindness turn away from these words, why should you, who call yourselves Aryas or Hindus, disregard them? This is your eternal religion. Let Hindus in every Zilla and every Mauzah unite for the world's good, and with fervent zeal perform the works dear unto the Lord. Be not cold. For coldness ever injures the work you have to do. O Hindu Râjas and Zamindârs, attend to these words. Your special duty it is to do these works for the world's good. Turn not away from God's work because of pride and shame. Putting your honors behind you, and the scorn and contempt of others in front, fearlessly do the duty laid on you by God. To fall away from duty is true disgrace and folly. It were better if you had not been men than that you should become apostates from these duties of manhood. A beast is better than a man who, knowing his duty, leaves it unfulfilled. For a man has reason, and a beast has none. You want happiness and honors, but you know not how to attain them. In making others happy, your own happiness is gained, and in honoring others, true honors are obtained. But you are a race of cowards. You call

on Hari, God or Allah, when smitten by the plague, but in seasons of health, you give no thought to who Hari, God or Allah is, and what commandments He has laid on you.

Even now, repent and turn to Him who alone is and in loving obedience do His bidding. Thus acting, you will live in joy, while you live, and in joy disappear into the darkness of death. *Om S'ânti.* The peace of God be with you all.

PARAMAHAMSA SRI NARAIN SWAMI.

PEACE AND WAR.

[FROM "THE INDIAN MIRROR."]

Kings, potentates and powers, Hindus, Moslems and Christians, lend ear to these words, and understand the true meaning thereof. And to that end, cast away all thoughts of glory and disgrace, triumph and defeat, and the vain, selfish interests of the society and the individual. Learn to know the God you worship, the Dispenser of all good; seeking refuge in Him; with discrimination do the works that please Him, so that by His favor all that is evil may depart from the earth, and all that is good may be established among men. Thus acting, you will promote the true civilisation of the world, and all that is savage and barbarous shall for ever be done away with.

Behold the two rams, tempted by a handful of corn, butting the brains out of each other, for the sport of man. Poor fools! so man, tempted by the Dead Sea apples of glory and gain, is arrayed against his brotherman, for mutual slaughter. The sight satisfies the spiritually blind, but makes mercy groan and pity weep.

Pause, therefore, and ponder. All creatures are the offspring of the One, All-comprehending, complete Being whose expression is light, pre-eminently known to us as the sun and moon. He alone is the Dispenser of all good. All men are but expressions of the Supreme Soul. From that One have you all proceeded, in Him you rest, and into Him will you all disappear. Alone were you born, and alone will you depart in death, leaving even this beloved body behind. During this brief span between, you need but a handful of food to keep up life, and a piece of cloth to hide your nakedness. Even of kings, gold and silver are not food, nor does gold or silver issue from them. Then, why all this hate, contention and strife? Two thoughts alone can fill the mind of man—the Truth and the Falsehood. The falsehood can never be the truth; to all and at all times it can be nothing but falsehood. Really it is not, it is but a figment of the mind. It is neither what is known or what is unknown,—the seen the unseen. The truth is what really is and merely seems or is imagined. The truth is truth to all, falsehood what

and at all times. It can never be the naught or falsehood. What is seen is Truth, what is unseen is Truth. The seen and the unseen are but its aspects. Truth is the seen and the unseen, the moving and the moveless, the male and the female, the name, the form and the substance, the gross or matter, the subtle or force, and the cause, and yet it is One, All-comprehending, complete, self-manifest. With discrimination realise this, and shed all pride and egotism from your heart. With heart, pure and at peace, and sobriety of understanding take thought of how the woe alike of Kings and subjects can be wrought. Seek not your own will in anything, but let the will of God be done. More especially is this the duty as it ought to be the pleasure and privilege, of every lion-hearted monarch. That King is truly wise and dear unto the Almighty who is strong to help, and not to hurt. Such a one puts earthly glory under his feet, and earthly disgrace on his head to achieve the world's good. To lose God, the final end of our being, is true disgrace and folly. Even a hog fattens itself on filth. And a man is a hog if he looks only to his own.

And yet war is of God. There must be war. For a King may turn rebel to God, seeking to thwart His purpose in creating kings; forget that he rules best who serves best. He may disregard God's ordinances, wresting things from their divinely appointed ends. Far from encouraging his subjects on the path of righteousness, he may become the ally, or the tool of selfish teachers of falsehood who by their guile, steal the souls of men. He may neglect to take measures to keep earth, water, fire and air free from impurities and corruption. And, above all, he may turn away from the supreme duty of Kings, and fail to secure freedom for all to attain, by the doing of works pleasant in God's sight, to the real end of existence, which end being attained joy grows from more to more, everlastingly. When such a conjuncture comes to pass let righteous and "even sighted" (*samadarai*) men, Kings and subjects, make war upon the kingly offender and take away his power; make him take his place as a subject so that he may learn how the misdeeds of a King causes suffering to his subjects. If the royal evil-doer truly repents and loves his fellow-man, then let him be restored to his former estate.

Thus knowing the true intent of God touching peace and war, may all men abide in the supreme joy as joy itself. *Om S'ant.* May the peace of God be with you all.

PARAMAHAMSA SRI NADAIN SWAMI.

It is self-evident that the human must outgrow the animal before it can become Divine. Animal traits are lust, anger, cruelty, greed, hatred, desire to kill and to eat that which is killed; Divine traits are love, kindness,

justice, generosity, desire to conserve life and create happiness for all, and to live on pure diet. "Choose ye this day whom ye will serve."—The world's Advance-Thought.

The Conservation of energy is an important part of the Science of Right Living. To know how to conserve one's energies is half the battle won over death, sin, sickness and sorrow, for all these miseries are the results of wasted energies, in giving forth useless thought, words and actions—Ibid.

Suicide Neither Sensible Nor Moral.—Count Tolstoi's views on suicide are given to the British public by the agency of the Berlin correspondent of the *Daily News*. To take one's life, the Count thinks is neither sensible nor moral. Life is indestructible and thus death can solely change its outward form, shorten its existence in the world. "As regards the shortening in this world, I do not know whether the new life in the other world which follows will be more agreeable to me, and whether one will altogether have the possibility there of gaining for oneself what one can gain here." Besides this, and this is the principal thing, it is already for this reason senseless to take one's life because one is dissatisfied with it, for one simply proves by it that one has a thoroughly false idea altogether of the significance of life. It has not only been given us for our pleasure, but for our personal perfection, and to serve general welfare. All work appears in the beginning disagreeable. Suicide is immoral. Life has been granted to men to die a natural death, and, indeed, on condition that he serves the general universal peace and not that he only makes use of his life as long as it is personally agreeable to him. In the wilderness of Optina, so relates the aged poet, lay for over thirty years a paralysed monk, who could only use his left hand. The doctors asserted that he suffered unutterably, but he never complained of his fate, but gazed, smiling peacefully at the image of the Holy Virgin. Thousands of persons visited him, and one can scarcely imagine how much good this unhappy man did by his silent suffering. He still thanked God daily for the spark of life which had remained to him. As long as man still lives, he can perfect himself, and serve the whole community, and he serves it only when he perfects himself more and more.—*The Madras Mail*.

THE MIRACLE OF LOVE.

Up on the height a hermit stood
Under the purpling sky alone,
Sending his soul in search of God
Out to the infinite, dim Unknown.
Up from below there came a cry—
A piercing, pitiful, long-drawn wail:

It came from the throat of Humanity,
Groaning and struggling down in the vale.
He covered his ears and his head sank low.
"Oh, God! shall I never escape that cry?
It haunts me forever, wherever I go;
It tortures the soul I would lift on high.
"In vain do I climb from steep to steep—
It still pursues me; and when I kneel
In prayer to Thee, it becomes more deep
With passionate pain and with wild appeal.

"How can I mount to the gates of Light,
Tear the veil from by longing eyes,
While this mad moan from the realms of Night
Drags me down as I seek to rise?"
And lo! as in anguish of soul he knelt,
Battling the cry, which grew louder now,
And praying for mercy, the hermit felt
A burning, imperative touch on his brow.
He dared not look where the Radiance stood,
But he heard when it spoke in tones divine:
"I am the Messenger, sent from God
In response to this prayer of thine.

"Poor fool, dost thou think thou canst reach my throne,
Or ever escape that cry of woe?
Dost hope to climb to the gates alone,
And leave those suffering souls below?
"Go back! climb down you dizzy height,
Make thy way to the haunts of men;
Love and serve and teach them aright,
Nor think evermore in thy heart again—

"Neglecting the pain of others, to come
Forth in thy selfish search of Me.
If thou wouldst know Me, go make thy home
Deep in the heart of Humanity."

The darkness shrouded the earth and sky,
The Radiance faded, and toward the plain
The hermit, glowing with purpose high,
Followed the downward path again.

From that time onward, the hermit dwelt
In the midst of sorrow stricken men.
Each pain, each joy of theirs he felt,
Nor shunned the common world again.

There was no man so sunk in sin
But that, with tender pity, he
Would stop to lift him up, to win
His soul by loving sympathy.

He soothed their aching hearts with balm,
He fed their souls with holy food;
He taught the beauty and the calm
Of universal brotherhood.

And lo! the miracle! That wail,
Which sounded harsh from up above,
Became, deep down within the vale,
The sweetest, tenderest song of love.
Thus in the lives of humble men,
Toiling along life's common road;
Through human passion, love, and pain,
The hermit found and knew his God.

—Universal Brotherhood Path.

REVIEWS.

The Sphinx.—We are glad to acknowledge receipt of the March and April issues of this excellent magazine devoted to Astrology. Each issue contains not less than half a dozen articles bearing on Astrology, written, as it would seem, by eminent men of experience. To be immediately useful to the people who go in for the magazine, the numbers contain without fail Birthday information and Daily advice, which is however clear and pointed unlike the ambiguous utterances of the astrological boasters. Such stories as "an astrological courtship" are very entertaining. It is to be earnestly hoped that this magazine and similar ones will do much to dispel the erroneous ideas encircling the science of Astrology by treating the subject in the light of modern researches. Annual subscription: \$ 3.00; 30 cents a copy. Address: The Sphinx Publishing Company, Boston, U.S.A.

The World's Advance-Thought and the *Universal Republic*. We read with much pleasure the April issue of this edifying monthly. The magazine is true to its name and contains a lot of information on various subjects that strike the human thought. But the major portion of it is devoted to subjects connected with the Higher Life. Every part of it, be it extract or original article is instructive and interesting. 50 cents or 3 shillings per year. Remit to Lucy A. Mallory, 193 Sixth Street, Portland, Oregon.

Prabuddha Bharata.—The May number of this journal concludes the sketch of the life of Nag Mahashaya and contains lessons from Nature—II, where the law of gravitation, the law of level, the law of cohesion and the laws of conduction and induction are explained and used as illustrations to convey instructions in higher truths. An attempt at solving the problem of the infinite is made, and some important issues are shown to follow as a matter of course from a clear understanding of the fact of the infinite existence, as the impossibility of causation or change, and the absence of variety or distinction in the infinite. Overheard in a garden, an allegory, reads pleasantly. The quotation from the *New York Herald* is a very interesting piece of information as showing how eagerly people in America including children pursue their studies in the Vedānta. Rs. 1-8. a year. Single copy As. 3. Address: The Manager, Prabuddha Bhārata, Mayavati (via Almora) Kumaon.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SUTRAS WITH SRIKANTHA BHASHYA.

(Continued from page 5).

Adhikarana 13

And hence too, the accomplishment and the pervasion of heaven.
(III. III. 23).

The Hānāyanīyas in their khilas or supplementary texts read as follows :

"Brahman accomplished mighty deeds of valour ;
Brahman, the Supreme, in the beginning permeated heaven ; even before the ~~world~~ ^{world} did Brahman exist ; with that Brahman, who is there fit to compete ?"*

The acts known to all people,—namely, the act of burning the three worlds, the act of swallowing the deadly poison, and so on,—unsurpassed by any, and very hard for others to achieve, have been achieved

by the Supreme Brahman in the form of Sri-kantha,—that Brahman who is Superior to Hari, Hara, and Hiranyagarbha and so on, and who lay pervading the abode of Supreme Heaven even prior to their creation. The question is, is it necessary or not necessary to think of this accomplishment of mighty deeds of valour and this pervasion over heaven, in all our contemplations of the Supreme Being ?

(Pūrcupaksha) :—Because these are, like others, attributes of Brahman, and because these are not spoken of with reference to any particular injunction, they should be thought of in all our contemplations of the Supreme.

(Siddhānta) :—As against the foregoing we hold as follows : The permeation of the Divine Being through the supreme heaven should not be thought of in all our contemplations. By the very nature of the thing, it should be thought of only when we contemplate Brahman in abodes other than the small ones. "The Devas verily went to the region of Svarga, and they asked Rudra who He was :"—* here the Sruti speaks of the Supreme Abode, which is Superior even to the

* Taitt. Brh. 2-4-7.

* Atharvasūtra.

abodes of Brahmā and others, and which, as the seat of unsurpassed bliss, is called Svarga. Therefore, the permeation through heaven should be thought of in contemplating Brahman in abodes other than small ones, i.e., in contemplating the Vai'svānara and the like. As associated with it, even the accomplishment of mighty deeds of valour should be thought of in those cases only.

Adhikarana—14.

And so too in the Purusha-vidyā, because of the absence of mention of others. (III. iii. 24).

Purusha-Vidyā is taught in the Chhândogya and the Taittiriya Upanishads. "Purusha (man), verily, is a sacrifice. The twenty-four years of his life is the prātas-savana or morning sacrifice,"* and so on : in these words the Purusha-Vidyā is taught in the one ; and in the other it is taught in the following words : "He who thus knows,—his self is the sacrificer in the sacrifice, his faith is the wife, his body is the fuel, his breast is the altar."† A doubt arises as to whether the Vidyās taught in the two upanishads are identical or different.

(*Pūrvapakṣa* :)—Because the Vidyās in both upanishads alike are named Purusha-Vidyā, and because the different members of the sacrifice are imagined alike in both, the Vidyās are identical.

(*Siddhānta* :)—As against the foregoing we hold as follows : The Purusha-Vidyās taught in the two places are different ; for, the members of the sacrifice declared in the Taittiriya—namely, the sacrificer, his wife, etc.,—as also the three savanas are not mentioned in the Chhândogya, whereas in the latter the three savanas are represented in quite a different way. In the Taittiriya the three savanas are represented in the following manner : "What we call evening, morning, and noon are the savanas ;" while in the Chhândogya man's life-period is divided into three parts and these parts are represented as the savanas. In the Taittiriya, moreover, no specific fruit is declared. "For the Light of Brahman, one should utter 'Om' and contemplate A'tman ;"‡ in these words Brahma-Vidyā has been taught, and the fruit thereof has been declared in the words "He attains Brahman's greatness ;" and then is taught Purusha-vidyā in the words "He who thus knows,—his self is the sacrificer in the sacrifice." Thus the

Purusha-Vidyā is only an appendage of Brahma-Vidyā, the subject of discourse, and its fruit is therefore the attainment of Brahman. In the Chhândogya, the fruit of the Purusha-Vidyā is declared in the words "He lives sixteen hundred years, indeed."* Therefore, owing to a difference in the fruit and in the representation of the members of the sacrifice, the Vidyās are not identical.

Adhikarana 15.

Because the act of piercing and other things are different. (III. iii. 25.)

At the commencement of the Taittiriya-Upanishad occur the following Mantras :

"May Mitra be propitious to us, and may Varuna be propitious."†

"May He protect us both."‡

A doubt arises as to whether these Mantras form part of the Vidyā or not.

(*Pūrvapakṣa* :)—Owing to their proximity to the Vidyās, they form part of these Vidyās.

(*Siddhānta* :)—As against the foregoing we hold as follows : just as the mantra which is read at the beginning of the Upanishad of the A'tharvanikas forms part of the abhichāra or magical rite intended to bring about death of the enemy because the mantra speaks of the piercing of the heart etc.,—or just as the rites of Mahāvratā and Pravargya treated of at the commencement of the Upanishads of the Aitareyins and the Vājasaneyins are, in virtue of express injunctions, parts of sacrificial rites, so, these two mantras form mere appendages of the act of reciting the Veda as shewn by the words "The true shall I utter" "Efficient may our study prove." They are not parts of the Vidyās, because they are intended for a different purpose. Mere proximity (*sannidhi*) is invalid when compared with *śruti* (direct declaration), *linga* (indicative mark), and *Vākya* (context).

Adhikarana—16.

But where the getting rid of (good and evil) is mentioned. (we should understand the obtaining of good and evil by others) because the declaration of the former is subservient to the latter as in the case of the Kṛsas the metres, the praises and the singing. It has been explained (already) (III. iii. 26.)

In one section (*S'ākhā*) of the Veda, the sage who attains Brahman is said to be released from merit

* Chhā. 3-16.

† Mahānā 52.

‡ Ibid 51.

* Chhā. 3-16-8.

† Tait. up. 1-1.

‡ Ibid. 2-1.

and demerit. In another section (S'ākhā) of the Veda it is declared that, of the merit and demerit from which he has been thus released, the former enters into the friends and the latter into the enemies. In a third section (S'ākhā) again, both the release from them and the places of their entrance are spoken of. All this is no doubt meant for contemplation. Here a doubt arises as to whether in all places both the release and the places of entrance should be contemplated or only one of them at one's option.

(Pārapakṣa):—What is the *prima facie* view that suggests itself to us?—In the S'ātyāyanaśrauta, it is said that "His sons come by his property, his friends come by his merit, and his enemies come by his sins." The Tāndina says, "shaking off all evil, as a horse shakes his hairs, and as the moon frees herself from the mouth of Rahu" * The Atharvāna-upanishad says, "then he is wise, and shaking off good and evil he reaches the highest oneness free from passions."† Here, in the śruti which declares release from merit and demerit, we should not understand as declared the places into which the merit and the demerit enter, for the mere reason that the śruti which speaks of the release does not expressly speak of the matter.

(Siddhanta):—As against the foregoing we hold as follows: When the release alone is declared, or when the places of entrance alone are mentioned, it stands to reason that we should understand both as declared in conjunction, not one of them alone. The passage which speaks of the entrance is supplementary to that which speaks of the release, and should therefore form an appendage to it; for, as declaring where the abandoned merit and demerit enter, the former passage necessarily presupposes the latter.

(Objection):—How can a passage which occurs in one section of the Veda be an appendage to that which occurs in another section?

(Answer):—Just as the passage "yon Kusas, the children of the Udambara-tree", is supplemented by the passage which occurs elsewhere and which serves to particularise the Kusas; or just as the passage "by the metres of the Devas and the Asuras" is supplemented by the passage, "the metres of the Devas should come first," which occurs elsewhere; or just as the passage "he should offer the stotra of the śhodasin-rite" is supplemented by the passage "he

should offer the stotra of the śhodasin-rite when the sun has half risen,"‡ or just as the passage "the ritvika should sing" is supplemented by the passage "the Adhvaryu priest should not sing," which excludes some of the ritvikas from the operation of the injunction,—so also, when it is possible to make out the passage speaking of the entrance as one serving to supplement the passage which speaks of release from merit and demerit, it is not reasonable to say that one or the other of them should alone be contemplated.

It has been said in the first or ritualistic section of the Mīmāṃsā as follows: "It should on the contrary form a supplement to the other statement, since the adoption of one alone is unreasonable." Here in the present case the passage speaking of the entrance serves to praise or magnify what is stated in the other.

(Objection):—How can one supplementary passage (arthavāda) presuppose another supplementary passage occurring in quite a different context?

(Answer):—This does not detract from the validity of our contention. For, we find that the supplementary passage, "The twenty-first from here is the sun we see," which is intended to praise the contemplation of Sāman, presupposes another supplementary passage, which occurs in the sātra section of the Taittirīya-saṃhita and which serves to determine how the sun is the twenty-first. This latter passage reads as follows:

"Twelve are the months, five the seasons, three the words we see, and the twenty-first is the sun we see before us"

In these words it has been there determined how the sun constitutes the twenty-first in number. Therefore, though an arthavāda, the passage speaking of the merit and the demerit of the sage entering into his friends and enemies respectively should be understood as declared. Moreover, both the release and the entrance are mentioned in one passage in the Kaushītaki-Upanishad in the following words:

"And there he shakes off his good and evil deeds. His beloved relatives obtain the good, his unbeloved relatives the evil he has done."

Hence the conjunction of the two

* Taitt. Sam. 6-6-11.

† Ibid. 6-3-1.

‡ Taitt. Sam. 6-1-10.

§ Kaushī. 1-4.

* Chhā. Up. 8-13.

† Mund. Up. 3-1-3.

Adhikarana—17.

(It should be thought of) at the time of departure, because of the absence of anything to be reached. So, indeed, others declare. (III. III. 27).

A doubt arises as to whether the release from good and bad deeds should be thought of as taking place at the time of separation from the body or on the path to Brahman.

(*Īrvaṇpakṣa*)—In one place, the release from good and bad deeds is said to take place at the time of departure from the body, in the following words:

“Shaking off all evil as a horse shakes off his hairs.....and then shaking off his body.....”

In another place it is said to take place on the path:

“He comes to the river Virajā, and crosses it by the mind alone, and there shakes off his good and evil deeds.”

Though thus there are two passages speaking of the matter in two different ways, the release should be regarded as taking place only at the time of departure from the body, inasmuch as there exists no enjoyment of pleasure or pain to be brought about by karma at a subsequent period, the attainment of Brahman alone having yet to be achieved. So, indeed, do others declare:

“For him there is only delay so long as he is not delivered. Then he will be perfect.‡”

Accordingly, soon after departure from the body, Brahman is attained.

(It may be interpreted) according to our will, because there is no contradiction to both. (III. III. 28).

The Śruti speaks of the release from good and bad deeds as taking place at the time of departure from the body; and it speaks of the attainment of Brahman as taking place after the release. In order that these two śrutis may not be contradicted, we should understand the passage, “there he shakes off his good and evil deeds,” according to the meaning, as suited to the context. That is to say, we should construe the passage as occurring prior to the passage “having reached this path of gods.”§

|| (The journey on the path of gods is still) justifiable because we find a similar thing (taking place even after the attainment of Brahman), as in ordinary life. (III. III. 29).

Despite the exhaustion of all Karma at the time of departure from the body, the journey on the path is

quite justifiable in the case of the worshippers of Brahman. For we do find it said that (even after attaining Brahman) the liberated soul walks about enjoying. It has been said:

“He becomes an autocrat (*svarāj*), he walks about at will in all worlds.”*

It is like what takes place in ordinary life. In ordinary life, the proteges of kings obtain all things which are beyond the reach of others.† Similarly the passage which speaks of the path can also be explained. Though the whole karma has been exhausted at the time of departure from the body, still, in virtue of the Vidyā, the *linga-sarīra* or subtle body remains, and therewith the journey on the path and the attendant acts may be effected, since then it is possible to walk about in the places located on the path, to converse with the Moon, and to do the other things spoken of in this connection.

(*Siddhānta*):—As against the foregoing we hold as follows:

The passage serves a purpose when the release takes place on both occasions; otherwise, indeed, there is a contradiction. (III. III. 30).

The passage of the soul on the path of the Gods (*Devayāna*) serves a purpose only when the exhaustion of Karma is held as taking place on both the occasions,—on the occasion of departing from the body as well as on the occasion of crossing over the river Virajā. Otherwise, i. e., if the whole karma has been exhausted only at the time of departure from the body, the soul would be immediately liberated and the passage on the path of the Gods would serve no purpose at all; and this is inconsistent with the śruti which speaks of the passage on the path of Gods as well as with the śruti which, in the words “he unites with the supreme Light and attains to his own true being,”‡ declares that the soul attains to his true nature by way of attaining the illumination of intellect only after attaining to Brahman by the path of Gods. Therefore, though the soul's wandering in the several places, his conversation with the moon, and his passage on the path of Gods are all possible in virtue of the Vidyā or wisdom, just as the subsequent

* Chhā. 9-13.

† Kaushī. 1-4.

‡ Chhā. 8-14-2.

§ Kaushī. 1-3.

|| This sūtra is intended to explain how the liberated soul's journey on the path of Gods is possible if he has been liberated from all Karma at death and therefore freed from body and the senses.

* Chhā. 7-25-2.

† That is to say, in virtue of the Brahmanvidyā and by the Divine Grace all the things mentioned here are possible as the liberated soul is then invested with a spiritual body and with spiritual senses.

‡ Chhā. 8-3-4.

wandering is possible in virtue of the Vidyā, still, the *samsāra*, taking the form of intellectual narrowness, and continuing till Brahman is attained, cannot be explained as due to the power of Vidyā. Wherefore it is necessary to admit the continuance of a part of Karma as forming the root of the *samsāra*. It cannot be maintained that this continuance of the *samsāra* is due—not to Karma, but—to the will of the Paramesvara or Supreme Lord; for we hold that the very will of the Lord constitutes the soul's Karma. Certainly, according to our theory, there exists no merit or demerit except the will of the Supreme Lord as governed by the doing of acts enjoined or of those prohibited by the *śruti*.

(*Objection*):—If the manifestation of the soul's true nature in the form of intellectual illumination should take place after the attainment of Brahman, then the Karma which causes intellectual narrowness should continue till the attainment of Brahman. How can the exhaustion of Karma take place the moment after the crossing of the river Virajā?

(*Answer*):—The very act of crossing over the limits of the boundary line of the material universe constitutes the attainment of the abode of the Paramasiva, which is the Paramāhita, the supreme Light; and this is the attainment of Brahman which is spoken of in the words "having united with the Supreme Light." The river Virajā, connected with the abode of Vishnu, constitutes the boundary line of the material universe. The yogins, who are freed from all taint of Karma on entering into the river, pass beyond Vishnu's abode and enter the spiritual abode of Śiva which is full of supreme bliss. Accordingly the *śruti* says:

"He reaches the goal of the path, and it is the supreme abode of Vishnu."

Hence no incongruity whatever.

Adhikarana 18.

The stay of the office-holders continues as long as the office lasts. (III. III. 31.)

It has been said above that the Upāsakas or devotees of Brahman obtain release from good and bad deeds and attain to Brahman. Now a doubt arises as to whether those in office do or do not attain to salvation in addition to their enjoying of the office.

(*Pūropakāṣa*):—It would at first seem that there is no salvation at all to the office-holders such as Vaisiṣṭhas, inasmuch as the Purāṇas and other scriptures speak of their birth. Therefore the conclusion is that of the knowers of truth, some attain salvation, and others do not.

(*Siddhānta*):—As against the foregoing we hold as follows: The office-holders have to enjoy fruits other

than salvation even after the death of the body, till the Karma which has invested them with their respective offices is exhausted. Accordingly, till the termination of the offices, they have to stay there (in the *samsāra*) to enjoy the fruits of the Karma which has invested them with the offices; they cannot till then pass on to the path of Light (*archirādi-mārga*). The *prārabdha-karma* of even those who have attained knowledge is exhausted only by the enjoyment of its fruits. Thus, those in office attain salvation on the termination of the office, and therefore the knowers of truth invariably attain salvation.

Adhikarana—19.

No restriction as to any Vidyā; and hence no contradiction to the *Śruti* and the *Smṛiti*. (III. III. 32.)

The *Śruti* speaks of the path of Light in connection with the Upakosala-Vidyā and the like. A doubt arises as to whether the path is restricted to the devotees of that Vidyā alone or is open to all devotees (*upāsakas*).

(*Pūropakāṣa*):—In the Chhāndogya, the Path of Light is mentioned in connection with the Upakosala-Vidyā and the Panchāgni-Vidyā alone; in the Atharvasiras it is slightly hinted at in connection with the Pāśupata. It is not mentioned in connection with the Śāṇḍilya-vidyā and the like. The Path of Light must be restricted to those Vidyās, in connection with which it has been mentioned; it cannot be extended to others.

(*Siddhānta*):—As against the foregoing we hold as follows: There is no rule that the path is restricted to those Vidyās with reference to which it has been mentioned. On the contrary it extends to all Upāsakas. Then alone will the *Śruti* and the *Smṛiti* be uncontradicted. In the Panchāgni-vidyā the *Śruti* extends the path to all without exception, in the words "And those who in the forest devote themselves to austerity and penance, they proceed towards Light."² The *Smṛiti* also (Bhagavadgītā VIII 24) extends the path to all without exception. Therefore the Path of Light is as a rule open to all Upāsakas alike.

Some interpret the Sutra as follows: There is no rule that the Path of Light is trodden by all Upāsakas alike. Thus alone can the *Śruti* and the *Smṛiti* be absolved from all contradictions.

This interpretation also is unobjectionable; for, those who contemplate Nirguna Brahman, Brahman devoid of all attributes have nothing to do with the path.

² Chhā 5-10-1.

A. MAHA'DEVA S'A'STRY, B.A.

(To be continued).

* Kātha up-2-9.

..SVAJNA'NA' SIDDHIYA'R
OF
ARUL NANDI SIVA A'CHA'RYA

SUTRA III—PASU LAKSHANA.

(Continued from page 6).

1, There is a soul separate from the body. It is *existent*; it is united to a body, and possessed of faults (the feeling of 'I' and 'mine'); it *wills*, *thinks* and *acts* (Ichcha, Gnana and Kriya); it becomes conscious after dreams; it experiences pleasures and pains, (the fruits of Karma); it undergoes the five *avasthas*; and it rests in *Turyatita*.

NOTES

Each one of these statements is made in answer to a different theory as regards the soul. It is said to be 'existent,' in answer to those who deny the reality of a soul-substance, as such a thing is implied in the very act of denial. The next statement is made in answer to those who would assert that the body itself is the soul, and that there is no soul other than the body. The fact is though the soul may be in conjunction and correlation with the body, yet it asserts its own independence when it calls, "my body," "my eye" &c. Another asserts that the five senses form the soul. To him the answer is made that the soul is possessed of more powers than those exercised by the *gnanendriyas*. Another states that the *Sukshanta Sarira* forms the soul. The answer is that after awaking, one becomes conscious of the experiences in sleep as separate, the one becoming so conscious must be different from the dreambody. *Praha* is shown not to be the soul, as there is no consciousness in deep sleep, though *Prana* may be present. It is different again from God, as instead of its intelligence being self-luminous, it understands only in conjunction with the different states of the body. The combination of all the above powers of the body is shown not to be soul, inasmuch as it subsists even in the *Turyatita* condition when all the bodily functions cease.

This stanza is further important as it gives a clear and concise definition of the soul or *jivatma*, a definition which we fail to get in many other systems. It is shown to be different from the body composed of *maya* and its products, *Buddhi*, senses, &c., and also

different from God. It is not to be identified with any one or with all or any combination and permutation of the bodily functions; nor is it a combination of the body (*maya*) and *andakaranas* and God or any *atman* of these. But how is it found? It is always found in union with a body, gross or subtle; and the mystery of this union is of more serious import than most other problems. It is possessed of certain powers, will, intellect, and power but distinguished from the Supreme Will and Power, inasmuch as this is faulty or imperfect and dependent. It is possessed of feeling and emotion, and suffers pain and pleasure as a result of its ignorance and union with the body; and this suffering is not illusory, which must distinguish it again from God, who is not tainted by any and who has neither likes nor dislikes, 'வேண்டெல் வேண்டாமெல் லான்,' 'பற்றற்றான்' 'மலமிலான்' 'சஞ்சலமிலான்,' &c.

The soul is also limited by its coats, and this limitation is not illusory either.

Even after saying all this, there is one characteristic definition of the soul, which is alone brought out in the Siddhanta and in no other school, and which serves to clear the whole path of psychology and metaphysics, of its greatest stumbling blocks. We mean its power "அது அது ஆதல்." சார்ந்ததன் உண்மையால், யாவதானது பற்றினதன் இயல்பாய் கிற்றல்," to become identical with the one it is attached to, and erasing thereby its own existence and individuality, the moment after its union with this other, and its defect or inability to exist independent of either the body or God as a foothold or rest (பற்றக் கேட்குண்டி கிற்றலாகுமை). So that the closest physiological and biological experiment and analysis cannot discover the soul's existence in the body, landing, as such, a Buddha, and a Schopenhauer and a Tyndal in the direst despair and pessimism; and it is this same peculiarity which has foiled such an astute thinker as Sankara, in his search for a soul when in union with God. The materialist and idealist work from opposite extremes but they meet with the same difficulty, the difficulty of discovering a soul, other than matter or God. Hence it is that Buddha, and his modern day representatives the agnostics (it is remarkable how powerfully Buddha appeals to-day and is popular with these soul-less and God-less sect) declare the search for a *psyche* (soul) to be vain, for there is no *psyche*, in fact. And the absurdities and contradictions of the Indian idealistic school flows freely from this one defect of not clearly differentiating between God and soul.

This power or characteristic of the soul is brought out in the analogy of crystal or mirror, (see last note in my edition of "Light of Grace" or "Tiruvartupayan") and the defect of soul is brought out by comparing it to the agni or fire which cannot become manifest except when it is attached to a piece of firewood or wick. When once we understand this particular nature of the soul, how easy it is for one to explain and illustrate the "Tatvamasaj" and other mantras, which are to be taught to the disciple for practising soul elevation. And in my reading, I never came upon a more remarkable book than a small pamphlet of Prof. Henry Drummond called the "Changed life," in which the analogy of the mirror is fully brought out, together with a full explanation of the process by which the soul elevation is effected. The text chosen by the learned theologian is that of St. Paul which we quote also.

"We all, with unveiled face, reflecting, as a mirror, the glory of the Lord are transformed into the same image, from glory to glory, even as from the Lord the spirit."

He paraphrases the sentence as follows, "We all reflecting as a mirror the character of Christ are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence, reflect the character of Christ, and you will become like Christ," or as we will say, reflect the image of God in yourself, and you will become God like, or God.

But how is the poor character to be made better and better, or the reflecting image clearer and clearer? It is by cleansing the mirror (soul), freer and freer from dirt, and bringing it more and more in line with the effulgent light, that this can be effected, and when the mirror is absolutely perfect and nearest, the light shines brightest, and so overpowers the mirror, that the mirror is lost to view, and the glory and Light of the Lord is felt. For, observes the learned Professor truly, "What you are conscious of is the 'glory of the Lord.' And what the world is conscious of, if the result be a true one, is also the 'glory of the Lord.' In looking at a mirror, one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself—except when there are flaws in it." These flaws are the colours of the Sid-

dhanti who compares them to the maya or body. In union with the body, it is the body alone that is cognized, and not the mirror-like soul. In union with God, the Glory and Light alone is perceived, and not the mirror like soul either; and the Professor declares, "All men are mirrors—that is the first law on which this formula (of sanctification or corruption) is based. One of the aptest descriptions of a human being is that he is a mirror", and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely, the law of assimilation or identification. "This law of assimilation is the second, and by far the most impressive truth which underlies the formula of sanctification—the truth that men are not only mirrors, but that these mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation the things that they reflect. No one can know how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in Necromancy can even help us to begin to understand this amazing operation. For think of it, the past is not only focussed there in a man's soul, it is there. How could it be reflected from there if it were not there? All things he has ever seen, known, felt believed of the surrounding world, are now within him, have become part of him, in part are him—he has been changed into their image."

These two principles in fact underlie our mantra and tantra, our upasana, and Sadana, Bhavana and Yoga, and our books instance the case of the snake charmer chanting the Garuda Mantra in illustration of this second principle of assimilation or identification. The doctrine of regarding God as other than the soul requires very elaborate treatment, and we hope to deal with it separately. It is the one point which distinguishes the true Vedanta as borne out by the text of the Vedanta Sūtras themselves and which is accepted by all the Tamil philosophers like Tirumalar and Tayumanavar and others, and the Vedanta so called, as interpreted and expounded by Sankara.

Soul is other than Body and Prana.

2. Why should you require a soul other than the body? Does the body itself feel and know? Then

if so, why does not the body feel when it becomes a corpse? If it be replied that feeling is absent, as Prana is absent; then, there is no feeling either in sleep, though Prana is present in the body.

The five Senses do not constitute the soul.

3. If the senses constitute real soul, then why don't they perceive in sleep. Then the senses perceive one after another and each one a different sensation. You say this is their nature. But it is a defect that one sense does not perceive another's sensation. What cognises each sense and sensation and all together, must be different from all these and it is the soul. The five senses have no such cognition.

Prana is not the soul.

4. Prana is the conscious Being as there is no consciousness when the breath is stopped temporarily or permanently. But it is not conscious in deep sleep. You say this is so, as it is not in conjunction with the senses. But if the Prana is the soul, the senses cannot drop when Prana is conscious. The soul really cognises everything, by controlling the Prana.

SUTRA IV.

AVASTHA LAKSHANA.

Adhikarana I:

Soul is not the Andakarana.

1. You say the conscious being is the *Andakarana*. But none of these senses cognises each other's operation. Each in fact performs a different function. The soul understands all, controls all, in union with them, bringing them into manifestation or not, in the various *Avasthas*, and stands apart with the consciousness of 'I' and 'mine'

The three kinds of Gnana: Para, Pasu and Pothi Gnana.

2. Manas, Buddhi, Chittam, and Ahankara are the instruments of the soul. The union with the

soul is such that, the andakaranas look as though they are the real soul. Regarding it merely as a light (which aids the eye in darkness), and clearly distinguishing it as such from the soul, one understands the soul, he understand his real self. Such knowledge is *Pasugnanam*. Then will be induced the higher knowledge, *Pathignana* or *Siragnana*.

NOTE:—The identifying of soul with the Products of *Maya* is *Pasagnanam*. The knowledge of one's own nature as distinct from matter and from God is *Pasugnanam* or *Atmagnanam*. Where even this consciousness is merged and lost in the contemplation and enjoyment of The Highest Bliss, he attains to *Pathignanam*.

The expression "தன்னை யறிதல்" "தன்னை யுணர்தல்" is very often misunderstood and misinterpreted. It simply means "understanding oneself", understanding his real nature, and does not mean "understanding oneself as God or as anything else". After attaining this self-knowledge, the Vedas postulate distinctly a higher knowledge, the knowledge of God and such passages are again misinterpreted to mean that "the soul sees God as himself". When in fact the last two words 'as himself' is nowhere found in the text.

Their Akshara.

3. The Akshara, A, U, M, Vindhu and Nada, respectively represent and influence Ahankara, Buddhi, Manas, Chittam, and Soul. All these together form the Pranava (sukshuma). The way the consciousness rises and falls is as the rise and fall of the waves in the sea. When considered deeply, the nature of their action will be manifest.

Their Peratas.

4. Brahma, Vishnu, Rudra, Maheshwara, and Sadasiva respectively guide the letters A, U, M, Vindhu and Nada. It is in this fivefold union the soul cognises, and as such is more like *asat*. If one controls in yoga his two breaths and examines them, their nature can be plainly seen.

J. M. N.

(To be continued.)

A HYMN FROM DEVARAM.

"DEATH OF SIN."

The musical hymn quoted below to which I have added a translation in English verse, is from the Devaram of Saint Thirunāvakkaraṇu, whose life and spiritual experiences will be found briefly sketched in Vol. III of this journal. In this hymn, the Saint teaches us how to "die unto sin" and points out the importance of personal love and devotion to God. The letter killeth but the spirit giveth life"; and however carefully one may conform to the externals of religion, he gains nothing unless the truly religious spirit permeates and enthusiasms him.

பாவநாசத் திருக்குறுந்தொலைக.

திருச்சிற்றாய் நம்.

பாவமும் பழிப் பந்தம் சென்றோடு
குறித்து எவ்வாறு மகன் ஏழல்
மேவாரப் பாவம் மற்து தருமின்
எவ்வாறு என் தரு செவயுமே.

(5)

From hold of moral blame and sin,
(O ye who would be truly free!
Adore the holy feet of Him,
Our Dancing Lord, and think of Him
With love and joy. The Watcher will
With you abiding grant His grace.

(1)

என்ன யாடினென் எவிரி யாடினென்
செங்கு தங்கு மரித்தரை யாடினென்
ஒன்று யாடினென் எவிரி யாடினென்
செங்கு யாடினென் எவிரி யாடினென்.

What though ye bathe in Ganga's stream?
What though ye bathe in Kav'ri's flow?
What though ye bathe in waters, cool
And sweet to smell, off Conuorin?
What though ye bathe in waving seas?

(1) The dance is symbolic of the origination of Creative Vibration in the primordial substance of the universe. The passage in the original refers to the five acts of God - *Srishti* (origination), *Stuti* (maintenance), *Sambhava* (Involution) *Tambana* (obscuration), and *Anugraha* (grace).

(2) cf. "செங்கு தங்கு மரித்தரை யாடினென்"
"O Watcher protecting, O Light purely seen!"

—Thiruvachakam.

cf. also "Ye watch, like God, the rolling hours
With larger other eyes than ours"—Tennyson.

(3) Bathing in sacred waters has ever been considered meritorious by Hindus.

It boots him nought who does not feel
That ev'rywhere the Lord pervades.

(2)

மட்ட மட்டென் எவ்வாறு சென்றோடு
இட்ட மட்டென் மட்டென் சென்றோடு
சென்றோடு மட்டென் மட்டென் சென்றோடு
இட்ட மட்டென் மட்டென் சென்றோடு.

What though ye be great doctors wise?
What though ye hear the shast'ras read?
What though the duty ye assume
Of doling out cooked food and gifts?
What though ye know the eight and two?
It boots him nought who does not feel
The noble truth that God is love.

(3)

சென்றோடு மட்டென் எவ்வாறு சென்றோடு
சென்றோடு மட்டென் எவ்வாறு சென்றோடு
சென்றோடு மட்டென் எவ்வாறு சென்றோடு
சென்றோடு மட்டென் எவ்வாறு சென்றோடு.

(4)

What though ye chant the Vedas four?
What though ye learn the scriptures all?
What though ye daily teach Ethics?
What though ye know the sciences six?
Avails it nought to all but those
That think of Him, Our Lord that is.

(4)

சென்றோடு மட்டென் எவ்வாறு சென்றோடு
சென்றோடு மட்டென் எவ்வாறு சென்றோடு.

(4) cf. Thirumanthram:—

"என்கு தரு செவயுமே எவ்வாறு
பாவமும் பழிப் பந்தம் சென்றோடு
சென்றோடு மட்டென் எவ்வாறு சென்றோடு
சென்றோடு மட்டென் எவ்வாறு சென்றோடு."
"As motion in wind, as sugar in cane,
As ghee in milk, as juice in fruit,
As scent in bloom—'en so pervades
My Lord, the Watcher, everywhere."

(5) cf. Amiel:—The kingdom of God belongs not to the most enlightened but to the best; and the best man is the most unselfish man."

* cf. Thomas à Kempis:—"He who has genuine and perfect charity, is nothing seeks himself, but desires God to be glorified in all things."

(6) The ten upanishads seem to be meant here.

(7) cf. "That God which ever lives and loves"—Tennyson. Also, Thirumanthram:—

"சென்றோடு மட்டென் எவ்வாறு சென்றோடு
சென்றோடு மட்டென் எவ்வாறு சென்றோடு
சென்றோடு மட்டென் எவ்வாறு சென்றோடு
சென்றோடு மட்டென் எவ்வாறு சென்றோடு."

(8) The sciences subsidiary to Vedic study, viz., Siksha, (Philology), Kalpa (Rituals), Vyakarana (Grammar), Nirukta (Etymology), Chandas (Prosody), and Jyotisha, (Astronomy).

Even so, know, is the Dravid (Tamil) language, which, the great sage Agastya indeed did systematize. 34.

In the past, did this great sage Agastya meditate on Me (Biva) ;

And by knowledge granted by Me, did he design the Dravid (Tamil) grammar. 35.

Dravid is a gift from Brahma, pleased by the prayer of Agastya ;

Hence no blame of unscientificness lies against its logic. 36.

Just as much as the Sanskrit tongue is designed for Heaven-giving

Is indigenous Dravid the bestower as well of Heaven. 37.

Hence other languages such as are born in the lands Andhra and Karnata, are not virgin, because untraceable to Rishis,—so say linguists. 38.

As thus poetry in other languages need apology

The indigenous Dravid needeth it not, for 'tis unique. 39.

THE PROBLEM OF EVIL—No. III.

There are two classes of events in this world, controllable and uncontrollable (by man). Man makes history, and God makes His history. "Circumstances over which one had no control" is an expression often heard. The query is, how happen those circumstances? No answer comes as there is a veil drawn behind you and before you, beyond which you are not to penetrate. The mystery is evidently too sacred for sinful eyes to see.

"*ಪರಂಪರಾಪ್ರಭುತ್ವಂ ತೇ*"

The scales from one's eyes have first to drop off, by a course of training which anybody who will knock will find.

Controllable events are those which lie in the power and present personal responsibility of an agent within a certain defined limit of liberty of action. Beyond which and as a necessary reaper of what was in the past sown by him, he is out-controlled. Nemesis demanding retribution. A capricious Divine Will creating an universe of differences all at once is thus an unacceptable position to Aryan metaphysics. Events appearing evil relatively to time, space, and conditions, change their aspect when any of these are altered. There are, as the saying goes, "a million eyes to a picture."

15. Do phenomena of nature uphold the theory of the anarchists? No, as they bristle with in equalities and dependence. Among the Aryans and their system of Government, on the other hand, monarchy is a Divine institution; and if only the Anarchists can become Aryans, the evils of Socialistic and Nihilistic movements which threaten Europe will cease immediately. Their vision extends as far as the horizon of this day's life, and their motto is nearly this: (1) "*ಮುಕ್ತಿಯು ಏಕೆ ಸೊಂ,*" and (2) "*ಏಕೆ ಏಕೆ ಸೊಂ*" If only the light of Asia will beam into their vision, convincing them of the necessary gulf created by merit and de-merit spread over inconceivable stretches of time in the past and necessarily bridged over again in the righting afforded by the eternal expanse of time in the future, there will be as much peace, submission and brotherhood as votaries of the Aryan Dharma alone have known and practiced. Peep behind the veil; and the full sense of equality and liberty is satisfied; and the Anarchist will then complacently say that when "he sits in the Palki, he would tolerate the Palki bearers in his large heart!"

16. The difficulty felt by all right-thinking minds is because they stand on the brink of an unpassable chasm beyond; and if only like the Hindus, a shore beyond is accepted—accepted it must be, as of Hobson's choice—Mill would not have got bewildered into saying—"If it be said that God does not take sufficient account of pleasure and pain to make them the reward or punishment of the good or the wicked, but that virtue is itself the greatest good and vice the greatest evil, then these at least ought to be dispensed to all according to what they have done to deserve them; instead of which, every kind of moral depravity is entailed upon multitudes by the fatality of their birth; through the fault of their parents, of society, or of uncontrollable circumstances, certainly through no fault of their own." Certainly through fault of their own in other lives than this, echoes Aryan Divine Science.

17. Setting aside all argument for an optimistic view of the universe, and recognizing that evil exists, a justification for such existence as contributing to enoble human nature (here it is to be noted that so stated, it again becomes the very argument that was set aside) is even accepted by Mill, and is therefore very valuable:—"One only form of belief (which) stands wholly clear both of intellectual contradiction and of moral obliquity, is that which * * * regards Nature and life * * * as the product of a struggle between contriving goodness and an intractable material, as was believed by Plato, or a Principle of evil, as was the doctrine of the Manichaeans. A creed like this, which I have known to be devoutly

held by at least one cultivated and conscientious person of our own day, allows it to be believed that all the mass of evil which exists was undesignated by, and exists not by the appointment of, but in spite of the Being whom we are called upon to worship. A virtuous human being assumes in this theory the exalted character of a fellow-laborer with the Highest, a fellow-combatant in the great strife; contributing his little, which, by the aggregation of many like himself becomes much towards that progressive ascendancy, and ultimately complete triumph of good over evil, which history points to, and which this doctrine teaches us to regard as planned by the Being to Whom we owe all the benevolent contrivance we behold in nature." Assuming that there is a principle of evil, there is doubtless the principle of good. Let any one deny the latter, and prove his denial? This he will find an impossible task. What are human feelings? They are something not to be despised, in the cosmogony, even tho' they may be an impalpable kind of something. What do they teach us? They teach us the moral lesson that even while reading a tale, or witnessing a drama, they are on the tiptoe of expectation to find that (1) Good triumphed over evil, (2) and that they find good all the more set off by as much as it had had to contend with evil.

Our Scriptures divide the kosmos into four parts, three of which—*త్రిపాద్విభుతిః*—comprise the kingdom of good, and the fourth part the kingdom,—it does not say of evil—of the unliberated or bound souls, for their temporary or probationary residence. In the former are Mill's "many * * * becoming much"; and we usually talk of "the majority" to whom we temporary sojourners on earth have to "go over" in due season.

18. Is evil a necessity? (This opens a wide field for inquiry. What if all were kings, and there were no subjects? What if there was nothing like difficulty, in all acts and aspirations? What if we never had such an ordinance of nature as sleep? What if it were all one white colour to paint a picture with? What if we felt no hunger? and what if there was no death? Under the conditions as above set forth, what would this world be like? Naturally, it would again have to be asked, what if we were all gods? and next, what if we were all one instead of many. *i.e.*, instead of appearing as several drops, were one as the ocean? It does appear as if such questions were the ramblings of a diseased mind, the flutters of a winged imagination, or the yearnings of a morbid heart? On reflection and to him who has a philosophical turn of mind, desirous of divining into the depths of the all-surrounding mystery, the questions are of weighty and interesting import. It would be more difficult than easy to take up each of the supposed novel conditions and construct a new world on that basis.

For the present the desire to stroll in those regions may be repressed, and this may be said that all reasonable inquiry may stand satisfied with accepting things as we find them, face the rigid facts as are presented to us by a ready-made world, and try—as far as a power to whose control we are imperatively subject allows to our little minds the ability to penetrate the sublime mystery—to cognize a *noumenon* behind all phenomena, knowing which all our doubts shall dissolve and all our pain shall cease! When our immortal principle throws off the material shackles by which it is by a hidden destiny imprisoned, then a new set of conditions—which while new may still be asserted as an unbroken chain of progressive life and of the kind suppositionally stated above—will be presented to the probated soul, as briefly sung in the lines:—

"Another sun gleams there! another moon!
Another Light,—not Dusk, nor dawn, nor noon—
Which they who once behold return no more;
They have attained my rest, life's utmost boon."

“నతద్భానయతే సూర్యో నతశాంకశపావఃః
యగ్గత్వాననివర్తంతే తద్ధామపరమంమమ”

Bh. Gita: XV-6

Equivalent to the passage in the Upanishads:—

“నత తసూర్యోద్ధాతి - నచస్త్రోతారకం” &c.

There, no (this) sun shines, no (this) moon and no (these) stars.

If evil, then, is a necessity, it is an instituted order and congruous with the design of a benevolent Providence; and therefore a part and parcel in the general scheme of goodness, like a dark screen in a dark room required for the best effects of a magic-lantern exhibition. Who would resent this darkness; on the other hand, the wish would be for more. Conceive the beauty of the lightening from the bosom of the darkest cloud! Dr. Rajendra Lala Mitra says in his preface to the Yoga Aphorisms of Patanjali:—"The doctrine of evil as inseparable from the world is nearly as old as humanity. It was the dread of evil that drove the primitive man to seek the shelter of superhuman power and laid the foundation of religion. There would have been no religion if there had been no dread of evil, here or hereafter. Nor would philosophy have had its birth had not the necessity arisen to discriminate between good and evil. Morality, too, presupposes a differentiation between that which is proper and that which is improper—of a consciousness, however vague and undefined, of future reward and punishment. Doubtless the doctrine assumes constant and unalloyed evil and not a mixture of good and evil." In these words "mixture of good and evil" lies my meaning which I indicated in No. 1. of this series of Articles, *viz.*, that there is no *absolute* evil.

ALONDRAVILLE G.

KAMPANOLOGY IV.

செய்தி செயல் செய்துந் தந்தோரை
 கைநகலின் மரையு நெய்தோரை
 எய்த செயற்குச் செய்திய மாகைய
 செய்த செய்தவர் சொல்லித் தோய்தோ.
 (பாதிசம். 5).

1. *செய்தி செயல் செய்து* = words, feeble as feebleness (itself). *செய்திதம்* would mean "feebler than," but as it is allowable to omit the *அம்* in poetry, we may render the expression as "feebler than feebleness." *செய்த* means strictly "that which is feeble." Feebleness is properly expressed by *செய்தம்மை*. Compare *திருக்கல் தரு* in *அகநா. மந்திர. 56*.

2. *செய்துந்* with the *ன்* retained, would be correct if *செய்த்* were an accented syllable. But as explained in Kampanology III, the true scansion of this line being, as I take it, *ம், அயிசம், அயிசம், அயிசம்*, the syllable *செய்த்* is unaccented, (it being the end of the metrical syllable called *யிசம்*) therefore the *ன்* cannot be retained. For, though it is proper to say *பொன்னத்த* and *பென்னத்தி*, yet, on the other hand, we must say *செய்பொன்னத்த* and *செய்பென்னத்தி*. In *அகநா. மந்திரத்தி* of the Kovayar, the word *அம்*, which is usually unaccented, takes an accent for the sake of the meter, and accordingly the *ம்*, instead of being elided, is retained in its substitute *ன்*. In English too—we have the general rule that words ending in a single consonant preceded by a single vowel double the final consonant in taking an additional syllable such as *er, ed, &c.*, only when the accent is on that vowel. Compare "deferred" with "differed" "fitted" with "benifited" &c. Accordingly *செய்தித்த* in the fourth line retains the consonant as *செய்த்* is an accented syllable. *செய்தித்* loses it because *த்* is a *ம* and not a *ய*.

3. *தூத்து* = to spin thread. It is derived from *தூத்*, a thread, which is said to be derived the meaning of *தூத்*, a "treatise." And the author of the *செய்துந்* gives the following fanciful analogy to show how a "treatise" resembles a "thread."

The words are the cotton,
 The treatise is the thread,
 The author is the spinner,
 His mouth is the hand that spins,
 His intellect is the spindle.

Some authors explain it by saying that it is so used in imitation of the Sanscrit *tantu* which means both a string of a lute and a treatise.

4. It seems more natural to derive *தூத்* from *தூத்* to speak. But the next inquiry is whence do we get *தூத்*? I am not able to answer it. The letter *த* however occurs in several words having some relations to the mouth, as *தூத்*, *தூத்* to eat; *தூத்* to move the tongue; *தூத்*, *தூத்* to laugh, in Telugu; *தூத்*, *தூத்* to lick; *தூத்* to sound; *தூத்* to gnash; *தூத்* to nibble; *தூத்*, *தூத்*, *தூத்* tongue; *தூத்*, *தூத்* dog; *தூத்* treatise; *தூத்*, *தூத்*, *தூத்* to speak. *தூத்*, *தூத்*, *தூத்*, *தூத்*, *தூத்*, &c. It is likely that *தூத்* comes from the same source as its English equivalent "neigh" and the Latin "hinnare."

5. It strikes me that from *பூத்*, (allied with Sans *பூத்*) the mat-grass, may be derived *பூத்* o *பூத்* to weave. From this may arise *பூத்* of which *பூத்*, "a treatise" may be a short form. If *பூத்*, the grass, is the real origin of *பூத்*, we get back to the process by which "treatise" comes from "thread." Compare *பூத்*, *பூத்*, *பூத்*, *பூத்*.

6. The meaning of the whole stanza is as follows:—

"I have undertaken to spin very feeble words in the country in which is extant the work of the performer of austerities who sang the great history which has occurred to him who so shot (his arrow that (the) seven big trees received openings (through) their trunks) like (the openings made in my hear by) the censures with which (the learned) have censured me."

In order to complete the sense of the stanza, it is necessary to add some such words as these:—

"See what a foolish thing it is for me to undertake?"

7. *தூத்* = penance. *தூத்* = ascetic. *செய்தவர்* = he who has austerities that are performed.

KAMPANOLOGY V.

கையமென்றி விழையு மாசெனத்
 செய்தவுயிற் றியம்புந் தியாதெயிற்
 பொய்திசென்கிப் புலமைவி னெய்யுந்
 தோயமாக்கி மாட்டி தெரிக்கோ. (பாதிசம். 6).

1. The second line ought to be written with *யி* between *யி* and *தி*, because *தி* &c., ought always to be changed into *தி* or *தி* &c., when the noun

word begins with a vowel, except where the change would interfere with the meter. According to the view of scansion explained in Kampanology III, there is no occasion for omitting the *ஃ* here. For the doubling of *ம்* in எய்தவும் and its omission in இசுழவும் see number 2 of the preceding section.

2. On the same view the *இ* in திபாது being short by the rule,

யகரம் வரக்குறன் உத்திரி இகரமும்
அகசச்சொன் மியாவின் இகரமுந குறிய,

is cut off for the sake of the *தனை*, in accordance with the rule,

தனைச் வண்ணத் தாங்கெட வரினே
குறியே இகரமும் குறிய லுகரமும்
அளபெடை ஆவியும் அலகியல் பிலவே.

3. In the latter rule, it must be observed by the way, that அளபெடை ஆவி is a slip of the pen; for, அளபெடை is, in its very nature, a vowel or consonant introduced for the purpose of filling the meter when here occurs a hiatus. What is there contemplated by அளபெடை ஆவி is the pure vowel which occurs in such words as குரீஇ, ஆவே &c. It is this vowel that may be deleted or retained according as the scansion requires.

4. In திபம்பு also, the *இ* is short. But it is retained for the sake of the *தனை*, that is, supposing my manner of scanning the வேறு to be correct.

5. தெரித்தல்=to select (குறள் அதி 47. 51. 52), or to be evident as தெரிநிலை (இலக். கொத்து) தெரித்தல்=தெரிவித்தல்=to make evident or to cause to select.

¶ தெய்வமாக்கவி மாட்டுதெரிக்க=to show forth the excellence of the divine poem (not by means of my translation, but by comparison with it).

6. There is another reading, namely மாக்கதை (see Winslow under தெரித்தல்), which implies that the excellence of the story in the original may be gathered even from my translation though it is a lespicable one.

7. In the Naidatam we have 'திங்களு ஸ்லார் முகமுஞ் செவ்வி தெரிக்கொண்ணு, which means that, in regard to beauty, it is not possible to choose between the face of the moon and the faces of the ladies.' In the Kasikandam தெரிவு probably stands for தெரித்தல், that is as "making a thing evident by description" in the phrase தெரிவருத்தவம்.

8. பொய்யில் கேள் விப்புலமைமிகுநர் புகல் கவி—the poem sung by the poet of faultless learning, i. e.,

Valmiki. if we take the plural as merely honorific, having reference to stanza the fifth which immediately precedes this stanza. If we take it as referring to the 7th which follows, it may include கவிட்டர் and பேரதாயனர் also.

KAMPAANOLOGY VI.

In உயொத். தனை. the stanzas 60-69 are constructed on the principle of வெந்தனை, which may be said to extend from the end of one line in a stanza to the beginning of another in it, inasmuch as each line ends in a காய் and begins with a கேர். But that is an accident.

One of those stanzas namely the 66th begins its lines with வண்மை இயும், தின்மை இயும், &c. I do not see the use of the அளபெடை in those lines. If all the first *சேர்* in the வேறு be supposed to be காய் (to which they may be reduced but not without an awkwardness and difficulty unusual to Kampan) வண்மை இயு &c., would not be காய், but கனி instead. To regard வண்மை இயு as a காய் one should suppose the *ஐ* to become short soon after giving birth to the *இ* in order to form a சிறை with the *இ* so born. But this is unwarrantable. I think therefore the அளபெடை to be, objectionable, and the true scansion to consist in the law of வெண்டனை.

In the same Kandam, நகர்க்கு. (in which the same law is observed even between the end of one line of a stanza and the beginning of the next line in it (this is specially perceptible in stanza 91), there is one line that violates the தனை. That line is the third of the 113th stanza. It stands in the printed editions thus:

பேதைமகனைப் பின்பார்த்த கிர்குமா. Here an அளபெடை இ after நை will cement the breach.

KAMPAANOLOGY VII.

தேவபாடை யினிக்கதை செய்தவர்
மூவரானவர் தம்முளு முந்திய
நாவிலுருகை மின்படி கசந்துவிழப்
பாவிலுள்ள துணுத்திய பண்போ. (பாயிரம். 7).

If the reading தம்மினும் be preferred, நாவிலுர் will then mean the goddess of learning.

If we take படி as the predicate of the sentence of which பண்பு is the subject, we need supply no words to complete the sentence, except the copula, which is never expressed in Tamil.

KAMPANOLOGY VIII.

குணம்பு மும்புரி லாசியம்
 ஸௌம்பு நுழைவா லெனெழும்
 பூசைப் தெற்குப் பந்தெனெ
 ஸௌம்புநு குதாவி உதயம். (பா. குதாபு. 1).

குணம்பு-குண, ஸம்=faults (and) sufferings
 or கு, ஸம்=growing bad feelings
 புரி=புரிதெற்கு

குணம்பு...உதயம்=let us describe the beauties of the river which adorns Kozaiyam (in which) the darts (called the) five senses and the turbulent (குணம்) darts called women's eyes do not go out of the path (of rectitude).

ஸம்...புரி=of them on whose breasts jewels tinkle=women's.

1. In the preceding eight sections under the heading of Kampatology, although I have given my own views, yet my object has been to elicit information.

To go through the whole series of the difficult verses of the Iramayanam, in the way I have commenced, would be as inexhaustible a task as that proposed to herself by the proverbial cat of Kampan. I think it will be more to the purpose, if each student of Kampan will state his own view or his own difficulty through this journal and invite explanation thereon from its readers.

Accordingly I append a request embracing a few of my difficulties.

Give the various readings and the meaning of

1. குணம்பு (பா. குதாபு. 3)
2. பூசைப் தெற்கு (பா. குதாபு. 13)
3. ஸௌம்புநு குதாவி (பா. குதாபு. 37)
4. தந்தபேயிஞன். (அ.குதாபு. பக்க. 132)
 இதயாசுத்த? இவ்விதமிதத்த உதயம்ஸௌம்பு
 உதயம்புதல்? ஸௌம்புதல் உதயம்?
5. ஸௌம்புதல் (ib 134). குணம் உதயம்.
6. குணம்புதல் (உதய. குதாபு. 121). குணம் உதயம்
 is plain. But the rest?

(C. BURRO).

NACCHINARKKINIYAR: A STUDY.

(From the Madras Christian College Magazine).

The latter half of the century now drawing to a close has witnessed a remarkable advance in the

study and knowledge of the Tamil language. While the work of former centuries was merely to accumulate writings of every kind except the purely scientific, this century began with the classification of these varied writings and prepared the way for the propagation of a knowledge of them among the masses; while the latter half of it has effected a fusion of the historical spirit with the analytical. The scepticism of European scholars, with the exception of Dr. Hultzsch, in regard to the antiquity of Tamil literature, has led them frequently to ridicule the Tamilians. No Tamil work, whatever its merits, or whatever the dialect in which it was written, was assigned to a period earlier than the tenth century. The genuineness of the poems of *Pattanattu Pillaiyar* and the works of *Auraiyar* was seriously questioned. A handful of native scholars, however, who had received the benefit of an English education, imbibed the historical spirit of modern times and set themselves to help forward the investigation of their own antiquities. These men possessed two things in which many European scholars were wanting, a due veneration for the Tamil language and literature, and a critical acquaintance with classical Tamil works. And the result was marvellous. Tamil literature has been proved to have existed prior to the beginning of the Christian era, and the dates of many works have been fixed.

But it is to be regretted that, in spite of this rapid progress, unmerited oblivion has been the lot of one who did more than any one else to sustain the study of the oldest classics, and so keep scholars in touch with the language, the manners, and the customs of the remote ancestors of the Tamilians. The *Tolkappiyam Poruladhikaram*, the *Kalittolai*, and the *Pattupittu* would certainly not have long survived without his commentaries; and it is a question whether there are works of greater importance or of more absorbing interest than these in Tamil literature. An earnest scholar will seek in vain in the poems of more modern times for true poetry or a finished style, for pure language or natural descriptions. Morbid imagination and pedantic language characterise many of the more modern works. If the classical works had failed to obtain the help which immortalised them, the true poetic spirit and the love for naturalness of language would have long ago given way to a vitiated poetic taste and literary affectation; and these evils would have become universal. Whence came the help by which the lights that burned but dimly were fanned

into flame? It came from Nacchinārkkiniyar, the celebrated commentator of the middle ages.

Commentaries did exist before Nacchinārkkiniyar. Nakkīrar had left behind him an excellent commentary on the *Iraiyānārahapporul*. Ilambūranar and Sēnāvaraiyar had written commentaries on portions of the *Tolkāppiyam*, and Pērāsiriyaṉ, a brief commentary on the *Tirukkovaṭṭai*. But, with Nacchinārkkiniyar the manner was altered, and the language changed. Nakkīrar's poetic diction was exchanged for a more prosaic one, better adapted for commentaries. Ilambūranar's system of insufficient annotation was considerably improved. Sēnāvaraiyar's ultra-grammatical phraseology made way for a flawless natural style; and Pērāsiriyaṉ's condensed and difficult form of writing was replaced by lucidity of expression and the use of quotations and illustrations. Thus a reform, if not a revolution, was brought about in the field of commentaries, and Nacchinārkkiniyar, as the leader of that reform, should rightly arrest our attention in a survey of the history of Tamil literature.

The field in which Nacchinārkkiniyar introduced his reform was a limited one; and therefore the interest he aroused was nothing compared with the effects of reforms in the sphere of religion. The reforms inaugurated by Mānikkavāchaka and Jñānasambundha astonished the illiterate and instructed the learned, but the influence of Nacchinārkkiniyar's reform was confined to closets of pandits. As, however, the community that responded to the influence of the commentator formed the flower of the Tamil people, Nacchinārkkiniyar is as much deserving of study as the other reformers. One important result of the limitation of his field of work is that no inscription mentions his name, and no *purāṇam* records the history of his life. The former of these facts may be a matter for regret, though the latter is not. *Purāṇam* means a series of hyperbolic conceits, very often having the name of the hero only as a reality. Such biographies are worse than nothing, and their non-existence should be a matter for joy. What, then, are the materials on which some account of his life can be based? There are his own commentaries, the monuments of his genius and industry, scattered eulogiums, and current traditions.

The little that is known about the personal life of Nacchinārkkiniyar we gather chiefly from a eulogium* on his commentary, which was composed probably by

a contemporary.* The purity of the language and the nature of the style warrant us in ascribing the stanza to the age of Nacchinārkkiniyar and in presupposing a personal acquaintance with him on the part of the writer of the eulogium. According to this stanza, Nacchinārkkiniyar was born of a Brahman family at Madura, then the capital of the Pāndiyaṉ kingdom. From the same source we learn that he belonged to the Bhāradvāja Gotram of the Brahman community, and that he was a Saivite in religion, which as well as the question of his date will be taken up for discussion later on. Here in passing we would venture the conjecture that Nacchinārkkiniyar must have reached the age of a hundred when he died. This conjecture rests solely but justly on the nature and extent of the work he left behind. Considering the immensity and thoroughness of this work, we cannot be far wrong in concluding that he must have devoted more than half a century to the acquisition of his profound knowledge of the world and of Tamil literature; and when we take account of the time which he must have spent in writing his commentaries, we see that he must have lived to a great age.

In religion Nacchinārkkiniyar was unquestionably a Saivite. This is supported by the eulogium already referred to. Nevertheless, there is a tendency among some modern scholars to hold that Nacchinārkkiniyar was a Jain. It will be time, however, to examine the arguments of such scholars when they state them; and meanwhile I shall state the argument for the other view. Taking the eulogium first, we may translate the lines† that have special reference to Nacchinārkkiniyar's religion thus: "He, of nature made in the likeness of that of the Wisdom-resplendent Siva pervaded by Knowledge Pure, the Sacred End arrived at by the Four Vedas." Now, a panegyric in such terms cannot be aspired to by any Saivite of ordinary distinction, and the dialect of the composition shows that it must have been the work of a person of superior culture. These lines, however, must not make us believe that Nacchinārkkiniyar was a saint. What he did within the short span of his human existence was almost miraculous; and therefore the praise accorded to him is just enough. But the question of praise it-

* Pandit Swaminatha Aiyar, in his introduction to the *Chintamani*, definitely asserts that the learned authors of the eulogiums were contemporaries of the commentator.

† சரணமுடைய துணியை நம்புக வாய்வு
அவ் துணை சினைந்த வெய்தலால்
தேனை உரையு தன்னம் உரையின்.

self is not from our point of view so important as the statement that "Nacchinārkkiniyar was a Saivite."

Dr. Bower, in the introduction to his edition of the *Chintāmani*, Nāmahal Ilambakam, has remarked, "The commentator on *Chintāmani* called Nacchinārkkiniyar is supposed to have been a Saiva Brahman of the Madurai District." It should be noted in this connection that Dr. Bower was greatly assisted in preparing the edition of the *Chintāmani* by one Sāstram Aiyar, who, according to Dr. Bower himself, was "perhaps one of the best of eminent Tamil scholars amongst the few surviving Jains." Now, if there was any shadow of a doubt about Nacchinārkkiniyar's religion, is it not likely that the Jain pandit would have informed Dr. Bower of the possibility of the commentator's creed having been other than Saivite? The late Mr. Sundaram Pillai actually believed that Nacchinārkkiniyar was a learned Saiva commentator.* Mr. C. W. Damodaram Pillai, in his introduction to the *Viramoliyam*, remarks that although Nacchinārkkiniyar embraced the Saiva faith later on, he was a Jain in his younger days.† The author of the *Galaxy of Tamil Poets*, probably following this veteran scholar, proclaims the same view.‡ But nothing seems to warrant this assertion. Pandit Swaminatha Aiyar, who has shown in his editions a better acquaintance with Nacchinārkkiniyar's life and the current traditions about him, has omitted this point, although his editions appeared many years later than the works of the other two editors. If the tradition about the *Chintāmani* commentary that it is a rewritten one is true, we may perhaps hold that Nacchinārkkiniyar's more intimate knowledge of the Jain system acquired for the rewriting of it converted him to the Jain faith. But he certainly was never converted to the Saiva religion. Independently of this question of conversion, however, the testimony of these three scholars is valuable as throwing some light on the question of his religion.

Considering the matter more closely, we may observe that the very name of the commentator denotes that he was a Saiva. This view finds support in a verse§ in the *Dēvāraṁ* of Tiruvāṅkarasar, where the saint actually refers to Siva as Nacchinārkkiniyar.

* *Madras Christian College Magazine*, March 1881: 'The Ten Tamil Idyls'—I., page 604.

† Page 19.

‡ *The Galaxy of Tamil Poets*, by J. B. Arnold of Jaffna, page 181.

§ *Sthalamurai*, Part II, page 79.

Sri Sivaśūāna Yogi, in his *Kāncchipurāṇam*,* addresses Siva as Nacchinārkkiniyāy. The latter argument may be rejected on the ground that the author of the *Kāncchipurāṇam* lived in a comparatively later age; but the former cannot be so easily thrust aside, being the utterance of one who lived two centuries earlier than Nacchinārkkiniyar. And both together suggest the idea that the name is very likely one of the many that go to make up the *Sivasaahasranāman* in Tamil, and therefore also the conclusion that Nacchinārkkiniyar was a Saiva Brahman.

His commentaries also give unmistakable evidence in favour of this view. With the single exception of the *Chintāmani*, all the works he chose to comment upon are Saivite in their origin. Even the *Chintāmani* he selected for its sublime moral teachings and highly imaginative descriptions; and the author of it was no bigoted Jain. Tiruttakka Dēvar, for that is his name, makes reference to the exploits of Siva twice† in his work, and, on both occasions, to illustrate his points. In a stanza‡ in the Nāmahal Ilambakam he refers to Siva as having in his throat the Sāma Gīta. The commentator explains the previous stanzas by introducing apt quotations from the *Tiruvērchakam*; and in his commentary on the last of these he refutes an interpretation which makes the person who has the Sāma Gīta in his throat Jivaka (hero) himself, and says it should refer only to Siva. In the whole of the *Chintāmani* commentary, Mānikkavācaka's utterances are found freely quoted, (I mean, his *Tiruvērchakam* as well as his *Tirukkōvaiyār*. When we come to Nacchinārkkiniyar's other commentaries, however, the case is different. In the *Tolkāppiyam*,§ the *Pattupattu*|| and the *Kalittakai*,¶ he leaves no room for discussion. He distinctly proclaims, though not in so many words, that his creed is Saivism. He adores, in a manner that would shame the staunchest Saivite, the Hindu sages of yore, and, coming to talk of the holy men of later times, he fails not in paying them due homage. Why doubt we, then, that he was

* *Sattatānappadalam*, stanza 11.

† Gunamāliyar Ilambakam, stanza 291. Nāmahal Ilambakam, stanza 2. See also Suramenjariyār Ilambakam, stanza, 44.

‡ Stanza 341 and commentary.

§ *Tolkāppiyam*, Eluttu. Evidence found in the use of the words 'Tiracchitrambalam' and 'Perumpatrapaliyār,' according to Mr. Swaminatha Aiyar: *Tolkāppiyam* Foral, pp. 128, 673.

|| Pages, 17, 20, 40, 839.

¶ The book contains many references to Siva, and so necessarily does the commentary.

a steady follower of the Saiva faith? If the Puranic accounts of Agastya or Muruga, as given by the commentator, differ in some important particulars from the accounts now generally accepted, that need not suggest that his religion was not Saivism. It need only suggest that the source was different from which he drew his stories. Because Nacchinārkkiniyār wrote a commentary on the *Chintāmani*, a Jain work it does not follow that he was a Jain. If so, Pandit, Swaminatha Aiyar, the commentator of the *Manimākhala*, a Buddhist work, should be a Buddhist.

Having satisfied ourselves that Nacchinārkkiniyār was a Saiva Brahman, we next proceed to ascertain the age in which he flourished and produced his works, which are among the noblest heritage of the Tamilians. A few years ago, no attempt at fixing his date could have been successful, in view of the meagre knowledge of his career which we possess apart from his commentaries. But the problem has now been rendered much easier by the discovery of more than one important date, in the literary history of Southern India, though the chronology of Tamil literature is always a difficult question.

It is accepted on all hands that Nacchinārkkiniyār belonged to the Jaina period or cycle of Tamil literature. According to Dr. Caldwell,* "the Jaina period extended probably from the eighth or ninth century A.D., to the twelfth or thirteenth." Thus Dr. Caldwell would place the commentator in any case later than the ninth century. But his conjecture regarding the beginning and end of the Jaina period evidently contradicts facts found in the Tamil classics. If we set any value at all on their testimony, Jain supremacy must be regarded as having commenced at so early a date as the fourth century or the fifth. In his edition† of the *Chintāmani*, Dr. Bower, after stating that Tiruttakka Dévar probably lived not more than seven or eight hundred years ago, remarks that Nacchinārkkiniyār also probably lived not long after the writer of the *Chintāmani*. That would bring him down to the thirteenth century or even to the fourteenth. Dr. Bower also confirms Dr. Caldwell's opinion about the commencement of the Jaina period by quoting from Wilson a certain passage which runs as follows: "The Jains did not form a distinct and influential body until the 8th or 9th century after Christ." But these two opinions are mere assertions

made at a time when comparatively little was known concerning the history of South India.

Passing on to the opinions of native scholars, we find that Mr. Damodaram Pillai has more than once in his editions of Tamil classics expressed an opinion about the age of Nacchinārkkiniyār. In his editorial introduction to the *Virasolium*, where he has made a very praiseworthy attempt to give a sketch of the history of Tamil literature, he states that the Jaina cycle began with the second century and lasted for nearly three hundred years.* This cannot, however, be altogether true, inasmuch as there is evidence to prove that the Jain influence was at its height during the time of Tiruṇānasambandha, in the early part of the seventh century A.D. In the paragraph which deals with the question of the Jaina cycle, Mr. Damodaram Pillai introduces Nacchinārkkiniyār as one who, originally of the Jain persuasion, became a Saivite, and as one who wrote excellent commentaries on many classical works.† Immediately afterwards he adds, referring to the general idea of the paragraph, that he does not mean to say that all Tamil works written by Jains were written within the period specified. Perhaps he thought of including the commentator under the writers of the Itihāsa age, which occupied the next eight hundred years, though in his introduction to the *Kalittōhai*,‡ he definitely states, that, as Nacchinārkkiniyār belongs to the age of the Jains, it is at least twelve centuries since he wrote this commentary (on the *Kalittōhai*). This statement, it may be noted, is incompatible with the statement he makes in the introduction to the *Virasolium* regarding the period during which Jain influence was predominant. He says further: "The commentator who has not scrupled to cite from such later works as *Jirakachintāmani* as well as from the works that have received the *imprimatur* of the Sangham, does not even take the name of Bhāratam or Rāmāyanam or Kandapurānam where examples are found only in plenty. This clearly shows that all these works belong to a period more recent than Nacchinārkkiniyār's." Pretty much the same is what he says in his introduction to the *Tolkāppiyam Poruladbikāram*.§ We ourselves have arrived at the same conclusion, but, as will be seen on grounds quite different from these.

* Page 18.

† Page 19.

‡ Page 22.

§ Page 4.

* *A Comparative Grammar of the Dravidian Languages*, Introduction, page 129.

† Introduction.

Mr. Sundaram Pillai in his first article on 'The Ten Tamil Idyls' says: "The commentator (Nacchinárkkiniyar, remarks that this (Tiruvávinankudi) is the ancient name of the place which, in the days of Auvaiyār came to be called Chittanvālu—a testimony of great value as showing the long interval that must have elapsed between Nakkirar and Auvaiyār who is reckoned, by Dr. Caldwell himself as a contemporary of Kamban and is placed therefore in the twelfth century."² This view is however, based on the mistaken supposition that the Auvaiyār of Kamban's time is the Auvaiyār mentioned by Nacchinárkkiniyar.

In this connection we feel called upon to say a word about the age of Auvaiyār, perhaps the most puzzling character among the Tamil celebrities that have arisen in South India since the days of Agastya. In the first place it must be remembered that the word 'Auvaiyār' in popular language signifies a very old woman well versed in practical wisdom. Now, the Auvaiyār of Kamban's time cannot, according to the generality of Tamil pandits, be identified with the Auvaiyār who is said to have flourished in the Sangham age or with the Ganapati-Bhakta who, in the language of the tradition, ascended to heaven with Sundaramūrti, the last of the three Tévāra hymn writers, and Sēramānperumāl, the reputed Saint of the Chera Kingdom. A tradition has it that Auvai managed to live so long as she did—nearly two hundred and forty years—by receiving a fruit (*nelli kani*) from Pandan, a Vaiya of Kāvirippūmpattinam, who gave it to the poetess, and was in turn immortalised by an *antādi* known as *Pantunantādi*. This Vaiya had gone to the lower world and had returned with nectar and the fruit. The tradition is found quoted in a footnote to a commentary on the Kuralt in A'rumkhanāvalar's edition. The quotation, however, is a blunder, inasmuch as we know that the incident, which Parimēlalalar refers to, is not this but another, found in the older classics. This Auvaiyār cannot be identified with the Auvaiyār of Sundara's period, although she was very likely the woman who flourished at the same time as Kamban and others. Neither can she be identified with the writer whose stanzas Nacchinárkkiniyar quotes in his commentaries.

Now as to the other Auvaiyār. She is the reputed authoress of many ethical works studied by the young

of this country, and her connection with the Sangham is supported by traditions and classical works. Apart from Nacchinárkkiniyar's quoting from the *Korvai-rindan* and other works of Auvaiyār, the author of the *Silappadhikāram* of the second century has quoted from her *Mūlurai*. Besides, she has left many stanzas linked with those of other poets in the *Purāṇānūru*, a collection professedly of the Sangham age. The king Adhikan, who gave her the *nelli* fruit, is described in the *Pattupāttu* as a *vallal*, a man of great liberality, and the incident itself is clearly referred to. We learn from the *Pattupāttu*, as well as from the *Purāṇānūru*,³ where the poetess herself alludes to the incident when praising the king, that the fruit has the property of extending one's lifetime to an enormous length, and that it can be obtained only from a beautiful tree to be found in certain secluded parts of the mountain regions. Nacchinárkkiniyar, in his commentary on the *Pattupāttu*, mentions the fruit, which is also frequently referred to in the Siddha Sāstras.

Again, Mr. Sundaram Pillai says: "It is interesting to note that Nacchinárkkiniyar, the learned Saiva commentator, quotes not a line from Sambandhar, in any of his elaborate annotations, while he scruples not to enforce his remarks by apt citations from Mānikavāchakar, who, too, seems to have lived after the Madura Collage had become extinct. It is obvious, therefore, that in the days of Nacchinárkkiniyar, Sambandhar's usage had not been sufficiently old to be authoritative."⁴ The use of the word 'old' here is a little difficult to understand. Does this statement not seem inconsistent with what was said in the passage just examined? If Auvaiyār's usage, the usage of one who, according to Mr. Sundaram Pillai, belongs to the twelfth century, could be authoritative, how could the usage of Sambandha, whom he considered to be rightly placed in the sixth century or the seventh, have failed to become authoritative? Probably he did not anticipate the passage already quoted, when he wrote this. This passage would seem to imply that Nacchinárkkiniyar and Sambandha were very nearly contemporaries, otherwise Mr. Sundaram Pillai's statement becomes inexplicable. While he himself admits that Sambandha attained to great

² Page 434.

³ *Sirupānārupadai*, II. 100-103.

⁴ Stanza 91.

⁵ *Madras Christian College Magazine*, March 1891, page 604.

¹ *Madras Christian College Magazine*, March 1891, page 670.

² *Kural*, 100.

celebrity, in the seventh century, such celebrity as induced the great Sankara of the eighth century, whose acquaintance with Tamil was obviously scanty, to refer to the saint's name in his *Saundaryā Laharī* (a Sanskrit work) with sincere veneration, how could the saint's greatness have escaped our commentator's wide and extensive knowledge? Not only so, Sambandha is avowedly referred to as a great saint in the hymns of Sundara and in the poems of Pattanattu Pillai, who probably belonged to the ninth century. Tirunāvukkarasar himself, an elder contemporary of Sambandha, speaks of the latter with much regard; and by the close of the tenth century all these Dēvāra hymn writers were being worshipped in the public temples, patronised by Rājārāja Chola and his successors.

This is the place also to note another erroneous statement of fact to which Mr. Sundaram Pillai has given currency* in his first article on 'The Ten Tamil Idyls.' He writes: "The classical commentator, Nacchinārkkiniyar, seeks to justify the author of the tenth Idyl against a criticism of one Alavanda Pillai A'siriyar, which is but one of the accepted and well-known names of Sambandha."† This evidently is an unconscious misrepresentation of truth. Sambandha, we know, is called by the name of A'ludaya Pillai, not A'lavanda Pillai. A'lavanda Pillai A'siriyar may be the A'lavandār, the alleged author of the *Jīlāna Vāsishtam*, a beautiful allegorical work illustrating sublime truths by means of pleasant stories. We know that Sambandha never commented on any classical work. Of A'lavandār, however, a tradition is still prevalent at Madura that he was the rightful heir to the Zemindary of Veerakeralampōdar, and that attempts having been made to poison him, he got tired of worldly life and turned ascetic. The tradition-tellers refer us in proof of this fact to his name, which signifies that he came to reign but never reigned.

In the introduction to his edition of the *Silappadhikāram*, Pandit Swaminatha Aiyar claims, though not with sufficient reason, more antiquity for Adiyārkkunallār than for Nacchinārkkiniyar. "Nacchinārkkiniyar," he says, "should have lived only posterior to Adiyārkkunallār in so far as he has controverted many opinions that are found to be Adiyārkkunallār's."

Mr. Seshagiri Sāstriyar in his Report on a Search for Sanskrit and Tamil MSS. for the year 1896-1897, No. I, refutes Mr. Swaminatha Aiyar's view thus: "As the work (*Divākaram*) is quoted by Adiyārkkunallār in his commentary of the *Silappadhikāram*, the author must be anterior to Adiyārkkunallār. If the opinion of Mr. Swaminatha Aiyar, the editor of the *Silappadhikāram*, viz., that Adiyārkkunallār lived before Nacchinārkkiniyar, be correct, then the author of the lexicon under notice must be anterior to Nacchinārkkiniyar also. But it should be noted that the latter has, so far as I have known, not quoted the work under notice."* This surely is not an answer to Mr. Swaminatha Aiyar. Nacchinārkkiniyar does, as a matter of fact, quote from the *Divākaram* more than once;† and, even if we set him aside, Pērsiriyar an older commentator, has quoted from it in his commentary on the *Tirukkōvaiyār*. The other part of his reply, besides suggesting the probable date of Adiyārkkunallār, is somewhat more reasonable. He says: "The work under notice (*Dandiylankāram*) is quoted by Adiyārkkunallār in his commentary of the *Silappadhikāram*. But as it is not quoted by Nacchinārkkiniyar in any one of his commentaries, we may infer that the author of the work might be posterior to Nacchinārkkiniyar and prior to Adiyārkkunallār."‡ This argument we acknowledge, is borne out by facts. But we should never adduce this as positive evidence in determining the relative ages of Adiyārkkunallār and Nacchinārkkiniyar. The fact that the author of a book makes no reference to another author does not prove the impossibility of their contemporaneous existence: Milton in English literature betrays no signs of having ever heard of Jeremy Taylor and Jeremy Taylor betrays no signs of having ever heard of Milton. Yet these two were contemporaries, one the greatest poet and the other the greatest prose writer of his age.

The *Dandiylankāram* determines the age of Adiyārkkunallār rather than the relative ages of Adiyārkkunallār and Nacchinārkkiniyar. Tradition makes the author of the *Dandiylankāram*, the son of Ambikapati, who was the son of Kambar, the great epic poet of the eleventh century. The author himself seems to have made reference to Anapāya Chola, and Anapāyan, according to Dr. Hultzsch, is a designation of Kō-Rajakesarivarman alias Kulottunga Chola

* See *Jnana Bodhini*, Vol. I. Book vii, page 245. V. Sundaram Aiyar's article on *Pottinukilkanakku*. The eighteen didactic pieces in Tamil.

† *Madras Christian College Magazine* March 1891, p. 885.

* Pages 35 and 36.

† *Pattupattu*, page 16, and, probably, p. 216

‡ Report, page 37.

Deva.* The earliest king of that name having reigned only in the latter part of the eleventh century, Dandi could not have flourished earlier than the eleventh century. This work, then, fixes the upper limit of Adiyarkkunallar's age to be the early years of the twelfth century A. D. Another fact, namely that he has quoted from the *Kalingattu Parani*, corroborates this statement. The hero of that poem is Kulatunga Chola Deva I., who reigned from A.D. 1070 to A.D. 1118, as pointed out by Mr. Kanagasabhai Pillai and Dr. Fleet,† and its author, therefore, must be placed in the earlier part of the twelfth century. This would indicate that the age of Adiyarkkunallar was the latter part of the twelfth century. But there is not a single fact to guide us in determining exactly the lower limit of his age, except perhaps his extraordinary acquaintance with the Tamil classics. A comparison of the commentaries of Nacchinarkkiniyar with Adiyarkkunallar's, however, leads us to some definite conclusion about the relative ages of this two commentators. Adiyarkkunallar quotes some *sutras* concerning *yapāṅgas* (limbs of yoga) in his commentary on the *silappadhikāram*‡ when he comes to explain the nature of the domestic life and the life of an ascetic. These *sutras* are also found in Nacchinarkkiniyar's commentary on the *Tolkappiyam*,§ but with a qualification Adiyarkkunallar quotes the *sutras* and leaves them with the remark: "Such are the *sutras*." Nacchinarkkiniyar does more. He says they are *urai-sutras* (commentary-*sutras*) that is, *sutras* especially prepared by the commentator to explain certain points in the commentary. This meaning of the expression '*urai-sutra* we get from the authors of the *Ṭakkanak-kuttu*,|| and the *Prayāgavivēka*,¶ who have coined new *sutras* in their commentaries and said that such *sutras* pass under the name of *urai-sutras*.

With this explanation, then, we have reason to conclude that the *sutras* quoted by Nacchinarkkiniyar are, in all probability, his own, and that, therefore when Adiyarkkunallar quotes these *sutras*, he quotes from Nacchinarkkiniyar. Thus we see that we are not justified in placing Nacchinarkkiniyar even in the twelfth century.

Before proceeding to ascertain when Nacchinarkkiniyar actually lived, let us find out when he cannot

have lived. It is an accepted fact that Pērasiriyaṛ, the famous commentator of the *Tirukkoraṇṇiyār*, of Maṇikkavachakar, is older than Nacchinarkkiniyar. Had not Pērasiriyaṛ written a commentary on the *Tirukkoraṇṇiyār*, we should be led from his pure and elevated style to conclude that he lived not long after the extinction of the Sangham. But his commentary on the *Tirukkoraṇṇiyār* forms positive evidence that he lived posterior to the author of *The Sacred Word*. His priority to Nacchinarkkiniyar is easily proved. In his commentary on *Tolkappiyam* the latter refers many times to Pērasiriyaṛ's commentaries. From Nacchinarkkiniyar we learn that Pērasiriyaṛ wrote a commentary on the *Tolkappiyam** as well as one on the *Kuruntōhai*; † and this fact is confirmed by traditions and extant stanzas. About the commentary on the *Tirukkoraṇṇiyār* itself, there was until very recently a difference of opinion among pandits, the majority attributing it to Nacchinarkkiniyar, while a scattered few held that it was written by Pērasiriyaṛ. But now there is no doubt about the authorship of the commentary. Subrahmanya Dikshitar, the author of *Prayoga Viteka*, has pointed out in his work more than once that the commentator of the *Tirukkoraṇṇiyār* was Pērasiriyaṛ; and Mailāramperumal Pillai, the reputed *vidvān* of Tinnevely, whose priority to Dikshitar is undeniable, has referred in his *Kallidam* commentary to points found in the printed commentary on the *Tirukkoraṇṇiyār* refers of course under the title 'The Commentary of Pērasiriyaṛ'. Kunrattār Chokkappa Nāvalar, in his commentary on the *Tanjai-rānankorai*, refers to this commentary of Pērasiriyaṛ. Mr. Swaminatha Aiyar says that in the manuscripts he chanced to find in the houses of hereditary pandits in the southern districts, the top bear the words 'The Commentary of Pērasiriyaṛ', and that on careful examination, he discovered that the manuscripts contained neither more nor less than the printed copy which was erroneously attributed to Nacchinarkkiniyar, not only by the editor, Arumukhanāvalar, but by all of the then renowned pandits who have appended enlogistic poems to the edition of the *Tirukkoraṇṇiyār*.

Having thus seen that the commentary on the *Tirukkoraṇṇiyār* is Pērasiriyaṛ's and that he lived before Nacchinarkkiniyar, let us examine this commentary to see if it can enlighten us as to the date of Pērasiriyaṛ and eventually therefore as to the date of

* *South-Indian Inscriptions*, Vol. II, Part II, page 132.

† *Ibid.*, Vol. II, Part II, page 230.

‡ Page 257.

§ Page 165.

|| Page 15.

¶ Page 2.

* *Tolkappiyam*, *Purandhikāram*, p. 210.

† *Ibid.* p. 88.

Nacchinārkkiniyar. On page 118 of the commentary we read to our intense delight a quoted stanza which we guess to be a *deravam*; and our delight is made more intense when we find the very same stanza at the top of a page* in the *Devara-sthalamūrai*. We at once conclude that Pērāsiriyaṛ must have lived after the particular saint from whom emanated this, to us interesting, hymn. And who was that saint but Tiruvāvukkarasar, the prince of poets?

Now, if we could ascertain the date of Tiruvāvukkarasar, we might regard Pērāsiriyaṛ's date as having been almost fixed. Fortunately, the date of Tiruvāvukkarasar, or Jñānasambandha, his younger contemporary, is no longer a matter for dispute, but a veritable historical fact—at any rate as well established as any fact yet known in the history of South India. In his article on 'The Early History of Southern India',† Mr. Venkayya gives in the arguments which lead us to this undisputed conclusion. He says: "According to the Periya Purānam, a Tamil work which gives an account of the sixty-three devotees of Siva and whose historical value has been proved to be very great, Siruttonda, one of the devotees, who was a military man, 'reduced to dust the old city of Vātāpi' for his master, whose name is not given, but who must have been the Pallava King Narasimhavarman I. Siruttonda was a contemporary of the great Saiva devotee Tirujñānasambandhar, and is referred to by the latter in one of his hymns. Thus Tirujñānasambandhar was a contemporary of the Pallava King Narasimhavarman I. A comparison of the life of another devotee, viz., Tiruvāvukkaraiyaṛ or Appar, who was another contemporary of Tirujñānasambandhar, with the two Trichinopoly cave inscriptions published by Dr. Hultzsch, will convince you that Appar must have lived under the Pallava King Gunabhara, who was probably identical with Mahendravarman I., the father of Narasimhavarman I. From these facts we conclude that the two famous Saiva devotees, Appar and Sambandhar, lived about the middle of the seventh century A. D., as the Pallava King, Narasimhavarman I., was shown to have been a contemporary of the Western Chalukya, Pulikēsin II., whose dates range from 609 to 642 A.D." The date of Tiruvāvukkarasar being ascertained to be the middle of the seventh century A.D., Pērāsiriyaṛ must be sought for in the latter part of the same

century, or more probably in the earlier part of the next. Thus as an upper limit to the age of Nacchinārkkiniyaṛ we have the early years of the eighth century A. D.

S. ANAVARATATINAYAKAM PILLAI, M.A.

(To be continued.)

A LIBRARY OF ADVAITA WORKS.

Mr. Sambasiva Aiyar, Manager of the Sri Vidya Press, Kumbakonam, has been engaged for some time in bringing out a collection of valuable *Advaita* works in Sanskrit, written by such eminent authorities as Brahmānanda Sarasvati, Madhusūdana Sarasvati, Appaya Dikshita and others. A few of these, for instance, the *Laghuchandrika* and the *Brahma-Vidyābharana*, were known by repute merely, till Mr. Sambasiva Aiyar conceived the idea of publishing them. The subject-matter of the eight volumes now comprising the series together with remarks regarding their authors will be found briefly set forth in the prefatory note, appended below, from the pen of our well-known countryman, Mr. Sashiah Sastriar, C. S. I., late Dewan of Pudukkotta, to which I have added a few footnotes which may be of some interest to bibliophiles. The whole collection is an exceedingly valuable one and it is only to be regretted that the publisher has not met with the only reward due to his unselfish labour, viz., an appreciative reception and an encouraging sale of the books. Though he has invested a goodly portion of his heritage in this, a labour of love for him, he expects and desires no profits, but would be amply satisfied and incited to further services in the same direction, if he can only recover his outlay by the encouragement of the learned and the wealthy of the land. I need not add any more to what has been written with such exceeding clearness by Mr. Sashiah Sastriar.

M. NARAYANASWAMI IYER.

ENGLISH PREFACE TO THE ADVAITA MANJARI.

1. The *Advaita Manjari* or series of treatises on the *Advaita* Philosophy consists of Eight Volumes (Royal Octavo) printed and published in Devanagari character at the Sri Vidya Press, Kumbhakonam by Sambasiva Aiyar of Konerirajapuram.

(a) The first of them is *Advaita Siddhi*, pages 345, grandhas 10,000, priced Rs. 4-8-0.

(b) The second is *Laghuchandrikā*, otherwise called *Gauda Brahmānandiyam*, pages 655, grandhas 20,000, priced Rs. 7-8-0.

* Part-111 page 331.

† *Madras Christian College Magazine*, January 1896.

(c) The third is Siddhantabindu.

(d) The fourth is Nyāyaratnāvali. These last two are printed together as one Volume, pages 260, grandhas 6,000, priced Rs. 3—0—0.

(e) The fifth is Sūtra Vritti, pages 140, grandhas 4,000, priced Rs. 1—8—0.

(f) The sixth is Siddhāntaleśasāgraham, pages 485, grandhas 14,000, priced Rs. 5—0—0.

(g) The seventh is Brahma Vidyābharanam, pages 840, grandhas 24,000, priced Rs. 10—0—0.

(h) The eighth is Sivatatva Vivekam, pages 142, grandhas 5,000, priced Rs. 2—0—0.

2. Thus the 7 volumes comprising the 8 works contain pages 2967 and grandhas 83,000, priced Rs. 33—8—0. They are called *Manjari*, because they all relate to the same subject—but practically they are all separate independent works by separate authors which have appeared at long intervals. Though they are well-known to scholars as works of authority, they have been never printed and published before and have been very rare to be had in a correct or complete form. Much credit is due to the enterprising publisher for collecting and publishing them at his own cost and making them accessible to scholars and to the public generally; unfortunately, he has not met with that degree of encouragement which was commensurate with his labours and with the intrinsic value of the works themselves. This in a great measure has been probably due to measures not having been taken to give them wide publicity and probably to some extent to the difficult and intricate character of the subject itself. They are now re-introduced to the public in the hope that their high merits will be appreciated and that they will find ready purchasers among such of our enlightened and patriotic countrymen as can well afford to patronize them.

3. After these preliminary remarks, it is but appropriate and necessary that a brief outline account should be given of each of the treatises for the information of those who may not be already conversant with them. They will now be accordingly described in the order in which they have been already enumerated.

A. Advaita Siddhi¹ is an original work by Madhusūdana Saraswati. It is a commentary on S'ankara Bhāṣyam—the famous gloss on the Vyāsa Sūtras and is said to have been written about 300 years ago. It is a refutation of the Dvaita doctrine propounded by Vyāsarayar in his famous work known as Nyāyamitām. It was answered by a work called Tarāṅgini by a Dvaita author. Tarāṅgini was answered by Gauda Brahmānandīyam otherwise called Laghubhandrikā, which in its turn elicited Vana-

māla Mimīyam. This again was answered by Triyambaka Śāstri of Mysore in a treatise called Advaita Siddhanta Vāijayanti.

The Advaita Siddhi is divided into four chapters called Parichchedams, each of which is again subdivided into minor heads or topics. In the first parichchedam the question of the world being mithyā or not mithyā (i. e. illusory or not illusory) as stated by both the parties is stated under 54 heads or issues. In the second, Ātmanirūpanam or nature of Ātma is discussed under 54 heads. In the third, the means of realizing union or absorption in the Ātma are described under 4 sub-heads, that is to say, Ś'raavanam, Mananam, Nidhidhyāsanam &c., In the fourth, Muktinirūpanam or what is Mukti or Mokṣam, is discussed under 6 such heads.

B. Laghubhandrikā otherwise called Gauda Brahmānandīyam is a gloss by Brahmānanda Saraswati on Advaita Siddhi. In its sub-divisions and order of topics, it follows the Advaita Siddhi. It is a rejoinder to Tarāṅgini which was an answer to Advaita Siddhi, No. A.

C. Siddhāntabindu by Madhusūdana Saraswati is a Vyākhyāsam on the Darśa Ś'loki of S'ankara which is the essence of his doctrine in a very condensed form.

D. Nyāyaratnāvali is again a gloss on Siddhāntabindu by the author of Laghubhandrikā. These two treatises C and D are really abridgments of Advaita Siddhi and Laghubhandrikā which were probably found much too voluminous for easy study.

E. Sūtra Vritti is a work by a disciple of S'ankara and is a short simple, and literal paraphrase of the Vyāsa Sūtras. It is divided into four chapters or Adhyaya, in which the subjects of Jagatkāranam, criticism of opposing doctrines, mokṣa upāyam or means to mokṣa and mokṣa itself are treated in the same order as in the Sūtras.

F. Siddhāntaleśa saṅgraham is an original work by Appayya Dīkṣhitar who is said to have lived 400 to 500 years ago. It is a review of all the doctrines of belief with the conclusion that Advaita is the soundest of them. This work also deals with the general subject in the same order which is observed in the other works—namely in four parichchedams—but more closely criticises the differences which had sprung up among the advaitis themselves in the long interval since S'ankara's Bhāṣyam. The positions which he undertakes to substantiate are (1) that Nirguṇa Brahman is alone taught by Vedas (2) that Mokṣa is to be obtained by Vidyā or Jñānam (3) that by Jñānam is meant Brahmanjanam (4) that Mokṣa is the goal of all knowledge.—Acharya Krishnananda Saraswati has written a gloss on this work.

G. Brahma Vidyābharanam by Advaitānanda Saraswati is a commentary on S'ankara's sūtra Bhāṣyam. It is divided into four Adhyayas, each having four Pādas—

1. This appears to be a different treatise from that published by the Asiatic Society of Bengal in their *Bibliotheca Indica* and styled *Advaita Siddhanta Siddhi*. N.

and the order in which the subjects are treated is the same as in 'Sūtra Vritti.' It is a work which enjoys much celebrity among Vedantic students.

H. *Śivatatva Vivekam* is a work by Appayya Dikshitar in which his object is to establish that *Saguna Brahman* is no other than *Parama Sivam* or *Ivara* who is the controller of *Māyāprapancham* or creation as it appears to us and that *Nirguna Brahman* eventually is attainable only through and after *Saguna Brahman* is realized.—This doctrine is broached in 60 *Slokas* called *Sikharini-mālā*, the *Slokas* being all in *Sikharini* metre. He has himself made a *Vyākhyānam* or commentary on the *Slokas*.

4. It must not be supposed that these 8 works exhaust the treatises on *Advaita*. There are several other series which though more recent are also held in great esteem. One series for example is *Vāchaspatyam*² by *Vāchaspati* Misra which is also a commentary on *S'ankara's Sūtra Bhāshyam*. It was followed by *Kalpataru*³ a work by a sanyasin of Northern Circars or Telugu country and this again has evoked a *Vyākhyāna* known as *Parimalam*⁴ by Appayya Dikshitar.—Another series consists of a commentary on *S'ankara Sūtra Bhāshyam* known as *Panchapadikā*⁵ which has elicited *Vivaranam*⁶ and *Tatvadipikā* another work generally read is *Rāmānandīyam*⁷—and also *Anandagiriya*⁸ both being commentaries on *S'ankara Sūtra Bhāshyam*. Appayya Dikshitar, who is reputed as the ablest and most prolific author of recent centuries has written a work called *Nyāya Rakeṣhāmani* on the *Sūtras* themselves.—It was the ambition and intention of the publisher of the 8 works, eventually to edit and bring out several of them at least, if his present undertaking met with sufficient encouragement.

5. *Maha Mahopadhyaya Brahma Sri Raju Sastri* who is the greatest sanskrit scholar living has borne testimony to the great and rare value of the 8 works now published, and to the correctness of them, other testimony is unnecessary.

6. It now only remains for me to exhort all the *Maharajahs*, *Zemindars* and other noblemen and all such of my countrymen as are possessed of the means to come forward and reward the labors of the compiler who out of pure love for his Country's Religion and Philosophy has sunk his

fortune in it, not only by liberally subscribing for copies for themselves, but by persuading all friends within their reach to do so likewise.

KUMDAHONAM, }
1st Nov. 1897. }

A. SASHIAH SASTRI, C. S. I.,
Fellow, Madras University, late Dewan of
Travancore and late Dewan Regent of
Pudukotai.

EXTRACTS.

It is necessary to the existence of our idea of beauty that the sensual pleasure, which may be its basis, should be accompanied first with joy, then with love of the object, then with the perception of kindness in a superior intelligence, finally, with thankfulness and veneration towards that intelligence itself, and as no idea can be at all considered as in any way an idea of beauty until it be made up of these emotions, any more than we can be said to have an idea of a letter of which we perceive the perfume and the fair writing, without understanding the contents of it; and as these emotions are in no way resultant from, nor obtainable by, any operation of the intellect; it is evident that the sensation of beauty is not sensual on the one hand, nor is it intellectual on the other, but is dependent on a pure, right and open state of the heart, both for its truth and for its intensity, insomuch that even the right after-action of the Intellect upon facts of beauty so apprehended, is dependent on the acuteness of the heart-feeling about them.—RUSKIN. (Modern Painters.)

Now, therefore, I think that, without the risk of any farther serious objection occurring to you, I may state what I believe to be the truth—that beauty has been appointed by the deity to be one of the elements by which the human soul is continually sustained; it is therefore to be found more or less in all natural objects, but in order that we may not satiate ourselves with it, and weary of it, it is rarely granted to us in its utmost degrees. When we see it in those utmost degrees, we are attracted to it strongly and remember it long, as in the case of singularly beautiful scenery or a beautiful countenance. On the other hand, absolute ugliness is admitted as rarely as perfect beauty; but degrees of it, more or less distinct, are associated with whatever has the nature of death and sin just as beauty is associated with what has the nature of virtue and of life.

RUSKIN. (Lectures on Architecture and Painting).

AMONG the moral instincts of humanity none is more natural, more universal, or more insuperable, than prayer. The infant readily learns to pray; the old man has recourse to prayer as his refuge amid the solitude of his declining years. Prayer comes instinctively to the young lips which can scarce pronounce the name of God, and to the dying lips which have no longer strength to pronounce it. Among all nations, unknown and well-known, barbarous and civilized, one meets at every turn, the facts and formulas of prayer. Wherever man is found, in certain circumstances and at certain hours, under the influence of certain spiritual instincts, the eyes are raised, the hands are clasped, the knees are bent for the purpose of prayer or thanksgiving, adoration or supplication—GUILLOT.

2. Published in the *Bibliotheca Indica* by Balu Sastri of Benares. It is called *Bhānati*.—N.

3. By Amalananda. Published by E. J. Lazarus & Co., Benares, in the *Vizianagaram Sanskrit Series*.—N.

4. Published in the same series. —N.

5. By Padmapāda. *Viz. Sans. Series*.—N.

6. By Prakāśātman. *Viz. Sans. Series*. This edition contains extracts from the *Tatvadipikā* and from another gloss styled *Bhāva-prakāśikā*.—N.

7. This has been printed in Madras in Telugu characters. It seems to be popular only in Southern India. —N.

8. Published in the *Anandasrama Sanskrit Series* of Mr. M. C. Apte of Poona. This is the best-known of all the glosses on *Sankara's Bhāshya*. There is also another gloss by Govindananda called *Ratan Prabha*. This has appeared in the *Bibliotheca Indica*.—N.

THE LIGHT OF TRUTH — OR — SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.,

Commenced on the Queen's Commemoration Day, 1897.

VOL. IV. {

MADRAS, AUGUST 1900.

} No. 3.

TRANSLATIONS.

THE VEDĀNTA-SŪTRAS WITH ŚRĪKANTHA BHĀṢHYA.

(Continued from page 29.)

Adhikarana 20.

The inclusion of (negative) conceptions concerning the Indestructible is necessary, because Brahman is the same and there is (a purpose served) ; as for instance in the case of the mantra of the upasād. This has been explained (before) (III. III. 33.)

In the Gārgya-Brahmana, while imparting a knowledge of Brahman, certain denials are made in the words "Neither gross, nor fine, nor short,"* and so on. In the Atharvama also they are found in such passages as the following†

"That which cannot be seen nor seized, which has no family and no caste,"‡ and so on.

* Bri. Up. 3-8-8.

† Mund. 1-1-6.

A doubt arises as to whether, like bliss, etc., these should be comprehended or not in contemplating Brahman.

(*Pārcupaksha*) :—At first sight it would seem that those denials need not be comprehended in all contemplations of the Supreme, inasmuch as, unlike bliss, etc., they are not attributes.

(*Siddhānta*) :—As against the foregoing we hold as follows : It is proper to include in all contemplations of the Supreme the conception of denials relating to the Akshara, the Indestructible, since Brahman, the possessor of the attributes, is the same in all places. It is, indeed, by means of these attributes, and in no other way, that a contemplation of Brahman as distinguished from all else becomes possible. For bliss and other attributes to distinguish Brahman from the *pratyagātman*, they must be such as are unassociated with any mean qualities. And it is the very nature of attributes to always accompany the main thing of which they are spoken of as attributes. For instance: though the mantra "O Agni, know the Hotri's deed, and the sacrifice," which is enjoined in connection with the upasād of the *puroḍāśa* in the *Jāmadagnya*

sacrifice of four nights,—occurring in the Sāmaveda, has, as such,* to be recited aloud, still, inasmuch as it should follow the main thing,—namely, the upasad which pertains to the Yajur-veda,—the mantra should be recited in a whisper. This principle has been declared in the former or ritualistic section III. iii. 9.

From this it does not follow that all attributes will have to be included in the contemplation, as the Sūtrakāra says:

This much (alone should be comprehended), on account of thorough contemplation. (III. iii. 34).

'Thorough contemplation' means the contemplation to which one takes readily. Those attributes alone are to be comprehended everywhere, by which a contemplation of Brahman as distinguished from all else is possible. Accordingly it is necessary to comprehend in the contemplations of Brahman only those negative attributes, namely, "not gross," etc., which are mentioned in connection with the Akshara-Brahman, because they are attributes which serve to distinguish Brahman from all else; but it is not necessary to include also such attributes as "who does all deeds, who has all desires, who has all smells, who has all tastes."†

Adhikarana—21.

If you hold that in the (passage speaking of Him who is) within (all) (the s'ruti refers to) one's own self possessed of the aggregate of the elements, and that otherwise the difference cannot be explained, (we say), no, as in the case of the teaching (of the Sad-Vidyā). (III. iii. 35).

In the Brihadāranyaka Upanishad, Ushasta asks: "Yājñavalkya, tell me the Brahman who is visible, not invisible, the Atman, who is within all." The answer is given in the following words: "He who breathes in the up-breathing, he is thy Atman and within all. He who breathes in the down-breathing, he is thy Atman, and within all... Everything else is of evil."‡ Then again Kahola asks "Yājñavalkya, tell me the Brahman who is visible, not invisible, the Atman who is within all." But the answer is given in the following words: "He who overcomes hunger and thirst, sorrow, passion, old age, and death. When Brāhmanas know that Atman... they wander about as

mendicants... Everything else is of evil."* Here a doubt arises as to whether the two Vidyās are one or different.

(Pūrṇapaksha):—Now, Ushasta's question refers to the pratyagātman or the individual soul united to the aggregate of elements. Otherwise it would be difficult to explain the difference between the entity spoken of in the answer to that question and described as "He who breathes in the up-breathing, he is thy Atman," and the entity referred to in the answer to the question of Kahola and described as having overcome hunger, etc.

(Siddhānta):—As against the foregoing supposition the sūtrakāra states the siddhānta or final conclusion as follows: You should not say so. This section is like the teaching (of the Sadvidyā):† "That Atman who is within all;" in these words the question was asked in both cases alike; and therefore in both cases, the Parames'vara Himself is the entity referred to in the question. And He alone can be the entity who is absolutely the cause of up-breathing, etc., and who has absolutely overcome hunger, etc., as stated in the answers to the questions. As in the case of the teaching of the Sad-Vidyā (contemplation of Brahman as Existence), the repetition of question and answer refers to one and the same subject. A difference in the questioner and in the form does not produce a change in the Vidyā. Accordingly the sūtrakāra says:

An exchange (should take place); for (they both) qualify (Brahman) as in the other case. (III. iii. 36).

Once the identity of the subject has been established, a mutual exchange of ideas should be effected between the two questioners. That is to say, Ushasta also should contemplate Brahman as one who has overcome hunger, etc., while Kahola also should contemplate Him as the cause of up-breathing, etc. For, the passages occurring in both the sections specify the Parames'vara, as in the other case of Sad-Vidyā. Wherefore as one and the same entity is spoken of in the questions and the answers, there is no difference in the Vidyā. Repetition is intended to remove doubts, as in the case of "That, thou art."

Adhikarana—22.

The same (Deity is spoken of); for 'real' etc., (are repeated). (III. iii. 37).

As to the Sad-Vidyā also, which has been cited to illustrate the conclusion arrived at in the preceding

* The rule is that in sacrificial rites the mantras of the Sāmaveda should be recited aloud while those of the Yajur-Veda should be recited in a whisper.

† Uhhā 3-4-2.

‡ Bri. Up. 3-4.

* Ibid. 3-5.

† CHhā. 6.

adhyakṣaṇa, there arises a doubt as to whether the Vidyā is one or different.

(*Pārvapakṣa*):—As a repetition is found in the questioning, and as a difference is found in the answers, at each turn a different Vidyā must have been taught.

(*Siddhānta*):—As against the foregoing we hold as follows: There is no difference in the Sadvidyā. The same Mighty Deity, referred to in the words "This Devatā," etc.,* occurs in every question and in every answer. "That is real, That the Atman, That thou art;" in these words, again and again, reality and other attributes are found repeated. Therefore, the Entity being one and the same, the Vidyā is one and the same.

Adhyakṣaṇa—23.

(The attributes such as the possession of unfailing) desires should be comprehended in the several cases, because of the abode, etc., (being the same).

(III. III. 38).

The Dahara-Vidyā,—contemplation of the Divine in the heart—is taught in the Chhândogya, in the Taittiriyaka, in the Brihadâranyaka, and in the Kaivalya Upanishads. Are they all one and the same, or are they different?

(*Pārvapakṣa*):—In the Chhândogya, the eight chief attributes, including sinlessness, of the Being dwelling in the small lotus of the heart, and spoken of as Dahara-âkṣa's, are declared in the passage which begins with the following words:

"There is this city of Brahman (in the body) and in it the palace, the small lotus (of the heart), and in it that small ether."†

In the Taittiriyaka the attributes of the Divine Being dwelling in the small lotus of the heart—as the One designated by the word 'Sound (Nâda)' which is the root of the Pranava, as the One denoted by the term the "Mighty Lord (Mahes'vara)", as the One who is dark-brown, as the One who has divers eyes—are declared in the passage "small, sinless,"‡ etc. In the Brihadâranyaka-Upanishad are mentioned the attributes such as lordship, in the following passage "There is ether within the heart. In it there reposes the ruler of all, the lord of all, the king of all."§

In the Kaivalya-Upanishad the attributes of the Supreme Being dwelling in the heart-lotus—as the

three-eyed, as the dark-necked, as consciousness and bliss, as having Umā for His mate, and so on—are declared in the following passage:

"Regarding the heart-lotus unstained and quite pure, and in its centre contemplating Him who is all-pervading; who is intelligence and bliss, the formless, the wonderful; Him whose help-mate is Umā; who is the supreme Lord, mighty, three-eyed, dark-necked, serene."

Now, since dark-neckedness and the like are the attributes of the body and since reality, etc., are the attributes of A'tman, they are two opposed sets of attributes and cannot therefore be included in one contemplation. Therefore they are different Vidyās.

(*Siddhānta*):—As against the foregoing we hold as follows: Because the same abode of the heart-lotus is mentioned in the several places, the vidyā is one and the same. Therefore the attributes—such as "whose desires are true"—should be comprehended in all cases—Sinlessness and other attributes mentioned in the Chhândogya, lordship and other attributes mentioned in the Brihadâranyaka, the attribute of being designated by the Pranava and other attributes mentioned in the Taittiriyaka, the attribute of being consciousness and bliss in essence and other attributes mentioned in the Kaivalya-Upanishad,—all these attributes of Brahman should be comprehended in the Dahara-vidyā. The attributes of Brahman, described in the Kaivalya-Upanishad in the words "whose help-mate is Umā," "one who has three eyes," are identical in meaning with those of Brahman which are described elsewhere in the words "one who is dark-brown," and "one who has divers eyes." Repetition here is calculated to produce a high regard. The same construction should be put upon all attributes which are thus repeated. The Brahman is the being of whom all these attributes are predicated, and as such He alone is the object of worship in all cases, so that the Supreme Brahman should be contemplated in the middle of the small heart-lotus as endued with sinlessness and so on, as the lord of all, as the thing denoted by the syllable 'om,' as one whose help-mate is Umā, as Three-eyed, as Dark-necked, as Consciousness and Bliss, as Infinite, Immortal, Wonderful. Accordingly this contemplation is the most essential in all contemplations of the Supreme. In the Chhândogya and the Kaivalya-Upanishads, it is said that he who devotes himself to this contemplation is said to attain, as the fruit thereof, to the Supreme Brah-

* Chhâ. 6-2-2.

† Op. Cit. 5-1-1.

‡ Mahâ. 10.

§ Bri. Up. 4-4-21

man Himself, the object of all worship, transcending the region of Prakriti or the material universe :

"Having reached the Highest Light he appears in his true form."*

"Having meditated thus, the sage reaches Him who is the womb of all beings, the Witness of all, transcending darkness."†

Thus, as the attributes of dark-neckedness and the like as well as the attributes of sinlessness and the like are ever present in Brahman, and as each set of attributes presupposes the other, nothing stands in the way of our comprehending them all in one act of contemplation. The denials would be quite out of place if there were no occasion for them. On seeing the Supreme Brahman described as possessed of a body having three eyes, one would naturally attribute to Him other attendant attributes of the body, such as sin, old age, death, hunger, thirst, vain desires, vain purposes; and it is to prevent this that the sruti declares that He is devoid of all sin, and so on. Though the Supreme Brahman is endowed with a body having three eyes and so on, still, He is free from all sins, free from old age, free from grief, free from hunger, free from thirst. His desires are true, his purposes are true, He is consciousness and Bliss. Hence no incongruity.

Adhikarana 24.

(*Objection*):—If in the form of Brahman there should exist such parts of the body as would entitle Him to be described in the words "dark-necked," and so on, as He is described in the words "love is His head," then He would be subject to growth and decay and would therefore cease to be "dark-necked."

(*Answer*):—The sūtrakāra says :

Because of high regard, there is no failure. (III. iii. 39).

In the preceding sections it has been determined that Brahman has a form described as dark-necked, etc., that He is associated with the Supreme Power (Parama Śakti) designated as Umā, and that He has all the attributes including unfailing will and so on. Now a doubt arises as to whether at any time these attributes cease to exist in the Supreme Brahman, or they never cease.

(*Uṣṇapakṣa*):—At first sight it would seem that they cease at some time, inasmuch as they are merely imagined in the Supreme Brahman for the sake of contemplation.

(*Siddhānta*):—As against the foregoing we hold as follows: They never cease to exist in the Supreme Brahman because of the high regard the sruti shows for them by way of repeating in all cases His association with Umā and other attributes. Hence the description of the Supreme Brahman as one of

unfailing potentialities.—Where are they repeated with high regard?—We answer, everywhere. Though it has been declared that He is dark-brown and divers-eyed, i.e., that He is associated with Śakti and three-eyed, still, again, to shew indeed its high regard for them, the sruti repeats "Whose help-mate is Umā, who is the Supreme Lord, the Master of all, who has three eyes."* In the Sruti treating of the contemplation of the Divine Being in the solar orb, He is, again, out of high regard, described as the Lord of Umā, in the words "Homage to the Golden-armed, to the Lord of gold, to the Lord of Ambikā, to the Lord of Umā."† Elsewhere, again, that the Īśvara is dark-necked, is, for the sake of regard again repeated in the words "whose neck is dark, who is deep-red;"‡ "Homage to the dark-necked, to the black-throated,"§ and so on. It is only to inspire high regard that the attributes of unfailing will and the like are repeated again although they have been once mentioned. Wherefore, on account of the high regard for them which the sruti shows by way of repeating them again and again, the attribute of being the Lord of Umā and such other attributes never cease to exist in the Supreme Brahman.

In the case of Dharma and Brahman,—the subjects that are unknowable from any other source of knowledge,—those who follow the authority of the sruti should accept whatever that Divine sruti says as to their nature. Otherwise, if we follow that line of reasoning which is opposed to the sruti, it can never be established that Brahman is the material cause of the Universe, and so on. Accordingly, after having declared that Brahman is Existence and Consciousness and the Infinite, in the words "Existence, Consciousness, the Infinite, is Brahman,"§ the sruti itself again declares with reference to Him

"The Right, the Real, is the Supreme Brahman, the Person who is dark and brown, whose semen is held above, who has divers eyes. . . . :||

i.e., the sruti declares Brahman's conditioned form, that He is three-eyed and that He is associated with Umā, the Supreme Power (Paramaśakti). And again, in the words "that is the one bliss of Brahman,"¶ the sruti says that He is possessed of unsurpassed bliss. With reference to Him again, the sruti says

"Whose body is ākāśa, whose nature is true, whose delight is life whose manas is bliss, who is replete with peace, who is immortal."**.

* Kaiv-Ūp.

† Māhātā. 18.

‡ Tait. Sam. 4-5.

§ Tait. Ūp. 2-1.

|| Māhātā. 12.

¶ Tait-Ūp. 2-8.

** Tait. Ūp. 1-6.

* Chhā. 8-3-4.

† Kaivalya-Ūp.

A. MAHADEVYA SASTRI, B.A.

(To be continued.)

SIVAGĒNA'S SIDDHIYĀ'E
OF
ARUL NANDI SIVA A'CHĀ'RYA

SUTRA/III—PASU LAKSHANA.

Adikarana—II.

(Continued from page 32).

The combination of all the foregoing ¹⁵ is not the soul.

5. If the *atma* is stated to be the combination of all the above *tanus* and *asuravids*, then the seer will only see them each separately and not a single whole (*atma*). If you say these various things themselves in fact constitute the soul, then the man who cognises them all together is different; as the object perceived is quite distinct from the perceiving subject.

NOTE.

The view of the soul (*Jivatma*) refuted here is credited to the Sautrantika Buddhists by some commentators and to Mayavadis by others. We have not been able to get from the followers of the latter school a proper definition of the *Jivatma*, nor a uniform one; and one Swami of Chidanabaram when we pressed him for a definition stated that it was an *allopodrida* of the abhaya of Brahman; and *antakarana* and other lower products of Maya. Our reply to him was:—which of these was in *Bandham*, (bondage) and which of these was to reach *Mukti* (freedom)? The Abhaya of Brahman is either Brahman or is not. If it is Brahman, it can suffer no bondage nor does it require to be freed. If it is not, then we reck not if it is in bondage or not. It cannot matter to us either whether the *antakarana* and lower senses do or do not suffer. Be it here once more stated that our distinct position is that the *Jivatma* we postulate is one above the *antakarana* and is in no sense an *allopodrida* of any number of things. He it is that is constrained and dragged by sin and desire, and suffers pain. The following passages from the Upanishads clearly bring out the distinction.

"Iśa supports all this together, the perishable and the unperishable, the developed and the undeveloped. The *Atma*,^{*} *atma*, is *bandu*, because he has to enjoy (the fruits of Karma); but when he has known God (Deva) he is freed from all fetters."

"There are two, one knowing (Iśvara) the other not-knowing (*Jiva*), both *nidāna* (*nja*), one strong, the other

^{*} *Atma* and *Iśa*, *atma* and *Paramatma*, *Puruṣa* and *Parama-Puruṣa*, *Iva* and *Parama* or *Brahman*, *Pasu* and *Patib*, *Atma* and *Gna* are parallel sets of terms meaning Soul and God. *Iśa* in these passages does not mean a personal God but the Highest Brahman.

weak; there is *śreṣṭha* the unborn, through whom each man receives the recompense of his works; and there is the Infinite *Atma* (appearing) under all forms, but Himself inactive. When a man finds out these three, that is Brahman.

"That which is perishable is the *Pradhana*; the immortal and imperishable is *Hara*.[‡] The One God (*Eko Deva*) rules the perishable (*Pradhana*) and the *atma*. From meditating on Him, from joining Him, from becoming one with Him, there is further cessation of all illusion in the end."

"When that God (*Deva*) is known, all fetters fall off, sufferings are destroyed and birth and death cease." (Śvetas I. 8, to 11).

"On the same tree, man (*atma*) sits, grieving immersed, bewildered by his own impotence: But when he sees the other, *Iśa*, contented and knows His glory, then his grief passes away." (Mundaka III. 1, 2).

"*Fools dwelling in darkness*, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro like blind men led by the blind."

Katha. I. 2, 5.

See further page 11 *et seq.* Part III. Nityāna Saundhāna Series, where a good resume of the whole subject is given. Only we could not find the text "*Athrayam Puruṣa-vayam Jyotiḥ-Bavate*" at Brihad VI. 3. 9, and the Soul cannot be called *self-luminous* though in union with God, it may be found to be *self-luminous*.

* *She* is *Pradhana* or *Prakṛiti* and not *Devatma Sakti*.

† That here means man, i.e., man when he understands the distinction of the *thripadārtha* becomes God. The three means *Pasu*, *Patib* and *Pasu*. And *Iśvara* and *Brahman* in this passage do not mean respectively Personal God and Impersonal God but mean the same Being. According to Sankhya, the true knowledge of *Pasu* and *Pasu*, *Prakṛiti* and *Puruṣa*, alone gave liberation.

‡ Prof. Max-Müller observes on this word, "he would seem to be meant for *Iśvara*, or *Deva* or the One God, though immediately afterwards he is taken for the true Brahman and not for its phenomenal divine personification only." i.e. in one and the same mantra, *Hara* means both the Personal God and the True Brahman: When it is further seen how in other passages, the same learned Professor and others of his ilk read *Siva* and *Budra* for the True Brahman, wherein is the real distinction between *Iśvara* and Brahman. The word *Iśvara* or *Iśa* (the first word in the *Iśa* Upanishad) originally meant in the Upanishads and Brahman. Sūtras only the Highest Brahman, not any phenomenal something or nothing. The word '*Iśvara*' has however been used by Sankara and his followers as meaning the lower Brahman in a restricted sense. Misled by this later use of the word, our Professor and others would often take the *Iśvara* and *Iśa* of the Upanishads in the later restricted sense. And hence the inconsistency and confusion which arises in their interpretation of these passages. Forget for once this distinction when reading the Upanishads, then the whole meaning will be clear. The Upanishad writers had no prejudice in using the words *Iśa*, *Iśvara*, *Hara*, *Budra*, *Siva*, *Deva*, *Maṇudēva*, and *Maheśvara* as the present day Vedāntists would seem to have.

Adikarana-2.

In this adikarana are reviewed the various theories which have been propounded in regard to the nature of the soul; and they require very close attention.

Soul is derived from God by Parinama? No.

6. You state that the soul possessing the qualities of Intelligence, Will and Power of the Supreme, stands to the Supreme as heat to fire, as guna to guni in Bethâ Betha relation and appears variously. If so, then the Jiva need not be possessed of senses and organs to become intelligent.

NOTE.

God is self-luminous, and if soul is also God, it must be self-luminous also. But the soul in union with the body shines with the light of the body itself, as it will do so with the Light of the Lord when in union with the Lord.

The Sankhyan doctrine refuted.

7. If it is stated that the *atma* is pure intelligence and not possessed of *gunas* like will and power, then it cannot develop will and power. If it is replied that these *gunas* are acquired from the body and in the Presence of the *atma*, then, these powers must be found also when the body is dead or dead asleep. But if it is again said, that this is due to the death or the sleep of the body itself, the statement that these are brought into activity by the Presence of the *atma* stands contradicted.

The same.

8. It is again said that the *guna* is induced by the Presence of the *atma* just as the magnet attracts the iron. If so, it can only induce its own power of attracting objects and not that of repelling objects. On the other hand, the *atma* induces such varying actions such as thinking, and forgetting, running sitting, reclining, standing &c.

The Paurânika's doctrine. The soul has form? No.

9. If the soul is said to possess a form, then this form must be apparent in the body. Then also it will become indistinguishable from matter which undergoes transformation and distinction. It must again be perceived when this *atma* enters the womb. You reply that it is *sukshuma* and imperceptible to the eye. Just so, your own words belie your theory that it has a form (perceptible).

The soul has neither sukshuma form.

10. If you say it has *sukshuma* (subtle) form, then you are evidently mistaking the *atma* for the subtle

cause of the gross body namely *manas*, *Buddhi*, *ahankara* and the five *tanmatras* (the *Puriashṭaka*). If you say no, and would make it even more subtle than the *Puriashṭaka*, then according to us, there are even *tatvas* higher than *Puriashṭaka*, like *Kalai*, *Ragam*, *Viddhei* &c., and all these are material and *achit*, and perishable.

The soul is Rupâ Rupâ. No.

11. If the soul is said to be *RupâRupa*, then know that *Rupa* cannot become *Arûpa*, and *Arûpa* cannot become *Rûpa*. One thing cannot have two contradictory natures. If you say, it is like the fire latent in the wood, then as the fire shows out in visible form when it burns, the soul must become visible. If it does, it will cease to be *sat*.

NOTE.

The commentators ascribe this doctrine to *sayas* or *sayas* (pronounced *kaula*, *kaulaka*, or *gaula* or *gaulaka*?) and we are not able to identify who these Schoolmen are. Perhaps they are *Saktas*.

The same.

12. If you say again that the *atma* is *RupâRupa* (form and formless) like the moon, then it must become visible to our eye at some moment. If you reply that this visible body itself is the product and manifestation of *atma*, then the *atma* can never become freed of *Bhanda*, it becomes *achit* and material.

NOTE.

One commentator ascribes the *purvapaksha* views stated in the last four stanzas to a section of the *Pancharatris*.

Patanjala's doctrine. Soul is Arupi and inactive.

13. If you state that the soul is *Arupi* (formless) and inactive or (unchangeable) like *Akas*, then explain why does the soul, becoming bound in bodies, makes it undergo all sorts of motions such as walking, &c.

The views of Vaisheshika, Purva Mimamsaka and others. Is soul Achit, Chitachit or chit?

14. If soul is *Achit* (non-intelligent) then it can have no cognition at all. If it is *chitachit*, then, also what is *chit* cannot become *achit*, and *vice versa*. It cannot be *achit* in one part, and *chit* in another part. If again, another asserts that it is not *achit*, but *chit*, then why is it, that it has no cognition except in union with the body.

NOTE

Matter is intelligent, soul is intelligent, God is intelligent. But all these are of different planes, and the lower one pales and is considered non-intelligent in the presence of the superior one. And the soul in particular receives light from both sides from matter and from God. Soul is luminous but not self-luminous. It cannot illuminate but can be illuminated.

Pancharatri's doctrine. The soul is Anu, or atomic?

15. If the soul is said to be Anu or atomic, then it can pass away easily from the body by any of its outer passages. It cannot be kept up in the body. It cannot bear burdens and sufferings. It will be reducing it to the level of material atoms which are Achit. Even as an atom, it will have an organism and accordingly it will be perishable.

The same. The soul occupies place in the body?

16. If you say that the soul is located in some portion of the body, then it becomes limited like a form, and hence becomes perishable; and its intelligence cannot be felt all over the body. If you instance lamp and its spreading light, even then the soul will only cognize the things nearest it, as the lamp can burn only things near it. Else, as light, its intelligence must be felt through every sense at the same time.

NOTES.

Sivagnanayogi also points out that the analogy is wrong, inasmuch the soul and its intelligence are related as Guni and Guna, whereas there is no such relation between the flame and its light. He points out that light is but particles of the flame and is one with it; and the flame as such can be dissipated.

Of course, it is an old and well-rooted fallacy that mind can fill matter or space. The two are utterly contrasted; mind is the unextended and matter the extended. How can the unextended fill the extended? It can only do so, if it was also the extended, i.e., matter. But mind is present in all and every part of the body, and the nature of this connection is what is really mysterious. The analogy of vowel and consonant is what gives us the barest idea of the nature of this connection.

The Jaina's Doctrine. The soul is all over the body?

17. If you state that the soul is spread over the whole body and thus cognises, then it must not undergo sleep and other *Avasthas*. Besides, it must understand through all the senses all at once. Then the intelligence must be more or less in proportion to the largeness or smallness of the body. Then, again, it must decrease as some one or other organ is cut off and, it must vanish when the whole body vanishes also.

The Purva Mimamsaka's Doctrine. The soul is Vidan.

18. If you say the soul is all pervading then you must explain how it is that the soul undergoes the five *avasthas* and enters hell and heaven and how it cannot perceive all things all at once; and how it can know other things when it knows only through some one sense or other.

The same. Maya conceals the soul?

19. If you say the soul's intelligence is covered by the dirt of maya, then it must derive no knowledge through the senses and and antakarana. Then even the freedom from Bandha will not induce mukti. If he was the ever free and the self-luminous, he can undergo no bondage.

NOTE

If the ever free entered into bondage, the same causes will operate to bring it into bondage even after it attained to moksha once. If it was all pervasive, it cannot get limited. If it did this of its own sweet will and pleasure, then the bondage and limitation is only a name and not a reality. And it can restore itself to its pristine purity at any moment. Then again the distinctions between purity and impurity, right and wrong, sin and virtue, good and evil, truth and falsehood, must also be nominal. No one need be advised to follow the true and avoid evil, no one need be advised to practise self-abnegation and *sadana chakrasayam*, follow a guru and perform tapas and worship God. The monstrous results of this doctrine will be patent to everybody except to those whose vision is completely obscured by blind prejudice. The schools reviewed above postulate soul and maya or prakriti merely and they omit all consideration of another factor namely *swara* or *avidya* which covers and limits the soul. Hence the defect in their doctrines. It is this *swara* which limits or covers; and the *mayar* it is that tries to lift the veil little and little as the lamp lights us in darkness, but is of no use in the broad day. Having stated and met the theories of other schools, the author now proceeds to state his own position.

Soul's real nature. It is Arupa, Vidyapi and Pasu.

20. It is formless (*Arupa*) and all pervasive (*Vibhu*) but unlike that of achit or matter. Its Vyapaka consists in becoming one with the thing it dwells in for the time being (body or God). Its eternal intelligence and power is eternally concealed by the *Pasu*, (bondage). *Anava Mula* and hence called *Pasu*.

Its different maya coats and their effect.

21. Entering the womb of maya (*Asuddha*) it regains dimly its intelligence, will, and power. Putting on the further coats of *Kala*, *Raga*, and *Viddei*, it shines

in particular bodies. Further donning the cloak of the three *gunas* and their products such as *antakarana* &c., it perceives in advaita union with the same.

Notes.

These constitute its *grāha*: *sarira*, *kanchuka sarira*, and *karana sarira* according to one classification.

Its pilgrimage.

22. The soul quits a *sūkshma sarira* and lives in a *sthula* body, and continues in the five *Avastas*, and becomes born and born again, and performing good and bad works, it enjoys the fruits thereof.

The five kosas

23. The five *kosas* are *Anandamaya*, *Vignanamaya*, *Manomaya*, *Pranamaya*, *Annamaya*. Of these one is more subtle (*Sūkshma*) than the one that follows it. And these all are evolved from their first cause *Māya*. The formless *atma* found in these five *kosas* lives in and out of it.

NOTES.

Each one of these *kosas* is mistaken for the *atma*. The materialist mistakes the *annamaya kosa* for the soul. The Jain mistakes the *Pranamaya* for the soul. The *Ahankara vadi* mistakes the *Manomaya* as the soul. The *Buddha* mistakes the *Vignanamāya* as the soul. And the *Vedānti* (idealist) mistakes the *Anandamaya* as the soul. Commentators identify the *Anna* and *Pranamaya kosas* with the *sthula sarira*, *Manomaya kosa* with the *sūkshma* body, and *Vignana* and *Anandamaya kosas* with the *Karana Sarira*. *Sivagnana Yogi* identifies these five *kosas* respectively with the *sthula*, *Sūkshma*, *Guna*, *Kanchuka* and *Karana Sarira* as defined in stanzas 21 and 22.

When the soul identifies itself with *Annamaya kosa* it is within it. When it ascends to the *Pranamaya kosa* and cognises the *Annamaya* as different from itself, it gets out of it and so on. Be it noted particularly here that the highest condition postulated by *Vedāntis* as *Anandamaya*, where the *atma* is in its own place, is but an experience derived by the soul at its first contact and co-ordinate evolution with matter or *māya*. What rises even above this is the *Siddhānti's* soul or *Jiva* or *Pashu* or *atma* and above this and on a higher plane dwells the Supreme *Brahman*, *Siva*.

How these kosas are moved?

24. The soul lives and moves and has its being in these respective bodies, as the car and charioteer, as the playing dolls and the showman, as the masked man, as the *Yogi* in another body, as the actor and his different parts.

NOTE.

It will be seen the identification and subjection of the man to his part is less and less as you ascend up; and in the charioteer he has full control over the car he guides and for his own benefit.

The atma or soul is different from the body.

25. Your body is different from yourself as you say, my body, 'my senses,' my *karana*, 'my *buddhi*'

&c., inasmuch as you also say 'my house' 'my cattle' &c., what you considered as inseparable from you, you find to be severed as your hairs and nails.

A further argument.

26. When you clothe yourself in silks and adorn yourself with jewels and flowers, you are not conscious that these are different from you. But when they are removed from you, you become conscious of the difference. Just so, know thyself to be different from your body.

Soul is different from Vignana and Anandamaya Kosas.

27. I understand that the body (first three *kosas*) is not myself; but how can you say that my understanding (*Vignana*, physical consciousness) is different from myself? Inasmuch as you say (my understanding.) But we say also 'my soul.' He who has really perceived the soul will not say 'my soul.' It is the ignorant who say so.

The meaning of "my soul."

28. By *lakshana* also we speak of the *Buddhi* as *manas*, and *manas* as *Buddhi*; we speak of *chitta* as *jiva*, and *jiva* as *chitta*; we speak of *atma* as *God*, and *God* as *atma* (*Ātmi*). So also the phrase 'my soul' denotes another, namely the supreme soul dwelling in your soul.

Some language fallacies in common usage.

29. The understanding, body, *chittam*, &c., are one and all called *atma* (in the *upanishads*) as we speak of the burner (*விளக்குதலன்*) as the light itself (*விளக்கு*). All these senses &c., are different in their action; and inseparably united to them the soul cognises them as object. The object *அறிவடாகுள்* is separate from the subject (*அறிவு*).

The five avasthas.

30. The soul who cognises through the external senses dreams in sleep and sleeps soundly with but bare breath and without action or enjoyment; and waking again, recalls its dreams, and feels its sound sleep and then enters into eating and exercises. This is the way the soul cognises through the five *avasthas*, with the aid of the physical vestures.

Soul is not self-luminous.

31. If the soul was self-luminous, then why does it require the aid of senses and organs. As the soul is concealed eternally by *Anava*, its intelligence is restored by the physical senses &c. Its relation to its senses and organs is like that of the king to his ministers.

End of 2nd Adikaram.

J. M. N.

(To be continued.)

SANKARA'S COMMENTARIES ON THE
UPANISHADS*

It is a matter for congratulation that the outlook of the students of Indian Monism is growing more and more promising. Dr. Duesen is coming forward with his magnificent treatise on the history of philosophy in which it is his intention to trace to its primal beginnings, what in after times turned out to be such a wonderful engine of influence in Sankara's hands. And the German Vedantin in his "Sechzig Upanishads des Veda" has done a signal piece of service to all Sankarists by bringing together all the Upanishads that should prove excellent auxiliaries in construing that somewhat abstruse system which is at once a closely-reasoned metaphysics and a devotional theology. The translation of *Siddhanta-desa-sangraha* of Appayya Dikshita has been recently announced by Messrs. Lazarus of Benares and parts of it have already appeared in the Benares journal, *The Pundit*. As our readers may be aware, it is a precious Advaita work passing in review every philosophical system prevalent in India during his time, and establishing Sankara's as the only cult that could satisfy both the head and the heart. But lamentably enough, Appayya's position has generally been grossly misunderstood by Agama-Vadins, about which we propose to speak on a future occasion. And Mr. Mahadeva Sastri's activities are too well known to need any special mention; his translations of the minor Upanishads with the Advaita glosses are gems in every respect, and we note with pleasure his attempts to make popular the teachings of such revered apostles of the monistic faith as Suriswara, Vidyaranya and the rest. The Englishing of the Taittiriya Upanishad with its commentaries by Sankara and his followers is undertaken in a very scholarly style, and three parts of it have already been given to the world. And the volumes of translations of Sankara's commentaries on the *Katha Prasna* and *Chhandogya* forming volumes II, III, and IV, of Mr. Seshachari's series, of which this paper is a review, reached completion only a few months back. We are informed that the *Brihad-Aranyaka* and the *Svetasvatara* are in an advanced state of preparation, and with their publication added to the extant translations on the *Isavasya* and the *Mandukya* from the pen of Mr. Vassu and the late Mr. Divedi respectively, we can say a goodly part of the Upanishad portion of the *Prasthanatraya* has been made accessible to the English-reading public. Of course, it is needless to mention that on the side of the *Brahma-Sutras* and the *Gita*, Sankara has long been familiar to English readers through the labours of Messrs. Theist and Mahadeva Sastri.

* The *Upanishads*—Vol. II. *Katha* and *Prasna*—translated by S. Nitarama Sastri, B.A. Vols. III and IV. *Chhandogya*, translated by Pundit Gangadhar Jha, M.A. F.R.S.—Published by T. C. Seshachari, B.A., B.L., M.R.A.S.

Now, coming to the subject of this notice, we need not say more about the translation of Sankara's commentaries on the *Katha* and *Prasna Upanishads* forming the second volume of Mr. Seshachari's series than that it is the work of the same gentleman who has done the first volume already reviewed in our pages and that there is nothing to add to or take away from our remarks therein made.

But we must confess to a strong sense of disappointment when we come to the volumes of the *Chhandogya*. Mr. Jha was already well-known by his translations of Vijnanabhiksha's *Yogasara-sangraha*, Vachaspati Mishra's *Sankhya Tatva Samudhi* and the *Karyaprakasa*, the first two of which would fairly have taxed a translator's powers. And it was but fair to expect that one who had ventured to grapple with those works should at least be capable of rendering Sankara's commentary with accuracy and fidelity, if not indeed with grace and ease. For, the value of Sankara's gloss consists mainly in its being an interpretation of the Upanishads from the point of view of his Advaitic philosophy, however much such a proceeding may be prejudicial to what to our ideas may seem a true interpretation, and quite independently of the fact that without his aid many a passage would be almost hopelessly meaningless. To this end Sankara was necessitated, not only by his own native bent of mind, but from the vicissitudes of his avowed purpose, viz., that of reconciling all the seemingly contradictory texts and of formulating in accordance rather with their general trend of thought than with their mere words, a noble and an organic philosophy, to be precise and exact in the choice and definition of his words, and to modify somewhat in sense certain words of the philosophical terminology already existing. The necessity thus becomes apparent that the translation should be primarily literal, giving the original technical terms alongside of their renderings whenever it is expedient, and that ideas of elegance should not be allowed to interfere in a manner that would frustrate this object on which the value of the translation as such depends.

We are sorry to say however, that our translator cannot be congratulated upon the way in which he has achieved this point of accuracy. Not only is the rendering in many of the controversial portions very free, so free indeed sometimes that one cannot hope to get any clear and definite ideas from it, but what is a far more serious mistake the translator has been so grossly careless that not unfrequently the English is such as to convey the very opposite of what the original means. We may perhaps give the benefit of the doubt to Mr. Jha and opine that the printer is the more responsible party, though this by itself can never count for anything as an excuse; but we are constrained to lay the whole blame on the

momentous issue of return or non-return to this mad whirl of a Samsara, of either bondage or deliverance. There are merely a few of the mistakes of commission of a graver kind. As regards minor ones their name is legion, and we can only hope, in order that our readers may be spared, to give a few taken at random here and there. Instances there are which seem to point in only one direction, viz., that the translator could not have made out the bearing of the Sanskrit passages. We have a glaring example on p. 365 (Pt. II) where, by a curious chance, the same word which occurs twice with the interval of a few lines, are given diametrically opposite meanings⁵. And if we may judge by a passage in his book⁶ we must think the translator has no idea of what a *vedi* is. It is, as every Brahmin must know, the sacrificial altar; and 'alms given outside the *vedi*' can only mean that not given in connection with a sacrifice. It is difficult to find out how he has made the phrase to mean "alms given outside the house." Here is a sentence which we may defy any of our readers to decipher. "...all longings have an end within themselves, like the *Akasa*, like the wind produced by lightning, and like the fire with all its fuel burnt off."⁷ This curious piece of "natural philosophy" which Mr. Jha here spontaneously invents can only be put on a par with Sankara's idea of the female crane conceiving without a male⁸. It is too late in the day to assert that wind is produced by lightning. The true translation would be this; "...like the lightning into the *Akasa*, like the breeze into *Vayu*, and like the fire into the burnt-off fuel, all desires have an end within the *Atma*." The idea is that just as the lightning flashes for a moment across the *Akasa*, rising from it and disappearing within it, these desires also originate from the *Atman*, overspread and dim its pure radiance for an infinitesimally short space of time, and then disappear within their own cause. A havoc has been made in the translation of this magnificent simile. (On page 147, Part II, we have this truly

⁵ The expression in *Bukh-vishaya-opakritachetana*, which is first translated 'with their minds withdrawn from external objects.' A few lines below the same expression comes out as "having their minds conquered by the external objects of the world." We are conscious that Sanskrit *manas* will very easily show this twisting; but a translator can surely exercise a little appreciation of the context and some modicum of judgment.

⁶ Part II, p. 45, l. 6. Here Sankara comments upon the word *śaktipūrti*, explaining *śakta* as sacrifices, and *pūrti* as works of public utility. The next word *datta* means alms, and since alms given at a sacrifice form part of it, Sankara excludes it from *datta*, and explains it to be alms given outside the *vedi* or sacrificial altar. In the translation this distinction is entirely lost.

⁷ Part II, p. 270. Fifth line from bottom.

⁸ Sankara speaks of this as being well-known. Vide *Brahma Sutra Bhasya* under III. 1. 10. In his *Bhasya* on II. 1. 35, he explains that it conceives on hearing the sound of thunder.

astounding statement. "Because the mind is fastened to *Prana*—i.e. the mind being the substratum of the Deity pointed to by *Prana*—the mind indicates the human soul." It is philosophy with a vengeance to make the mind the substratum of the Deity. Sankara would have stood aghast to find himself paraded under this garb. The real version would be, "Because the mind is fastened to *Prana*, the mind having as substratum the Deity, for which the word *Prana* is applied in the text, it indicates the human soul (*Jiva*)."⁹

All these mistakes seem to be due to a misunderstanding or a non-understanding of the text. A good many more owe their origin to a careless and incorrect use of the English Language. This now and then lands Mr. Jha in splendidly ludicrous utterances such as this choice bit. "By Food is only meant an accessory, an appurtenance; and they (people who perform sacrifices, who are said in this Upanishad to become, after their death, food for the Gods)¹⁰ are not literally swallowed up by the Gods; the fact is that they become the appurtenances of the

⁹ We may here put together a few more mistakes. It is the first time we hear of a 'caste of the dice.' This spelling occurs about twenty times. Pt. I, p. 240. The Gayatri does not consist of four feet of four syllables each. If Mr. Jha had only taken the trouble to count the syllables of the mantra which as a Brahmin he ought surely to know, he would have found 24. It consists according to the Upanishad of four feet of six syllables each. This is a fanciful idea introduced for the purpose of bringing the Gayatri also alongside of the other things the Upanishad mentions having a fourfold character. Really it consists of three feet of eight syllables. In Yoga books a fourth foot is said to exist which could not be pronounced, but which is to be meditated upon in one of the highest stages of Yoga. The idea of the fourth foot is most probably due to the *Bṛihad Aranyaka*, in which it is said that it could not be obtained by any body. (V. 14. 4-6.) The *Satamkhita*, on the other hand, seems to take a middle course. It says that the Gayatri can be divided either into three feet of eight syllables, or into four feet of six syllables each, the former being employed in *japa* and the latter in *paja*. (*Yajna-Vaikhana-Khanda*. (Ad. 8. 41. 7.) There is a mistake on the very first page. The goal of both the paths, that of light and that of smoke is said to be Brahman. The fact is that the goal of the latter is *Chandraloka*, and *Brahmaloka* is only to those who proceed by the path of light. Here again is a sentence which is the nucleus of nonsense, "the serene Being, the human soul, being reduced by ignorance to identity with the self—etc." Thus Sankara is made to pronounce the highest state of his own philosophy to be due to ignorance. All this confusion results from translating *Surin* as 'Self.' (Part II, p. 357). Again, the sentence beginning on line 3 of p. 360, (Part II) is absurd. On p. 46, (Part II), "ending in the *Snyaloka*, outside the Artery" should be "ending in the *Satyaloka*, not outside the *Atma* or universe." Another bad mistake is at p. 58, line 10 of Part II; 'the exit from' ought to be struck out, the idea is that exit from the condition of the corn is extremely difficult; but still more difficult is the obtaining of a connection with procreating agents.

¹⁰ These are *my* words.

Gods, in the shape of women, cattle and the like." (P. 50. Part II). The unsophisticated reader would no doubt at once imbibe the idea that venerable Dikshits undergo on their death, the very undignified process of transformation into women for the dubious purpose of enjoyment by the Gods, that some of them are even unceremoniously turned into four-footed beasts of the field for a like end, reduced apparently to the helpless state of the too much requisitioned but unfortunate Aja (goat), which was the means of the *dikshits'* migration to the happy realm of the Gods. This somewhat elaborate joke, forced thus unwittingly upon the unfortunate commentator, he would have made all haste to disavow. Even the placid soul of a *sannyasin* would have been tossed as by a thunderstorm at this unseasonable sarcasm aimed at the solemn process of 'spiritual ecdysis' of our cumbersome *dikshits*, being fathered upon himself thus clandestinely. The very innocent object of the commentator was only to show that it was not meant that Dikshits were really eaten of the Gods, but that they were spoken of as food in that they conduced to the enjoyment of the gods, just in the same sense as women, cattle etc.; which a man possesses are metaphorically called his food in ordinary usage. He proceeds in this quite harmless manner, when Mr. Jha would perforce clap this absurdity upon his unwilling shoulders.

It would seem to any reflecting man that the doctrine of Karma as enunciated by Hindu religious books was the very best antidote to the shallow fatalism common enough among the masses of every country. And it is a striking feature indeed of Hindu society, which seems to gather within its capacious and elastic bosom all manner of opinions under the sun, and withal by such queer juxtapositions and mutual jostlings so to round them off as to make them very accomodating indeed to each other, that in spite of the momentum gathering during ages of this doctrine, the words readiest upon the Hindu's lips are "good or bad fortune," words expressive of that bad species of fatalism which can find no law or order in the universe. Curiously enough, Mr. Jha in his thoughtless translation of a passage¹¹ puts these two tendencies in the sharpest and most illogical contrast thus: "then by some stroke of good fortune due to some of his past deeds, he (the person desirous of Moksha) obtains a sympathetic person, knowing the true Brahman (as Guru)." It is a wonder how Mr. Jha unnecessarily brought in this glaring contradiction, especially as the original puts the disciple's good deeds as the direct cause of his finding a true Guru. Mr. Jha wonderfully again hits the nail right on the head when

he says, "In fact there is no difference of time between the reaching of true self and the reaching of perfection."¹² Precisely so, nothing can be truer: for both mean the same thing. Only he has put in "the reaching of perfection" in place of "the falling off of the body" which is found in the original. Probably in Mr. Jha's opinion, shuffling off one's mortal coils would constitute the height of perfection.

Amid this complex mass of weltering confusion it would be idle to expect any uniformity or appropriateness in the rendering of technical terms or terms used in restricted or peculiar senses. The word *jiva*¹³ is rendered in one place as the "living self," and in another as "the human soul;" *chetana*¹⁴ is variously "animate" and "intelligent;" *sruti*¹⁵ sometimes appears as "scripture," at other times as *sruti* itself. The word *Purusha* is made to figure as 'Man,' in a few places as *person*, and rarely as *purusha* itself. There is no objection to the word 'person' which is the usual one, though that too is somewhat inappropriate to denote the *jiva* in its pristine purity, as freed from the bondage of *Māya*, but it is strange that the translator has pitched upon *Man*, which is the least expressive of the ideas and associations connected with *purusha*. No reason can be divined why the Sanskrit word which has been used by himself without any explanation so many times, should thus be made to transform itself proteus-like. As the passages stand, one cannot suspect that both *person* and *man* are meant to denote only one word. The best thing to be done under such circumstances would have been to give the Sanskrit expression side by side with the rendering. It is in this matter only that the most unreasoning parsimony as regards space has been allowed free play. Surely none would have been the worse for a little clearness gained at the cost of four or five pages more added to a volume. When in the first two volumes this plan has been followed to a great extent, we cannot understand

¹² Part II, p. 177, line 1.

¹³ Once it is translated as *life*, a word which usually is made to stand for *prana*. Here it has been changed, and for *prana* there is *breath*.

¹⁴ The word comprises in itself the three ideas of intelligence, consciousness and life. It thus partly resembles the conception of modern scientific monism, which regards consciousness and intelligence as being present, at least in a rudimentary and potential form, even in the lowest organised beings. This monism would also say that the potential existence of such faculties must be assumed in the inorganic world also.

¹⁵ The incongruity of the rendering will be clearly seen by looking to the etymology of the words. *Sruti* is that which has been heard; *scripture* is that which has been written.

¹¹ Part II, p. 176 line 3.

why the same thing should not have been done in these also.¹⁶

The word *Brahman*, any one, even but cursorily acquainted with the Vedānta will know, bears two totally distinct significations. When it is used in the neuter gender, it denotes the impersonal and one Atman, while as a masculine it stands for the creator of manifested forms, Prajapati, the third person of the Hindu Trinity. In order to mark this distinction clearly, it had been usual to employ *Brahman*, the crude base, for the former, and *Brakma* for the latter. The whole distinction is completely lost in these two volumes and without the aid of the original it would be a matter of guess-work what *Brakma*, which is the word used throughout, is meant to represent in each individual case.

Theosophical literature is especially rich on the astral history of the astral and devachanic planes, and in its recondite nomenclature it may well vie with the epoch-marking labours of Linnaeus himself: and Mr. Leadbeater, who seems to be the great authority on this subject, bids fair to out-Linnaeus even Linnaeus. But it could not have been thought for a moment that a merciless pelting of the reader with quasi-erudite terms would contribute to the clearness of his comprehension. A host of strange

1. We might as well mention here one point on which there is some doubt. The word *Pandurika* (I. & 7.) which the eyes of the Purusha in the sun is said to resemble, is translated by Mr. Jha as "the red lotus" and *Kapasa* (the ischial callus of the monkey according to Sankara) which qualifies *pandurika*, seems to bear out his view. Against it is the other fact that Amara and other lexicographers make it the name of the white lotus. The *Suta Samhita* copies the Upanishad verbatim (*Shanyayogakhanda* 19. 7) and evidently takes the lotus to be red and *Kapasa* to refer to the monkey. Max Müller on the other hand translates *pandurika* as the blue lotus and thinks that *Kapasa* was probably originally the name of some flower which was forgotten in Sankara's time. Sankara is at considerable pains to show that no disrespect is shown by this comparison, for the Purusha's eyes are not directly compared to the *Kapasa*, but only, he says, to the lotus. Probably Sankara took his explanation from the *Suta Samhita*. This passage in the *Samhita* is one of the few instances where a Purusha does not spell a text in the question. A good example of the latter process will be found in the words "Tad-*brahma* purusham potam." This is the highest place of Vishnu occurring in the Vaishnava mantras of the Rig Veda. In the *Mandala Brahmanopaniṣad* this is applied to the *Manolaya* (stupa or place of the dissolution of the mind and so far the sentence has improved its status. (Curiously this same sloka is found in the *Uttaravāra* and is quoted as from it in the enigmatic *Beja Yoga* Bhāṣya ascribed by some to Sankara. This *Bhāṣya* can almost be said to be a paraphrase of the *Mandala Brahmanopaniṣad* and the strange thing is it never thus avows itself and this sloka also seems against such a theory). In the Puranas, the *Brihan-narada* for instance, it has become such a meaningless formula that it promises the self-same highest place of Vishnu as a reward for watering a *lotus* plant. Can there be a greater proof than this of the decay of the intellect ultimately sliding into unmeaning repetition?

and fearful *elementals* stare him in the face where he would gladly have met the old familiar *Bhutas*. Mr. Jha might well have presumed that a few benighted individuals might be straying, who had not caught the faintest odour of theosophy.

It is a fruitless quest to search after elegance of language in this work, especially since even a person with a good and easy command of English would find himself altogether non-plussed by Sankara's almost algebraic style. The only fruit of the endeavour would be the picking up of such absurd words as *cravatibility*, copied probably from Coleridge who must be given the credit of having attempted, happily in vain, to enrich the language with such ungainly and misshapen words, and such vulgarisms as *big men*.¹⁷

Mr. Jha's attempts at scientific expression are not as happy as can be wished. This is the first time we hear of the *ovule* of a woman (Part II. p. 150). The fatal objection to this word is that it is a purely botanical term and can never be applied to the animal kingdom, and even in botany it has been so much objected to as disguising the genetic relationships of the organ so named, that it is now quietly dropping out of use. The word for which Mr. Jha mistook this, is probably *ovum*. But here again the idea conveyed by *ovula* in the original can never be expressed by *ovum*, for the very simple reason that the Hindus had no idea of the latter. Their theory was this, that corresponding to the seminal fluid in man, is the catamenial flow which they supposed to be the reproductive element in the woman; and by the combination of the semen and the blood (for *ovula* means nothing else than blood), a bubble-like thing called *budbuda* is formed, which develops gradually into the child.¹⁸ If the translator had only proceeded straight on by his mother-wit instead of hankering after learned expressions, he would have saved himself from this absurdity.

A small matter which would have saved the reader a good deal of wearisome search might have been attended to. With the modern facilities, it would have been a very easy matter to supply the references to quotations from the *Sruti*, as has been done in the translation of the *Sri Kantha Bhāṣya* appearing in our journal. Col. Jacob's Concordance at one's elbow would have been sufficient.

17 Part II. pp. 68 and 312. This is a novel use of *cravica*, "The living self ceased to cravica the branch." The word meant is probably *cravica*. On p. 87 (Part I) by a small misprint, "the *Udgi* (he of the dogs)" has become elevated into "the *Udgi* of the gods."

18 See for an account Sankarananda's commentary on the *Garbhopaniṣad*, which and the accounts in the *Puranas*, for instance the *Vayu*, *Purana* and the *Suta Samhita*, are all evidently taken from *Rasata*, the earliest of our medical authors whose works are now extant.

But we are very glad to find at least one decided improvement in these volumes over the former ones. Whenever sentences are found requiring explanation Mr. Jha has been at pains to make them really intelligible, generally by incorporating Anandagiri's words in his translation. Even then it might be wished that he had been more liberal.¹⁹

We have been at such considerable pains to review the work thoroughly, only in the hope that in a second edition which must sooner or later appear, these errors may be corrected and the omissions supplied, and that the book may then take its place as a standard translation of Sankara. For though there are numerous versions of the Upanishads, Mr. Seshacharri's series is the only one that gives Sankara's commentaries in entirety and as such it is to be hoped that Mr. Seshacharriar will spare no pains to make it the enduring and permanent publication which his enlightened liberality so well deserves. It is quite true that Mr. Jha was at the very great disadvantage of being nearly a thousand miles off the place of printing and that many a mistake would not have occurred if it were otherwise. This must be borne in mind in reading this review. It is not in any spirit of paltry fault-finding that the volumes are criticised in what would look a very severe strain; and if this leads only to the Brihadaranyaka being turned off with workmanlike finish, the reviewer would feel amply repaid.

M. NARAYANASWAMI Aiyar.

THE VISION OF SIR LAUNFAL PART FIRST.

This is a poetical piece by James Russell Lowell a celebrated American poet. It is a moral piece intended to convey the principle that alms without sympathy is not acceptable and 'the gift without the giver is bare'. The Holy supper is kept in whatso we share with another's need, not what we give but what we share. This is illustrated by a vision which Sir Launfal saw in his sleep.

¹⁹ The commentary on V. 10. 2 ends with this sentence, more enigmatical than a sibylline verse: "Thus has been explained the path of the gods, ending in the Satyaloka,—as says the mantra 'between the father and the mother etc.'" Anandagiri's lucid explanation might profitably have been inserted here. He says, the father is the devaloka, the mother is the earth, and between these two is the universe comprising the path of knowledge and the path of Karma, and these paths are not outside the *unda* or universe.

Sir Launfal is determined to go in search of the Holy grail which was the cup out of which Jesus partook of the last supper with his disciples. Before his departure however he lies down on the rushes in the pious belief that he may be blessed with a vision. He accordingly in his sleep sees a vision which contains the moral principle.

He dreams that there is a castle in the north country which is closed against the poor and is a gloomy place even in the pleasantest summer. Sir Launfal dreams that he issues out of the castle with his mail as a maiden knight to seek for the Holy grail. He sees a leper in a wretched state of body and tosses to him a piece of gold in scorn. The leper however does not accept the charity observing that charity without love is worthless gold.

The hero continues the dream and finds himself returning to his castle from his search after the holy grail. He lost his castle 'for another heir in his earldom sat.' An old, bent man, worn out and frail, he came back from seeking the Holy grail.

Now again his eyes meet the same leper and he beholds in him an image of Him who died on the tree and in his name gives charity to him. He gave him a moiety of a single crust and broke the ice on the streamlet's brink. Yet the leper was fed with fine wheaten bread and he drank red wine. Then the beggar was no longer a leper but stood before him glorified and explains the principle of giving alms effectively. He says 'This cap which thou didst fill at the streamlet for me but now is the Holy grail. This crust is my body broken for thee; This water is His Blood that died on the tree.

Sir Launfal awoke from his sleep. He then says 'The grail in my castle here is found' and gives up the idea of travelling in search of it. The castle thenceforth welcomes every wanderer and no longer scowl the turrets tall.

We shall translate each stanza in Tamil poetry as far as we can. We shall reserve the preludes to the first and second parts to the end.

I.

'My golden spurs now bring to me,
And bring to me my richest mail.
For tomorrow I go over land and sea
In search of the holy grail:
Shall never a bed for me be spread

ence must be familiar to all. They have often been dwelt upon, but the force of them can never be too deeply felt. "Shall we, then, pause here in our contemplation overwhelmed by a contradiction which we cannot solve? * * * * No. * * * * It is because it is a high life, not because it is a false life that these contradictions are known and experienced. It is the higher, seeking to burst the bonds of the lower. By all this struggle, by all this mystery, this life proclaims its greatness and its dignity."

23. The enigma of evil thus finds its solution in transcendentalism; and the sovereign remedy for all ill is the knowledge of self. If in the evolutionary design of nature, in other words, progress, a beneficent plan is seen, then progress denotes good, and retrogression evil. Progress and retrogression: not in the short span of a life, but in lives past, and lives to come. What is good and what is bad cannot therefore be determined by individual proclivity—as what is agreeable to one is not so to another; what is disagreeable to one is not so to another; what is agreeable in one place disagrees in another; and what is good in health is bad in illness—nor from the view of a mundane existence merely. As general happiness is the standard of morality, the ultimate happiness is the standard of good. Annie Besant (Anna Bhai) says: "that which promotes the general happiness is right; that which lessens or undermines the general happiness is wrong." So are good and evil to be considered together.

24. Hope in a better life promotes virtue, faith in an all-caring Providence affords the greatest solace to the sick heart, and charity (comprehending unselfishness and philanthropy) adds to the sum of human happiness here and hereafter. Self-sacrifice for a noble cause might result even in self-destruction—the greatest evil that, from a worldly point of view, can befall one—but eternal happiness will have been secured by the person hereafter, as happiness for those he secured here for whom he stood a victim is a force which perpetuates.

25. The Buddhist view of evil is very radical. Birth or descent of spirit into matter is the root of all evil. If there was no birth, there could be no death. And what causes birth? *Tamha*=Sams: (*Trishna*)=desire=attachment. When this shall cease, re-birth shall cease, and this is the mental frame the cultivation of which Buddhism prescribes. The Buddhist view is no other than the Aryan view. అనాదికాయస్థుఁడు is what we have said; and అనాదికాయ is but the ever-existent verity of matter, dissociation from which is enlightenment or Buddhahood. Ignorance is a product of matter inhering in its nature; matter itself, as certain Vedantists assert,—Ignorance meaning absence of Intelligence. Matter has before been said to have the 3 qualities of *Satva*, *Rajas*

and *Tamas*, which were latent energies in the primordial *Mulaprakriti*, or *Tamas*. In the cosmogenesis of the Hindus, primeval darkness was, in the beginning of a creation; and to show how matter, darkness and ignorance are convertible terms, or how related or how one proceeded from another, three authorities are quoted here, (*En-passant*, the scientific "inertia" of matter may here be kept in view).

I. *Vishnu Purāṇa*, Book I. Ch. V. Sl. 5.

(1) తమో, (2) మోహో, (3) మహామోహో, (4) స్తూనికాః, (5) హ్యంధః, సుజ్ఞతః । అవిద్యాపశ్చభ్రమైవ ప్రాచక్షుః తమశ్చక్షుః ।

From the Great Soul, appeared the fivefold Ignorance, viz; (1) obscurity, (2) illusion, (3) extreme illusion, (4) gloom, (5) darkness. Or:—

(1) *Tamas* (తమో), (2) *Môhâ* (మోహో), (3) *Mahâ Môhâ* (మహామోహో), (4) *Tâmisra* (తామిస్ర), and (5) *Andhâ-tâmisra* (అన్ధతామిస్ర); and these are the five *Viparyyās* (విపర్యయాః), or the errors of understanding impeding soul's liberation.

II. *The Sāṅkhya*:—In the language of Sri-Parāśara-bhāṭar. (1), (2) and (3).

(1) దేహస్పృశ్యబుద్ధిః (*Dēh-āśakt-ātmabuddhi*). Mistaking the body for the spirit.

(2) బాంధవాభాసః (*Bāndhavābhāsa*). Attachment to objects, such as wife, children &c., the idea of possession.

(3) విషయచపలః (*Vishaya-chapala*). Temptation for enjoyments of sense-objects.

(4) *Krôdha* (క్రోధ),=wrath; and (5) ఆభినివేశః (*Abhinivesa*)=fear of death or other loss and consequent wish to protect oneself against them.

III. *Pātanjala* philosophy (or *Yoga*):—

The five *Kleśa* (Klesas)=afflictions, are:—

(1) అవిద్యా (*Avidyā*)=ignorance; (2) మమకార (Mamata)=notion of property or possession; (3) అస్మిక (Asmita)=the "I-am-ness"; (4) రాగ (Rāga)=love or attachment; (5) ద్వేష (Dvêsha)=hatred. The Buddhists are thus not alone in attributing all evil to the circumstance of birth; for the Aryans (Hindus) knew it long ago.

26. Now the Zend-Avesta (Sansk: *Sandhyāvastha*) account of the evil and the good are, that they are the necessary two sides of a picture; the bright and dark phases (something like the view of the Manicheans); the two opposite poles of the cosmic energy; the counterparts of nature's manifestation; the positive and negative

forces; the spiritualizing and materializing tendencies; the *Ahara-Madda* and the *Ahriman*. Both these become discrete when cosmogony begins before which they were asleep in the bosom of eternity, called the *Sarava-Madda* *Sansk.*, *Sayana-madda*, or sleep in the causeless). This Persian account is almost the same as the Vedic. Matter and spirit are the two co-eval, co-existent and co-ordinate categories, the union between which is the cause of incarnation (*Samsara*) and their separation, emancipation. Matter and spirit are again the female and male principles. (*Samsaravaram* takes its births from this).*

27. A strictly philosophical disquisition must be wearying and a coherent discourse monotonous. Hence our treatment of the evil question in a varied manner and by paragraphs each in itself a single thought. To avoid monotony would not even a story be an agreeable relief? Such a one, if it is a story at all—is the following, by Caleb S. Weeks of America:—

"As the Divine Love, which comes to the physical man in the warmth, and the divine wisdom, in the light, of the naubanna, fell more directly and fully upon me, my soul was expanded and illumined by the spiritual warmth and light that accompany those rays. I breathed freely these inspirations, till a consciousness of my intimate relationship to the forms of beauty around, and to the great animating soul of nature, took such possession of my mind that for a time I forgot all else. My whole nature thrilled with the enthusiasm which seemed to inspire the birds, and I said to myself, it is good to be here,—this is the "Divine Temple, not made with hands;" this is the gate

* The following quotations confirm the above view :

Bk 1, Ch. 7, Sloka 24. (Vaiṣṇava Purāṇa).

The good principles :—

மக்து ஸ்தம்பத்திசு கா)தா : த ஸாசுதா உதயநிப)து. ||

¶ 32. The real principle :

பி.ஓ.பா.ராமச்சந்திரன் : தலைவரவர்களே, நான் உறுப்பினர்.

Sl. : 20. *The Agents of dissolution :—*

రాచా)త్వకానికూ పాటి ఉన్నట్లు నివరాత్నం ।

నిత్యపరీక్షాపాఠశాల బహుస్థాయియాచరిత ॥

Bl.: 37. *The Agents of creation:—*

മകുടകരവര, ദൃഢ, കാല, മിത, ഭക്ത: .

జగత్కలీనుచు భాగ నిర్వహణ స్వచ్ఛతః ||

Al. : 25. *The Agents of continuance :*

అనంతరము కృష్ణా నదీ తీరమున నున్నది.

సద్భావకాభిరతాత్మకా స్తేనిర్మస్థితకారణః ||

Bl : 13. *Halfmale and half-female principle* —

అభి-రాజీవరమయ: "

Bl. 14. The separation of the two principles:

తదానంతరం కృష్ణానది : పునరుద్ధరణకార్యక్రమం

of heaven. Compare this with the (1) *archi radi mārga* of the Vedas, (2) the *Gīyatri* of fame (3) the *mantra* "అమృతమహానామోమృతమృతమ్" &c., (4) the *అమృతవిద్య* (*Amṛtavidyā* of the Upanishads, and (5) *శ్రీయస్సరాసమృతమహానామోమృతమృతమ్* &c.) "Any one viewing such a scene cannot fail to see through the illusion called death, and discover that an eternal life of love, wisdom and goodness pervades and animates all things.

"Then my thoughts reverted to the great city beyond the south-western horizon. The selfishness and nameless wrong which so greatly prevail, swaying individuals and society, producing great crops of mystery, came to my recollection, and with it the fact that the same unhappy condition existed, differing only in degree, in all human society, not excepting the beautiful country around me. A pang of wounded human sympathy and congealing aspiration shot through my being. A dark cloud passed over my spiritual horizon. A confused sense of great imperfection and evil in-humanity, like a nightmare dream, oppressed me, and my soul cried out to the parent soul, O divine love and wisdom! art thou indeed infinite? Why, then, while filling all else to overflowing, with perfection and beauty, hast thou left mankind thus imperfect? Why, while all around is fragrant with love and sweetness, while the apple-trees fill the air with the perfume of their blossoms, does human nature *alone* produce such bitter fruits? Was thy perfecting skill so exhausted in producing these that man must be left deficient? Are all our aspirations doomed to disappointment? Are our capacities to see and appreciate these perfections *only* to make us more susceptible to pain in discovering our own lack of them? or, if thy goodness is equally embodied in humanity oh! give me the light to see it as plainly!"

An optimistic answer to this above appeal bearing out the burden of this paper's say that evil is simply in relation, and as such does not counterargue the beneficent plan of the universe and the final residue of all-goodness is given in the following allegory :—

"A moment more and the cloud passed away. The light of truth beamed more brightly than ever, and the spiritual principles or laws of nature opened more clearly to my view. They spake in a grand chorus of voices from the apple-trees, saying, "Listen, and we will expound to you a chapter from the book of life,—the correspondence of our order of development with that of humanity."

"I listened and thus they spake: "years ago each of the trees you now behold was a small seed or germ. In the womb of mother earth, nourished by her life-blood, we were enabled to develop organisms that could unfold our own individualities of life. At first we were small and feeble. But we succeeded in sending forth our roots and

branches into the soil and air, and grasping our needed nourishment. For many years we had no fragrance to offer you. We were of necessity selfish,—absorbed in the effort to develop and strengthen the instruments which were to unfold the natures within us. To-day as trees we are so far perfected, that, as the inspiring and expanding breath of spring reaches us, we can bloom for a brief time with the flowering promise of the fragrant fruit which is to be the ultimate of our life activities. But the blossoms that so delight your senses are not that fruit,—only a prophecy which the spring-time inspirations enable us to make of the work that the summer, if favorable, will enable us to produce. A few days hence we must cast these off, and in their places you will find only hard, sour, bitter fruit, un-congenial to the taste and injurious to health. The fruit, like the tree, must for a long time be entirely selfish,—must repel other life, and give all its energies to the task of maturing its own. And we the trees, must give it all our assistance in its work. Nor can but a small proportion of these blossoms redeem the apparent promise of fruit. Many of the apples, defectively organized, with insufficient vitality to complete their organisms, must drop and yield up their life. Such ones in their falls will often strike and carry down or injure better fruit which is badly situated with reference to it. If overcrowded with fruit, we can carry but part of it to maturity and each must take much of the needed substance away from the others. If in improper soil, neglected, badly cultivated or planted too thickly we cannot afford nourishment sufficient to develop any of it properly, but must leave it all knarled and defective.

“The short-sighted observer, judging by the sensation and effects they produce when unwisely brought into contact with his vital organism, may adjudge them evil and declare false the prophecy we make to-day; but the instructed intelligence which has learned to look through the summer before us and read the law of our nature's unfolding, will see that when the fruit has accomplished the work of self-development it will cease to repel with its selfish bitterness, and will ripen into a fragrant, kindly, wealth, health-giving flavour, far superior to what the blossoms prophetically yield to-day. The law of self-preservation and development then fulfilled in it, the higher law of self-abnegation predicted by the blossoms, will be completely unfolded in the fruit, which will bestow only pleasure to your senses and health to your body, freely yielding up its life to any who may need it,—even bestowing fragrance on those who trample it.

What do we learn from this leaf in the grand Book of Nature?

- (1) The gradual unfoldment of the human race.
- (2) The present a promise of the future.

(3) Self-abnegation, the fruit of life.

(4) Philanthropy the final object.

(5) Apparent self-dom a preparation for the final fulfilment of Universal charity.

(6) A beneficent plan throughout, with apparent dark (like the bitterness of the unripe fruit) spots here and there, which are but parts of the beneficent design than anything else.

(7) The final triumph in spite of casual catastrophes.

In Week's words:—“Thank God and nature! the period of ripening will come to our race! Human nature bears not permanent fruits of bitterness any more than do these trees. Selfishness is first in the order of unfolding; fraternal love, self-sacrificing, self-forgetting, will be the fragrance of the ripened soul. Humanity too has its spring-time of prophecy, when the unfolding love blossoms out in a transient supremacy of fragrant aspirations, then casts off its flowers that it may pursue the work of developing the self-hood, of maturing the fruit.”

ALKONDAVILLI G.

(To be continued.)

NACCHINARKKINIYAR: A STUDY.

(Continued from page 46).

Is it possible to assign a lower limit to it? We are certainly not altogether without the means of doing so. The Tamil sacred books were collected and arranged into eleven groups about the middle of the eleventh century A.D., and the Tamil Vyāsa who compiled the Dravida vedas was Nambi A'ndar Nambi, a Brahman priest of Tirunāraiur, in the Tanjore district. Mr. Sundaram Pillai, in his pamphlet *Some Milestones in the History of Tamil Literature*,* maintained that Nambi Andar Nambi was a contemporary of Raja-raja Ko Parakesari Varman of the Tanjore inscriptions, and that he had written his *Antadi* before the close of the tenth century. This opinion was disputed by Mr. Venkayya, in his article on ‘The age of Rajaraja Chola Deva,’ and the dispute turned into an open discussion between them as to the date of Nambi Andar Nambi. Mr. Venkayya's case may be stated in the words of Mr. Sundaram Pillai thus: “In the collection of sacred hymns compiled by Nambi Andar Nambi, there is one celebrating the temple of Gangaikonda Cholapuram, which Mr. Venkayya thinks cannot have been constructed

earlier than in the days of Rajendra Chola (the son and successor of Rajaraja), who is the earliest Chola king known to epigraphy as having borne the title of Gangaikondan." Mr. Sundaram Pillai contended that there might have been another Gangaikonda Cholapuram in still earlier days, and subsequently appealed to a tradition to the effect that the Rajeswara shrine at Tanjore was built after the model of the one at Gangaikonda Cholapuram. It seems to me that he omitted to note the possibility that the temple at Tanjore might have been constructed on a similar plan, but that the place might have borne a different name at that early period, and that the tradition, to make the thing clearer, might have borrowed the name later on. Mr. Venkayya supported his statement by facts and figures, and successfully proved that there could not have been any other Gangaikondachola before Rajendra Chola, whose vast conquests are recorded in the *Kalingattu Parani*, the *Vikkirama-cholanuli*, and the *Kulottungacholanuli*. But this discussion does not much affect the statement made in the opening lines of this paragraph, that Nambi Andar Nambi compiled the Dravida Vedas about the middle of the eleventh century A.D. The disputants themselves did not differ much as to the date of Nambi Andar Nambi. And they could not do so, for we must ascribe to Sekkilar the author of the *Periya Purāṇa* and a contemporary of Kulottunga Chola I., the early years of the latter part of the eleventh century; and Sekkilar, we know, was a successor of Nambi Andar Nambi in the religious field.

Now the eleventh group of Nambi's compilations includes, among others, the *Tirumuraharrappadaḥ*, a poem by Nakkīrar, and one of the Ten Tamil Idyls. The Ten Tamil Idyls are known collectively as *Pattuppattu*, and they have been commented on by Nacchinārkkiniyar. If Nacchinārkkiniyar, therefore, had lived after Nambi Andar Nambi of the eleventh century, he must have noted the interesting fact of the *Tirumuraharrappadaḥ*'s becoming a sacred book. It is not a safe position to take up that Nacchinārkkiniyar did not respect the Nambi or his compilations. On the other hand, this could only lead us to infer that Nacchinārkkiniyar must have lived before Nambi Andar Nambi. Mr. Sundaram Pillai's theory that Nacchinārkkiniyar was slow to recognise the greatness of Saiva saints and to accept their words as

authoritative, cannot, as has already been pointed out, go unrefuted. The likelihood is that he had no occasion to introduce their words into his commentaries, which were purely literary. Further, the fact of the inclusion of the *Tirumuraharrappadaḥ* in the Dravida Vedas is historically important. The date of the inclusion marks an epoch in the history of the book, which from that day carried with it a passport for use in the daily pūjas of the Saiva Tamilians. Besides, it is idle to argue that Nacchinārkkiniyar did not think it worthy to note a fact which was immediately connected with the works in hand, and which, doubtless, created a stir in the Tamil land. Was not this fact an innovation, if not an improvement, in the way of using the *Tirumuraharrappadaḥ*? Thus, Nacchinārkkiniyar could not certainly have lived at or after the time when this important event came to pass and spiritualised the literary poem. That is to say, the lower limit to his age is the early years of the eleventh century A.D. This conclusion, it may be added, is favoured by the fact that no reference is found in his commentaries to Kambar and other later poets.

We have seen now that Nacchinārkkiniyar must be looked for somewhere between the latter half of the eighth century and the earlier half of the eleventh. Can we not be more exact regarding his date? As has been already noticed, Nacchinārkkiniyar was decidedly a commentator of the Jaina cycle. His commentary on the *Chintamani*, by the extraordinary fertility of information about the Jaina system that it supplies, suggests that it was composed at a period when the Jain influence had not entirely lost its hold on the Tamil country. It is very improbable that Nacchinārkkiniyar if he had lived at a later date, would have collected information on such a grand scale about the system and astonished us by filling a commentary on an epic with facts that bear more on religion than on literature. The tradition about this commentary—that he wrote one and submitted it to the approval of the Jaina pundits, that they rejected it as a wrong exposition, and that, after this insult he wrote another and gained their approbation—firmly supports our view that the Jains were exercising considerable influence during the age of Nacchinārkkiniyar. We know as a matter of fact that "by the time of Nambi Andar Nambi, i.e., the eleventh century, Jainism was practically extinct in the Tamil country."* We also know as a fact that the Jain influence was at its height in the

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* See *Journal of the Asiatic Society of India*, November 1906.

* See *Introduction to the History of Tamil Literature*, page 8.

age of Tirujānasambandha, and that therefore he had to encounter much opposition in resuscitating his own religion by overthrowing that of his opponents. The Pāndiya king himself professed the Jain faith when Sambaṇḍar set about his religious conquests. The Jain religion, which was so powerful in the opening years of the seventh century, and which, in consequence is referred to with contempt in the hymns of Sambaṇḍar and Appar, had not evidently stood in the way of Sundara's achievements. [Sundara is generally assigned to the early years of the ninth century A.D. (about 825 A.D.), being connected by tradition and in the *Periya Purāna* with Sēramān Perumāḷ, also probably the last of the Perumāḷs, who is said to have mysteriously disappeared from his country.] If, then, the Jain influence did not deserve the attention of Sundara of the ninth century A.D., Nacchinārkkiniyar must have flourished along with Sundara or even before his time. He might have lived also after Sundara; for while Sundara lived but eighteen years, Nacchinārkkiniyar's age approached one hundred. Thus the age of Nacchinārkkiniyar may be said to have been the latter half of the eighth century and the earlier half of the ninth. This conclusion must, however, be regarded as only tentative, though it may be pointed out that we should be treading on very slippery ground if, without reliable data, we were to shift him to any later date.

With the support of this conclusion the spurious nature of the tradition that brings Nacchinārkkiniyar in contact with Parimēlalahar, the celebrated commentator of the *Tirukkural*, can be very easily proved. The tradition has it that Nacchinārkkiniyar was present in the assembly where the *Kural* commentary was exhibited for approval, and that, on hearing the commentary of Parimēlalahar on a certain *Kural** he congratulated the latter on hitting the exact meaning. This is also stated in a slightly modified way. Some hold that the meaning controverted by Parimēlalahar was that of Nacchinārkkiniyar, and that, therefore, he acknowledged in a way the superior intelligence of Parimēlalahar. In any case, the tradition is a false one, as the age of Parimēlalahar was not earlier than the twelfth century. This date is inferred from his own commentary,† where he alludes to the works of King Bhoja, who according to an inscription

lived between 1040 A.D. and 1090 A.D. But the tradition ought to be explained. It seems to have arisen from a confusion of Nacchinārkkiniyar with Nacchar, who is one of the alleged ten commentators of the *Tirukkural*. None of the eulogistic stanzas that have come down to us support the statement that the former commented on the *Kural*. But the idea is found strangely recorded in books that treat of Tamil literature. The author of *The Galaxy of Tamil Poets* has no doubt about this point.* He says: "Nacchar also is a name by which Nacchinārkkiniyar was known." The modern tendency of Tamil scholars, however, is strongly opposed to any such confusion; and Pandit Swaminatha Aiyar, who indicated in his introduction to the *Chintamani* that the *Kural* was one of the works commented on by Nacchinārkkiniyar, has, in his editions of the other classics published latter on, disabused us of that idea.

Now as to the works of Nacchinārkkiniyar. He is known to us only as a commentator, but among commentators he holds a very respectable position. Commentary in Tamil is one of the many important branches of literature and has for a long time filled the place that should rightly be given to prose composition. When every scientific treatise took the form of a poetic composition, the exposition of scientific principles was the work of commentaries. Prose unmixed with verse was, till the commencement of the century, a rare phenomenon in Tamil literature. But prose itself cannot be said on that account to be a creation of this century. It existed even in the classic age, the age of the Sangham, in Perundēvanār's *Bhāratam* and in the *Iraiyanāraḥap-porul* commentary. It existed in later times in the commentary of Ilambūranar and still later in the writings of Pērusiriyar and Sēnāvaraiyar. These works, however, had their defects. They were either poetical and pedantic or brief and unexpressive. Good prose writing commenced only with Nacchinārkkiniyar, and, ever since, his works have been a model to later prose writers. His writings are voluminous, and from the only works to which an earnest student can apply himself to attain a style at once simple and clear. In the extent of his writings he excels all other commentators of the Tamil language, and his worthy to be compared with Mallinātha Sūri of the Sanskrit tongue. Even the best commentators have seldom left behind them more than one commentary. Nakkirar has

* *Kural*, 338.

† *Kural*. Kāmutuppāl, Introduction. See also Weber's *Indian Literature*.

given us only his commentary on the *Ahapporul* and *Sēnāvaraiyar* commented only on the *Tolkappiyam* *Solladhikāram* (Etymology). *Parimēlalar* wrote only on the *Kural* and *Adiyārkkannār* only on the *Silappadhikāram*. Even among the latest, only *Sivajñāna Yogi* resembles *Nacchinārkkiniyar* to some extent. Of the other prominent commentators, *Mayilēraimporuṇal Pillai* has provided us with an incomplete commentary on the *Kullādam*, and *Sankara Namassivāyar* with a commentary on the *Nannāl*. But *Nacchinārkkiniyar* left commentaries on the *Tolkappiyam*, the *Pattuppāṭṭu*, the *Kalittokai*, the *Jiṇṇachintamani*, and the twenty stanzas of the *Kucuntokai*. Apart from this characteristic difference in the quantity of the work done by them, are the other commentators on a par with *Nacchinārkkiniyar* in having produced work of superior quality? By quality here is not meant the intrinsic worth of the commentaries but the nature of the books that the commentators chose to comment upon and the utility of the commentaries for future generations.

The *Tolkappiyam* is the oldest of Tamil grammars, and perhaps also the best; and the only commentator who has annotated it completely is *Nacchinārkkiniyar*. The work is composed of three parts, *Eluttu*, *Sol*, and *Porul*. Of these, *Eluttu* corresponds to orthography, and that is commented on by *Hambūraṇar* as well as by *Nacchinārkkiniyar*. *Sol* corresponds to Etymology, and the only good commentary on it besides *Nacchinārkkiniyar*'s is that of *Sēnāvaraiyar*. The latter is held by some to be even superior to *Nacchinārkkiniyar*'s, but this is a matter of opinion. *Porul* is the third part of the *Tolkappiyam*, and it treats of the properties of things. Unlike the later grammarians, who regard *yāppu* (prosody) and *ai* (rhetoric) as separate parts and thus make a fivefold division of grammar, *Tolkappiyar* makes his third part include the other two. *Porul* itself includes two large subdivisions, *Ahapporul*, rules for amatory verses, and *Purapporul*, rules for war-chants. *Ahapporul* is said to have an undercurrent of sublime truth which, when interpreted, marks the different stages through which the human soul passes ere it attains final absorption into the Supreme Being. If this theory be true, we require no stronger proof for regarding the non-dualistic philosophy (we do not mean the monistic) as the essential doctrine of the Tamilian religion and the path of Love as that pointed out by the Tamilian saints. *Purapporul*, besides dealing with the functions of the king, also makes a passing reference to

principles of asceticism and means of salvation. There are other minor divisions, such as *Kalaviyal*, *Karpiyal*, and *Meypāṭṭiyal*, which succeed the two just mentioned. But the former two of these are only an exposition of *Ahapporul*, and *Meypāṭṭiyal* is a brief chapter on psychology. *Tolkappiyar* derives all the figures of rhetoric from simile, and therefore he names the chapter on rhetoric *Uvamaviyal*. His last chapter is on idiom in Tamil; and that is called *Marapiyal*. From this brief analysis of *Porul*, it will be seen what a wonderful work the *Tolkappiyam* is, and what a valuable bequest, in the shape of his commentaries, *Nacchinārkkiniyar* has made to the Tamil people. It is no exaggeration to say that *Solladhikāram*-study must have perished long ago but for *Nacchinārkkiniyar*'s commentaries; for all later treatises on *Porul*, such as the *Vīrasoliyam* and the *Ilakkanarilakkam* were written after his time.

The *Pattuppāṭṭu* is a collection of ten Tamil idyls. "The idyls are, as the name implies, richly wrought descriptive poems in the most finished style. They are charming portraits of nature in some of her pleasant and striking moods, and for soberness of thought and accuracy of representation, they will bear comparison with any thing in the whole realm of literature."* The book is written in the old classical style, and the modern student, without the help of the commentary cannot grasp the thought of a single line. A patient study of this work, however, gives us an insight into the state of Tamil society in the Sangham age, that is, about the first century A. D., and a full knowledge of its manners and customs at that remote period. Besides, the book abounds in historical references, which are important to those who are attempting to construct a history of the South India of those early times. The materials that *Nacchinārkkiniyar* had to write his commentary with have no longer an independent existence. Were it not that his commentary has been handed down to us, we should have lost them irreparably, and the state of the Tamil country in the Sangham age would be a matter of mere conjecture.

S. ANAVARATAVINAYAKAM PILLAI, M.A.

(To be continued.)

NOTES AND COMMENTS.

The Neo-Hegelian school is again to the forefront in the powerful person of Dr. James Ward, Professor of Philosophy in the University of Cambridge. His Gifford lectures on "Naturalism and Agnosticism" has been brought out

* Madras Christian College Magazine, March 1891. "The Ten Tamil Idyls".—1. Page 661.

in book form in two volumes by the Messrs. Black. The aim of the lectures is to show the utter untenability of the position of the Dualist by approaching the question from the physical as well as the psychological standpoint. They are divided into five parts which seek to show that the union of "Naturalism and Agnosticism" constituting "Modern Scientific Thought," though it has led to a widespread prejudice against Idealism, and so against Theism, has yet really promoted the interests of both.

It has brought out the abstract descriptive character of the *Mechanical Theory*, which had been regarded as presenting "what actually goes on behind what we see and feel." The futility of attempts, such as that of Mr. Spencer, to deduce the *Evolution* of life, mind and society from a single mechanical principle is then evident. Further, the *Relation of Body to Mind* has to be treated as a "correspondence" that is neither causal physically nor causal logically. The perplexities of this *Dualism* lead to a neutral (or agnostic) Monism, which—being essentially unstable—must either lapse back into Materialism or advance to Idealism. Reflection upon experience as a whole shows how this dualism has arisen, and also that it is false. It becomes clear that only in terms of mind can we understand the unity, activity and regularity that nature presents.

Analogy which has always been the very bane of philosophical systems in India, and whose purpose and use have been considerably misunderstood in all the dualistic cults, is thus spoken of in Professor Ward's valuable lectures. (Vol. I. p. 119) "Analogy, as we know, is a good servant, but a bad master; for, when master, it does more to blind than it may previously have done to illuminate. Most of us, I suppose, have chanced to observe a bee buzzing up and down within the four sides of a window-pane, vainly endeavouring to escape by the only obvious way—the way most light comes; whereas by merely traversing the dark border of the window-frame it might at once reach the open casement. The history of science in full of instances of able men similarly thwarted by a too prepossessing analogy."

With this observation of Dr. Ward, we can compare the remarks of Sankara's on the same topic in his Bhashya on the Brahma-Sutras under III. 2. 20 "Whenever two things are compared, they are so only with reference to some particular point they have in common. Entire equality of the two can never be demonstrated; indeed if it could be demonstrated, there would be an end of that particular relation which gives rise to the comparison."

Sankara foresaw in a way the clamorous tendency of the human mind to break its neck over shadows without

mindings the substance, and the appositeness of his remarks can be fully appreciated only by a study of various religious systems in which sensuous emotion takes the place of true insight, and images more please the fancy than truth.

Dr. Macdonell's "Sanskrit Literature" is one of the latest publications of the year, a detailed notice of which we must reserve for a future number. It contains the up to date results of the best achievements of Sanskrit scholarship based upon researches literary, epigraphical and archaeological. After alluding to Dr. Thibaut's well-known views, the Oxford professor of Sanskrit makes out that the Sutras of Badarayana teach distinctly the monism of Sankara and nothing else. The influence of Sanskrit poetry upon some German and English authors, which is well sketched, is a novel feature of the book.

One of the attractive phases of Dr. Macdonell's performance lies in the easy, flowing and graceful style in which the book is written. A casual reader can easily dip, without any serious difficulty of comprehending the context, into any part of the book, and he will be tempted to go on and on till the end of the volume with hardly any strain on his mind, and with his interest in the subject not flagging. Being a Vedic scholar himself, Dr. Macdonell deals with the early period of Sanskrit literature with a fulness and grasp which are patent in every line. More than all, the dry tedium which is incidental to an examination of the Vedic literature, however cursory, is conspicuously absent.

Our Exchanges.—*The Dawn* for May, 1909. (Vol. III, No. 10) presents us with a varied and interesting bill of fare. In the first article, the Editor discourses on the Indian Economic Problem in the form of a discussion with Sir George Birdwood; and Dr. Nishikant Chakrapadhyaya translates the mystic story of Peter Schlemihl from the German, while in a short review of Mr. M. Rengacharya's version of the Sri Bhashya of Ramanuja, a high compliment is paid to the Sanskrit scholarship of our Madras graduates, which would certainly be amusing to any one acquainted with this University. Mr. Mullick gives a host of valuable details regarding the Mutts in the first instalment of an article on Hindu Religious Institutions. If our contemporary always appears in as good a turn-out as here, we must really congratulate him on the valuable services he would be doing not only to the general run of readers, but also to those specially interested in religious questions. We also acknowledge with thanks the receipt of the following journals:—*The Theosophical Review*, *The Lamp*, *The Truths*, *The Brahmanudina*, *The Indian Journal of Education*, *The Theosophic Globe*, *The Arya Bhava Prakash*, and *The Astrological Magazine*.

THE LIGHT OF TRUTH — OR — SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SUTRAS WITH S'RĪKANTHA BHĀ'SHYA.

(Continued from page 52.)

This means that Brahman shines forth with consciousness, that He delights in Himself, that He exults in the Supreme bliss which can be experienced by the antah-karana or inner sense alone divorced from all organs of external sensation, that He is untainted with any kind of evil, and that He is free from all bondage from time without a beginning. By describing Him as "freed from all sins" the sruti wards off all evils that may be supposed to pertain to Him,—as they pertain to a Jiva,—owing to His connection with a body described as divers-eyed and so on. In the words "who is the omniscient, the all-knower,"† "He has a Supreme Sakti,"‡ "To the Lord of all,"§ and the like, the Sruti speaks of His omniscience, His omnipotence, His independence, and so on. Thus

the S'ruti itself, which stands at the head of all authorities, proclaims everywhere that Brahman is Existence, Consciousness, and Bliss; that He is infinite, omniscient, ever-satisfied, independent, that His manifestation has had no beginning, that He is possessed of infinite and undecaying powers; that He delights in Himself, that His bliss is enjoyed by the inner consciousness alone, that He is tranquil, immortal, dark necked, divers-eyed, associated with Umā; that the Supreme Brahman is the soul of all, and the means to Salvation. Who can stand in the way of the S'ruti? Wherefore the essential attributes described above never cease to exist in the Supreme Brahman.

Adikarana—25.

(The said Brahman is attained by the liberated) since the latter is said to attain freedom because of the (self-realisation accruing) on the attainment of Brahman. (III. III. 40).

Now a doubt arises as to whether it is the Brahman described in the last section that is attained by the liberated soul, or some thing else.

(Pūrvapaksha):—One thing suggests itself to us at first.—The S'ruti declares the unconditioned Brahman in the passages such as the following:

* Chhā. 8.1-5.
† Mund. 1.1-10.
‡ S'vetā. 6-8.
§ Tait. Sam. 4.5-2.

"Who is without parts, without actions, tranquil, without fault, without taint."*

"He who knows Brahman becomes Brahman Himself."†

In these words, the S'ruti says that liberation consists in the liberated soul attaining to Brahman's state. Wherefore it is the unconditioned Brahman, not anything else, that is attained by the liberated.

(Conclusion):—As against the foregoing we hold as follows. It is the state of the Conditioned Brahman that is attained by the liberated soul. For, the S'ruti declares that the liberated soul secures his relatives at will and attains equality with the Supreme Brahman—as declared in the passages of the S'ruti and the Smṛiti, such as "he moves about there eating, playing, and rejoicing, be it with women, carriages or relatives;" (1) "he attains perfect equality;" (2) "the liberated soul shall become equal to Ś'iva—only as a result of his attaining to his own true state on attaining to the Supreme Brahman, "on uniting with the Supreme Light" (3) as the S'ruti says—, the Divers-eyed, contemplated within the small heart-lotus. Wherefore the form of the Supreme Brahman described above as Dark-necked is the very form to which the liberated soul attains; it does not pertain to saṁsāra, to the mundane existence, since that form is said to be free from all conditions of mundane existence in the words "Who is freed from all Sins." (4) The highest wisdom, therefore, concerning the Supreme is one that comprehends Him as possessed of attributes. When the S'ruti describes Brahman as one "who is without parts, who is without actions," it is only the evil attributes that are denied, but not the auspicious qualities. To explain. The words "Who is without parts, who is without actions" and "The Lord of Nature and Souls, the Ruler of Guṇas" (5) describe Brahman both as unconditioned and conditioned, as *Nirguṇa* and *Saguna*; but from the passages—such as "Who is the omniscient, the all-knower", "Who is freed from all sins"—which speak of the specific nature of Brahman, we understand that the S'ruti speaking of Brahman as devoid of qualities, means only absence of evil qualities, and that the S'ruti

speaking of Brahman as possessed of qualities refers to the auspicious qualities that He possesses.

Moreover, there is a passage in the scripture itself which teaches that the *Saguna* is attained as the result of liberation.

"He attains all pleasures with Brahman the Wise." *

That is to say, the liberated soul attains all pleasures with the omniscient Brahman. The word 'with' shows that the enjoyment of bliss is coeval with Brahman's. Wherefore the fruit attained by the liberated soul is none other than the *Saguna* Brahman.

Adhikarana—26.

No absolute necessity for the observance of directions about such contemplations, because so we find. As a separate fruit indeed is non-obstruction (declared).

(III. iii. 41).

A doubt arises as to whether the directions concerning the contemplations taught in connection with the Udgītha and such other angas or constituent parts of sacrificial rites should invariably be attended to or not.

(*Pūrvapakṣa*):—It would seem that those contemplations should, of necessity, be gone through in performing the sacrificial rites, because such contemplations form part and parcel of those rites. Though they are taught outside the section which treats of the sacrificial rites themselves, still, through other things mentioned in connection with them, they may be connected with those rites. Though, for instance, the direction that the ladle (*juhū*) should be of parna tree is given without any specific reference to a sacrificial rite, still, inasmuch as the ladle is invariably associated with a sacrificial rite, the specific direction that the ladle should be of the parna tree refers to a sacrificial rite. Similarly, from the statements "He that sings aloud thus regarding;" ‡ "He who chants *sāman*, thus regarding," § speaking of the contemplations as associated with the Udgītha, the *Sāman*, etc., which are invariably associated with sacrificial rites, we understand that the contemplations also are connected with sacrificial rites. Therefore, the contemplation of the Udgītha and so on are absolutely necessary in the sacrificial rites.

* Svētā. 6-19.

† Mund. 3-2-9.

(1) Chhā. 8-12-3.

(2) Mund. 3-1-3.

(3) Chhā. 8-3-4.

(4) *Ibid.* 4-1-5.

(5) Svētā. 6-16.

* Taitt-up-2-1.

† Tait. Sam. 3-5-7.

‡ Chhā. Up. 1-1-8.

§ *Ibid.* 1-7-9.

(*Siddhānta*):—As against the foregoing we hold as follows: These contemplations are not absolutely necessary, any more than the milk-pail, etc. To explain: The scripture says, "Let him convey water in the charma vessel,—but in the milk-pail (*godohana*) in the case of one who seeks cattle." Here the milk-pail is prescribed for conveying water, not in the interests of the sacrificial rite itself, but in the interests of the sacrificer, and the observance of the direction is therefore optional, not absolutely necessary like the act of conveying water. Similarly, the contemplation connected with the sacrificial rites are not prescribed in the interests of the sacrificial rites themselves, inasmuch as these rites may be performed without the contemplations, as the following passage shows:

"Both he who knows this (the true meaning of the syllable *Om*) and he who does not know, perform the same sacrifice."^{*}

Again, the *śruti* says:

"The sacrifice which a man performs with knowledge, faith, and meditation of the *Devatā*, is more powerful."[†]

Here, though the verb—'performs'—is in the present indicative, still we assume that the *śruti* means an injunction, that he who seeks to make the rite more powerful should observe the directions regarding the contemplations as a means of achieving his object. For a sacrificial rite to become more powerful is to produce its fruit soon without encountering obstruction from other stronger forces in action. Further, these contemplations are said to yield distinct fruits of their own, such as objects of desire and rain; and they cannot therefore be indispensable in the interests of the sacrificial rites themselves.

Adhikarana-27.

(The *Upāsana*s are different) exactly as in the case of the offerings. This has been explained (III. III. 42).

It has been declared that in all the several *upāsana*s of the Supreme, the one *Śiva*, the Supreme Brahman, should be thought of differently as endued with the different attributes specifically mentioned in the several contexts. Now, a doubt arises as to whether this stands to reason or not.

* *Chhā. Up.* 1-1-10.

† *Ibid.*

(*Īrāpakṣa*):—It would appear that, notwithstanding a difference in attributes, Brahman, who is possessed of those attributes, is one and the same, and that therefore there can be no change in His *upāsana*. No change is perceived in the one prince, whether engaged in business, exercise or eating, whether he is seated or engaged in hunting or fighting, though he may put on different ornaments on different occasions, and though he may be seated on the throne or in any other place. So also, notwithstanding the difference in the abodes such as the heart, and notwithstanding the difference in the attributes with which He is endued, Brahman is one, and His *upāsana* must therefore be one alone.

(*Siddhānta*):—As against the foregoing, we hold as follows: Though there is no change in the essential nature of the one *Śiva*, the Parabrahman, still, there is a difference corresponding to the difference in the qualifying attributes, the Supreme Being being endued with different attributes in the several *upāsana*s; and the manner of His contemplation therefore differs by contemplating Him as endued with different attributes. In the case of offerings to Indra, different *puroḍāsa*s are offered according to the difference in the attributes, as the *śruti* says, "To Indra, the king, let the *puroḍāsa* of eleven dishes be offered; as also to Indra, the over-lord, and to Indra the self-lord."^{*} Accordingly, the *Samkarṣha-Kāṇḍa* says, "The deities are separate because they are separately conceived"[†] So, here, though the Supreme Brahman is one, the *upāsana* differs with the difference in attributes. As to the illustration of the prince who remains one though his dress and seat may change, even there the manner of service rendered by the servants differs with the change of dress and place, though he remains essentially the same all the while.

Adhikarana-28.

(The Supreme Brahman associated with *Umā* is to be contemplated in all *upāsana*s) because of the predominance of the indicative marks. That, indeed, is stronger; and it has been explained also. (III. III. 42.)

It has been established in the foregoing articles that, in all Highest *Vidyā*s (or *upāsana*s), Brahman should be contemplated. The purpose of this *adhikarana* is to determine specifically the nature of the Brahman to be contemplated. The *Taittirīya* says:

* *Tait. Sam.* 2-3-6.

† *Op. Cit.* 14-2-15.

"All, verily, is Rudra. To that Rudra be this obeisance. Purusha, indeed, is Rudra, the Existence, the Splendour. I bow to Him, bow to Him."

"All being, the variegated world, that which has been born and is being born in various forms; all this, indeed, is this Rudra; and to that Rudra be this bow."

"To excellent Rudra, to the extremely wise, to Him who rains all blessings, to the Adorable, to the Heart, we shall address this happiest word: 'All this verily is Rudra, and to that Rudra be this homage'."

"Homage to the Golden-armed, to the Lord of gold, to the Lord of Ambikā; to the Lord of Umā be this bow, and again this bow."*

Now a doubt arises as to whether the Supreme Brahman,—who is here declared to be one with all and so on, and to be the Lord of Umā,—should be contemplated only in the upāsana relating to the solar orb with which the present section is concerned, or in all contemplations of the Supreme.

(Pūrvapakṣa):—At first sight it would appear that such Brahman should be contemplated only in connection with the upāsana of the solar orb with which the present section is concerned, inasmuch as it will not do to do any violence to the main subject of the section.

(Siddhānta):—As against the foregoing we hold as follows: This Brahman, the Supreme, associated with Umā should be contemplated as such in all upāsanas of the Supreme, owing to the predominance (in this section) of the passages treating of the indicatory marks or attributes mentioned in the several other upāsanas of the Supreme. To explain: The passage "All, verily, is Rudra," evidently refers to the attribute of the Supreme that has to be contemplated in the S'āṇḍilya-vidyā: "All this is Brahman. Let a man meditate on the (visible world) as beginning, ending, and breaking in that Brahman."† "Purusha, verily, is Rudra": these words repeat the characteristic attributes mentioned in the Purusha-Sūkta and the upakosala-Vidyā. "The existence": this corresponds to the attribute of Brahman to be contemplated in the Sad-Vidyā, "Existence alone, my dear; this at first was."‡ The word 'Mahah

(Splendour)' refers to the attribute of Brahman to be contemplated in the Vyāhṛiti-Vidyā, which says "'Mahah': this is Brahman, this the Ātman; its limbs are other Devatās."* "The most beneficent one in the heart": these words refer to the heart, and thus allude to the attribute of Brahman to be contemplated in the Dahara-vidyā. "The the Golden-armed": these words refer to the attribute of golden form to be contemplated in connection with the solar orb. —"The Lord of Umā": this is to show that Brahman described here should be contemplated in all upāsanas of the Supreme. As expelling (Sk. root *dra*) the disease (Sk. *ruj*) of saṃsāra, S'iva the Parmātman is called Rudra. Thus from the very words of the passages occurring in the section, it may be determined that S'iva, the Parabrahman, the Lord of Umā, should be contemplated in all Vidyās or Upāsanas of the Supreme. This agreement in the words of passage should certainly prevail as against the general subject matter of the section (which would go to restrict the attributes to the one particular Vidyā with which that section is concerned), as has been shewn in the Pūrvamīmāṃsā III. iii. 14. Hence the conclusion that the Supreme Being, the Lord of Umā, the expeller of the disease of saṃsāra, should be contemplated in all upāsanas of the Supreme.

Adhikarana—29.

As an alternative for the preceding, they should form (parts of) the ritualistic sacrifice, because of the section (in which they occur), as in the case of the mēṭai cup. (III. iii. 44).

In the Aguirahasya-Brāhmaṇa it is said,

"It saw thirty-six thousand shining fire-altars, belonging to itself, made of mind, built of mind."†

Further on the śruti speaks similarly of other fire-altars built of speech, built of breath, built of sight, built of hearing, built of action, built of fire. In man's life-span extending over one hundred years, there are thirty-six thousand days. Computing the whole function of mind in a day as one fire, there are thirty-six thousand fires. These should be regarded as the Pratyagātman, the Inner Self. So too in the case of fire-altars built of speech, etc. Now a doubt arises as to whether they form part of the sacrifice of knowledge or part of the sacrifice of ritual.

* Tait. Up. 1-5.

† Satapatha-Brāhmaṇa, Aguirahasya, 5-3. Many other passages are quoted in the sequel from the same section.

A. MAHADEVA SASTRI, B.A.

(To be continued).

* Mahānā. 16-18.

† Chhā. 3-14-1.

‡ Ibid. 6-2-1.

SIVAGSANA SIDDHIYA'R
OF
ARUL NANDI SIVA A'CHA'RYA
—
SU'TRA IV—PASU LAKSHANA.

Adhikarana-3

(Continued from page 56).

RELATION OF SOUL TO THE LOWER ORGANS AND
ITS CONDITION IN THE VARIOUS AVASTHA'S.

Soul is the king.

1. Just as the king, on his return from a procession with his troops, re-enters his palace, leaving guards at the gates of the different courts he passes through, and finally enters alone the innermost hara, so also the soul passes through the five avasthās in the body, leaving Prāna as the guard of the innermost portal.

NOTES.

This is an old sankhya analogy (vide Sankhya sūtras V. 113), and this has found its way through the ancient Greeks into the thought of Europe, and Lytton also uses the simile of the king and his ministers in one of his novels.

Sivagbra Yogi thus expands the simile: Soul is king; Mahas is chariot; Prāna and other vāyus, the horses; Buddhi is the chief minister; Ahankāra is the Driver; and Jñāsendriyas and Karmendriyas are the footmen; the midbrows, throat, heart, belly and anus, are the different courts of the Palace.

The nature of this passage of the soul from one condition to another has to be clearly noted and realized; otherwise, there will be endless confusion. Vide pp. 51 to 53 Sivajñānabodham for fuller exposition.

The names of the five avasthās etc.

2. When the soul is in *jagra avastā*, it and its organs number 35, and the place is midbrows. In *svapna avastā*, they number 25, and the place is the throat; in the *sushupti avastā*, they number 8, and the place is the heart; in the *Turya avastā*, they number two, and the place is the *nābhī*; and in the *Turyātita avastā*, the soul dwells alone.

NOTES.

The 35 are the ten Indriyas, and their ten subtle elements, the tanmātras, the ten Prānas, and the four

astahkaranas, and soul. The 25 are arrived at, by omitting the first, the Indriyas. The three are the chitta, the Prāna and the soul. The two are the Prāna and the soul. In *turyātita* the soul alone exists.

Sivajñāna Yogi adds that even in *Turyātita* the soul is united to the subtle causal matter; but what is meant is it had not developed into a separate and differentiated organic body.

How these are energized by the Vidyā Tatvas.

3. In *Jāgra*, all the five Vidyā Tatvas (from S'iva and S'akti &c.) are active; in the *Svapna*, the first four; and in the next, the first three; and in the *Turya*, the first two; and in the last condition, S'iva Tatva alone guides it. They are so active, as the soul develops through the *As'uddha Māyā* and *Prakṛiti* Tatvas: Understand this well.

NOTE:

Some commentators interpret this to mean that the 35 and 25 &c., are further grouped into groups of five, &c.

The Lower and Higher Avastās.

4. All the five Avastās are found united in the Jiva when it is in the frontal region. You can perceive their play when these organs are each active. The ever-wise Jñāni's also, for getting freed from birth, and for entering Moksha, unite themselves to the five Higher Avastās, with the grace of God.

NOTE.

The lower Avastās is called *Sāmāla* Avastās and the higher the *Nirmāla* Avasthās. Even in the latter, there are stages as *Jāgra*, *Svapna* &c., and the condition of the Jivan-Mukta in these stages is fully described in the *A'gamas*. In the next verse, these two conditions are also distinguished from the five Avastās undergone by the Yogi.

The fruits of these conditions.

5. Of these two kinds of Avastās, the one, lower, will drag down man into births. The other will lift him up freeing him from birth. The Yogi attaining to *Samādhi* will attain salvation in the very next birth.

Kāraṇa Avastās.

6. The causal or subtle Avastās are three, called *Kevala*, *Sakala* and *S'uddha*. The soul is in *Kevala* when the soul is by itself (without Volition &c.) It is in *Sakala*, when God unites it to all its senses and organs. It is in *Suddha*, when leaving birth, it is freed from all *mala* (impurities).

NOTE.

In the Kevala, the soul is hidden in A nava and has no activities of any kind and it is lost or sunk like a bright diamond in a dirty pool, or like the same diamond coated with dirt all round. In the Sakala condition, its intelligence &c., receive play now and then through the aid of the physical faculties, just as the different facets of the diamond reflect the light, now blue, now red &c., as each side is ground and rubbed of its dirt and ruggedness. When all its angles, and ruggedness and dirt is removed it reflects fully and steadily the Supreme Light and is merged in the same Glory. These conditions are fully described in the next three stanzas.

Kevala Avastā.

7. In the Kevala Avastā, the soul is non-intelligent, it is formless, imperishable; it is not united to Rāgam and other Gunas, nor to Kalā and other Tatvas; it is action-less, mark-less; it is not a self-agent; it cannot enjoy fruits; it is united to A nava; and it is Vyāpi or Vibhu, omnipresent.

NOTE.

This definition is important. There is a verse in almost the same terms in the Tirumantra. Evidently both are translating from the same verse in the Āgama. Vibhu is explained to mean as 'not localised in' any one place or particular body.

The Sakala Avastā.

8. In the Sakala, the soul gets a body, and becomes clothed with the various organs and senses, internal and external, and the desire to enjoy the objects of the senses, and reincarnates in different births.

Suddha Avastā.

9. He becomes balanced in good and evil. The grace of the Lord descends on him. He gets his Guru's blessing. He attains to Jñāna Yoga Samādhi and is freed from the three mala. He ceases to be finite in intelligence, and becoming omniscient, he is united to the feet of the Lord. This is the Suddha condition.

The truth of this verse is often shortly expressed in the phrases

“இருவினை யொப்பு, மலபரிபாகம்,”

“சற்குருதரிசனம், சத்திபிரபாதம்.”

and they sum up the highest teachings.

இருவினைச் செயல்கள் ஒப்பி ஈசன்மன் சத்திதோயந்து,
குருவருள் பெற்று ஞான யோகத்தைக் குறுகிமுன்னேத்,
நிருமலமறத்து பண்டைச் சிற்றறிவொழிந்த ஞானம்,
பெருகியாகின்றன் பாதம் பெறுவது சத்தமாமே.

End of The Fourth Sūtra.

SUTRA V.

ON THE RELATION OF GOD, SOUL AND BODY.

God, the supreme knower and instructor.

1. As the senses can only understand with the aid of the soul, and yet cannot know the soul, so also the soul can only understand with the grace of the Lord and yet cannot know Him. The all-knowing Siva alone knows all and imparts knowledge to all.

NOTE.

This Power of the Lord is called His *Dropava sakti*.

Adhikarana--I

Why don't souls all equally understand well?

2. If God imparts knowledge, then every one's knowledge must be equal. If the difference in wisdom is due to Karma, then no God is necessary. No. The First Cause gives to each according to his Karma, in the same way as the earth fields according to the labour spent on it, or as the sun brings into bloom the lotus buds.

NOTES.

Though the soil may be equally good one man reaps a good crop and another not, as he labours well in it or not. Though the Sūn is absolutely necessary for the maturity and blooming of flowers, yet the Sun cannot make the bud blossom before its time. This view does not destroy the omni-penetrativeness of God, while at the same time, it preserves to the individual his responsibility. It is this view which saves Hinduism from degenerating into blind Fatalism or bare Pantheism.

The following verse from *Ulahudaiya Nayanar* expands the simile of the lotus beautifully.

மலமெனும் தடத்திற் கருமசேதத்தின்
மாயையாம் கிழங்கில் அஞ்சுரித்து
மன்னுமெட்டாம் தத்துவநானம்
மலரிதழ் வித்தைதீயழ்விததை
நலமிருமீசன் சதாசிவமிரண்டும்
நண்ணுகே சரங்கனாம்சத்தி
நற்பொருட்டாகும் நாதமேலிந்து
நயந்தகண்ணு மெனவிரல்
இலகுமென்னுடல் பதுமபீழைகீ
இருந்தருளாசன மெனமல்
எனதுபுகிலதா யெண்ணினேன் தெனிய,
வியலருட்பார்வை தந்தனையே
அலகிலாஉயிர்கள் மலகடைக்கிலையாய்,
அருள்நடைக் குன்மையாய்சின்று
ஆவடுதுறைநசையம்பலகாணு
அடியுடர்க்குருகு மாகீதியே.

c. j. Illustration C to 3rd Adhikarana of the 9th Sūtra, Sivagnana botha.

Can the Soul Understand Himself?

3. The soul understands only with the aid of the Supreme consciousness, and cannot understand of himself, inasmuch as this knowing soul knows only through some sense or other, forgets what it has learnt, learns from others; and does not know himself the knower.

NOTE.

The soul is not self-luminous or Svaprakāśa or Svayam-jyoti, and God is defined as Svaparaprakāśa, self luminous and illuminating all others.

Adhikarana 3.*How God imparts Knowledge.*

4. The One, Only God imparts knowledge to the soul, by means of the various organs of sense, and sensations, by means of the luminaries, and time, Karma, and bodies, by means of books on logic and philosophy, and by the word of the Guru, inasmuch as the soul in the Kevala condition is formless and non-intelligent.

God requires not these aids for Himself.

5. The one God knows all and imparts knowledge to all and is the soul of all souls, and is different from them, and is in all, creating and developing all, without any form, and without the aid of any organs or objects or luminaries or time or Karma or body or books &c.

Does God receive taint by His Presence in the World?

6. You have forgotten the Vedic text that the worlds undergo change in the mere presence of God. God cannot be enshrouded in Māyā, and no Achit can exist in the presence of S'iva, (the pure Chit). In His Presence, the embodied souls undergo evolution and are given wisdom.

All are but parts of Him.

7. The worlds form His body; the Jīvas, His senses; the Iechu and Jnana and Kriyā S'aktis, His Antahkaranas. Inducing all the countless Jīvas to reap good or evil, according to their deserts, the Supreme Lord dances the Dance of Creation, Development, Destruction, Rest and Grace.

NOTE.

His acts are compared to a dance, as they are solely intended for the benefits of the souls (spectators) and not for any pleasure or profit of God Himself.

God's Grace has bestowed.

8. The Supreme One after inducing the Jīvas to unite in bodies with five senses, and to undergo

pleasures and pains, and thus make it gather experience by suffering many births, pities their fallen condition, and graciously grants the Higher Knowledge as Guru and grants the Supreme Seat.

God's relation to His Sakti.

9. அருள் சாதி புகழ் அன்பை அருளியே
செருவென மிகும் உத்தர சூரியநீர் சத்தி சிவன்
அருளின புகழை வாய்க்க உத்தமன் அறிபவன் அன்
சு.
செருவென மிகும் உத்தமன் இராமன் உத்தமன் உத்தமன்.

Hara has Grace for His Sakti. Except as this Supreme Love and Grace, there is no S'iva. Without Siva, there is no S'akti. I'm removes the hate of the Souls with his love, and grants them bliss, just as the Sun dispels the darkness, shrouding the eyes, with his light.

*End of the fifth Sutra.***SUTRA VI.***Nature of the Supreme.*

1. If you ask whether God is an object of knowledge or not, then know, if He is an object of knowledge He will become Achit and Asat. If He cannot be known, He must be a nonentity. The all-pervading S'ivam is neither, and is pure Chit and Sat. In the presence of the Sat, cognized by following the True Path, Asat will not appear.

Adhikarana - I*What is Achit?*

2. All objects of cognition are Achit. All objects of cognition come into being and are destroyed (being bound by time); they divide themselves into the worlds, bodies and organs (being bound by space) and enjoyments; they are identified at one time by the intelligence as itself (in bandha) and at another time (in moksha) are seen as separate; and they are all products of Māyā. Hence all such are Achit or non-intelligent or Asat (other than Sat.)

The Same.

3. The enjoyments of this life, and the bliss of the King of gods, Vishnu and Brahma, the lives of the countless millions of sentient beings, all these, may be compared to the tricks of the magician, or the dreams, or the mirage. They seem only to exist, and then perish instantly. Hence the world is spoken of as Asat.

Adhikarana 2.*God is not Unknowable.*

4. If God is unknowable, then there can be no benefit from Him; He can never persuade us; neither can we unite with him in Moksha. He cannot perform the Pancha Krityās for our benefit. His existence will be like that of the flowers of the sky and of the rope formed of the hairs of the tortoise.

NOTE.

The truth is He cannot be known with our *Pasu Bodha*. We can only perceive Him with His Grace or *Sivagnana*,

“அவனருளை கண்ணாகக் காணின் அல்லால்,
இப்படியன் இவற்றத்தின் இவ்வண்ணத்தன்
இவனிதையன் என்நெழுதித் தாட்டொருதே.”

Adhikarana-3.*God is not Anirvachana.*

5. Why should not God be described as (Anirvachana) being neither Sat nor Asat nor Satasat? Well, if the answer to the query whether God is existent or not should be that He is existent, then it only establishes that He is Sat. Hence He is Chit which is past our human thought and speech. It is Achit that can be perceived by our human mind.

How God can be known.

6. The known objects are Achit and perishable; and the unknown is called Sat; and what is the use, as it virtually is non-existent? The knower, becoming one with God, will perceive Him with His Grace as the knower and the known are one and different and one-and-different.

NOTE

This relation is the Advaita. Till the soul, by God's Grace becomes one with God, it is impossible to know Him. In that condition too, as the soul is one with God, it cannot know Him as other than itself, and the soul itself is *Sivam*. But if the Jivanmukta should for a time regain his individual consciousness, then he may feel his experience of God, just as a man waking from sleep speaks of his experience in sleep. In the next Adhikarana, even the knowledge of the Yogi is said to be unreal.

Adhikarana-4.*The Yogi's conception of God not real.*

7. If it can be meditated, then as an object of our senses, it becomes Asat. If you regard it as not conceivable by our organs, even then it is of no use. If you contemplate it as beyond contemplation, even then it gives you no benefit, as it is a mere fiction. If you contemplate it as yourself, this is also a fiction. Giving up these fictitious ideas of God, the only way to know Him is by understanding with His Arul or Grace.

NOTE.

The various conceptions of the Yogi are pronounced to be merely fictitious and symbolic. Vide, notes on the 6th

Sutra in my edition of *Sivagnana Botham* for a fuller treatment of the subject.

God cannot be perceived as different.

8. As God is not different from the soul, as He is in the soul, and as He is the thinker of all the soul's thoughts, as in Him there is no distinction of 'I' and 'mine', God cannot be perceived by the soul's intelligence.

NOTE.

The first three statements explain the Advaita relationship. The next argument shows that in God there is no distinction of Gnathurn, Gnana, and Gneya. The next verse gives a caution not to mistake the soul for God.

Soul is one and is not God.

9. When One only without a second is postulated, the very postulating implies that the thing postulated is different. God is not different either, as He is inseparably associated with you, and transcends all discriminating intelligence. As He is ever the inside of the soul, the soul can be said to be *Sivam*.

End of 6th Sutra.

J. M. N.

*(To be continued).***THE MRIGENDRA AGAMA.****INTRODUCTORY NOTE.**

The Saivite Agamas have long been things unknown to the Sanskrit-reading public and they only very gradually come to be recognised as at all existent, by the persistent labours of a few Tamil Saivites, and notably by means of one or two articles in the *Deepika*.* The Sakta Agamas or Tantras are already familiar to many, being published several times over at Bombay, Benares and Calcutta, especially the more important ones such as the Maha-Nirvana-Tantra and the like. And it is very curious, how it is that when the Sakta books seem to be almost universally spread throughout India, the Saivite Agamas should not occur beyond the limits of Southern India. This, if it is true, will be very important in making a path through the tangled but dreary wilderness of this

*No better illustration of the profound ignorance of western scholars about the Agamas can be found than Prof. Cowell's identification of the *Mrigendra* as the work of Meikanda Deva, the author of the *Siva-jnanabothani*, in his translation of the *Sarva-darsana-sangraha*.

1 I do not remember to have met with the name of any Saivite Agama in northern lists of MSS. If there is any mention, I shall be much obliged to any one who will inform me about it.

portion of our literary history, which in spite of its dreariness is important in tracing out the history of religious thought in India. From the little I have seen of them, they seem to be opposed to the Veda, and almost aspire to arrogate to themselves a position much superior. There is a striking analogy between these two bodies of texts, in that both possess a series of religion-philosophical books of exegesis, the difference consisting in this, viz., that the Vedic exegesis is in Sanskrit and is a much more ancient one than the other which is in Tamil. All Tamil Siddhanta works written by the Santana Acharyas, form this exegesis and they professedly base their whole teaching on the Agamas, by which they mean the 28 Saivite Agamas, a list of which may be found in Mr. Nallaswami Pillay's introduction to his translation of the Sivagnanabotham.

About the date of these Agamas, we cannot say anything, for the bare fact that very few of these are available. I myself know only those that have been published in *grantha* characters, viz., the *Kamika* and the *Upagamas*, *Poushkara* and *Mrigendra*.² But one thing at least is certain, that the *Mrigendra* must be considerably posterior to Buddhism and Jainism, to which it refers as it well-known. The general style of composition is also such that we cannot put it earlier than Gaudapada, Sankara and others, whose metrical works, it so much resembles. It also refers to Kanada and Kapila as the founders of the *Vaisheshika* and *Sankhya* systems. Our present subject, the *Mrigendra*, cannot, on the other hand, be later than Madhava, who in his chapter on the *Saiva Daršana* in the *Sarva-daršana-sangraha*, quotes not only the *Mrigendra* itself, but also refers the reader for fuller information to its commentator, *Narayana Kanta*. Thus *Narayana*, and *a fortiori* the *Mrigendra*, cannot be put later than the beginning of the 14th century A.D.

This will be the very first attempt to present one of these Agamas in an English form; and I propose to devote this and the papers to follow, to a translation of the *Mrigendra*, which is an *Upagama* of the *Kamika*, as is evident from Sloka 22 in the first chapter. It is called so, because it was taught to Indra, who recites it to the *Badarika-asrama* sages, by *Nrisimha*, who then appeared in his lion-form. [*Mrigendra*=Indra among beasts, viz., the lion.] There seems to be a *critti* or commentary on this by one *Bhatta Narayana Kanta*, and this *Vritti* appears to have been translated into Tamil in Mr. *Shenmugasundara Mudaliar*'s edition of the *Mrigendra*. It is rather unfortunate that I am not able to get hold of this *critti* or of any other copy of the Agama itself than the gran-

tha edition, which teems with misprints and mistakes. This makes it very difficult to decide upon the exact reading of the text, and I can promise to give now only the *grantha* text, amended here and there so as to make some sense. I have not yet searched the *Oriental Manuscript Library*, where I believe I may get a copy.

It must be mentioned that I have no special knowledge of these Agamas, or of the later Saivite literature based upon them; so it is possible I may overlook in my version many of the finer shades of technicalities, which may readily be intelligible to one familiar with such books. It is my hope that this will be taken in the spirit in which it is given, viz., as an honest endeavour to bring to light an hitherto little known region of Sanskrit Literature.

उपोदातप्रकरणं.

- परमेशं नमस्कृत्य भरद्वाजमृषिं ततः ।
इतिदिक्कमायातं ज्ञानं शृणुत सुजताः ॥ (1)
- नारायणाश्रमेपुण्ये भरद्वाजादयोद्दिजाः ।
तेषुशिवं प्रतिष्ठाप्य तदेकाहितवानसाः ॥ (2)
- अथतान्मावितान्मत्वा कदाचीन्नदशाधिपः ।
तदाश्रमपदं मेजे स्वयं तापस्तेष्वभूत् ॥ (3)
- ततस्संपूजितः शृणुतां सर्वाननामय ।
मोवाच बोदनाधर्मः किमर्थं नानुवर्त्यते ॥ (4)
- तज्जुर्नन्वर्थधर्मं बोदनाभिहितो मुने ।
देवताराधनोपायं स्तपसाभ्युत्थितद्वये ॥ (5)
- वेदेऽस्ति संहितारौरीकाया इत्यथदेवता ।
साभिध्यकरणेप्यादिमन् विहितः कान्यिकोविधिः ॥ (6)
- इत्युक्तोपि परंभावं निज्ञात् प्रहसन्मनुः ।
तानाह विध्याज्ञानं वशब्दमात्रं हि देवता ॥ (7)
- शब्देतरत्वे युगपत् भिन्नदेवेषु यष्टुषु ।
नसा प्रयाति साभिध्यं मूर्त्तत्वादस्मदादिषु ॥ (8)
- इत्यनीश्वरचोवारिवेत्तुमनोविधेनेवसः ।
शक्तेन नचबालेषां धीशैलिसारगौरवात् ॥ (9)
- नजातुदेवतामूर्त्तिस्मदादिशरीरवत् ।
विशिष्टैश्वर्यसंपन्ना साभ्यो नैतानिदर्शनं ॥ (10)
- अथास्त्वेवं घटेन्याय इत्यथत्वादैश्वर्यवत् ।
नादत्तेऽथदशब्दोऽथ शब्दशब्दो न राजते ॥ (11)

² My friend Mr. V. V. Ramanan, one of the contributors to this journal, informs me that Prof. Seshagiri Sastriar has been collecting the Agamas for the last four years or so, for the Government Manuscript Library. It is to be hoped that a gentleman of such critical acumen as the Sastriar, will do something at least to clear up this question, sparing some time from his other more important researches.

- इतिवादानुषङ्गेण हरशोसाप्रहर्षितान् ।
 साश्रुगद्गदवाचस्तान्वीक्ष्य प्रीतोभवद्भरिः ॥ (12)
 स्वरूपं दर्शयामास वजी देवःशतक्रतुः ।
 तदृणादित्यसंकाशं स्तूपमानं मरुत्तणैः ॥ (13)
 ते तमग्निर्भयजुभिश्च सामभिश्च स्तुवन्तताः ।
 सोऽब्रवीदुच्यतां कामो जगत्सुपवरोहि यः ॥ (14)
 ते वज्रेरे शिवज्ञानं श्रूयतामिति सोऽब्रवीत् ।
 किंत्वेकोस्तु ममप्रष्टा निखिलश्रोतृसंमतः ॥ (15)
 अथतेषां भरद्वाजो भगवानग्रणीरभूत् ।
 वाग्मि प्रगल्भःपप्रच्छ न्यायतस्तुरपूजितः ॥ (16)
 कथं महेश्वरादेतदागतं ज्ञानमुत्तमं ।
 किंच चेतासि संस्थाप्य निर्ममे भगवानिदं ॥ (17)
 सृष्टिकाले महेशानः पुरुषार्थप्रसिद्धये ।
 विधत्ते त्रिमलंज्ञानं पंचस्त्रोतोऽभिलक्षितं ॥ (18)
 तद्वक्तिवाचक्रातवच्चानष्टौ महेश्वरान् ।
 सप्तकोटिप्रसंख्यातान्मंत्रांश्च परमेध्वनि ॥ (19)
 अष्टादशाधिकञ्चान्य चतं मायाधिकारिणां ।
 मंत्रेश्वराणां मूर्धाध्वस्थितेसोपमतेजसां ॥ (20)
 तेषुव्यक्तस्तभगवानिदं योग्येषुसिद्धये ।
 प्रकाशयत्यतोन्वेषु योर्धस्तमुपपद्यते ॥ (21)
 शिवोद्गीर्णमिदंज्ञानं मंत्रमंत्रेश्वरेश्वरैः ।
 कामदत्त्वात्कामिकोतिं प्रगीतं बहुविस्तरं ॥ (22)
 तेभ्योवगम्य दृक्ज्योतिज्वालीलोटस्मरदृमः ।
 ददावुमापतिर्मह्यं सहस्रैर्भवसंभितैः ॥ (23)
 तत्रापि विस्तरं हित्वा सूत्रैस्तारार्थवाचकैः ।
 बह्व्ये निगाकुलं ज्ञानं तदुक्तैरेव भूयसा ॥ (24)

CHAPTER I. INTRODUCTORY.

After obeisance to the great Lord and to Bharadvaja, listen, O virtuous men, to this wisdom that has come down, through Indra, from Hara himself (1)

In Narayana's holy hermitage, did Bharadvaja and other twice-borns, Siva's image establish, and upon him contemplate with minds intently fixed. (2)

Indra, once, knowing them as full of faith, did the hermitage favour with his own presence, the semblance of an ascetic assuming. (3)

When he had been duly honoured by them, he enquired after the welfare of each, and asked them why they did not follow their prescribed *dharma*. (4)

Note.—The prescribed *dharma* is the performance of sacrifices inculcated by the Veda.

"Is it not, O Rishi" they replied, "performing the prescribed *dharma*, if we worship the Deity for the fulfilment of our ends" ? (5)

Note.—Indra is addressed as a Rishi, because he has come down in the guise of an ascetic.

"In the Veda, is the *sanhita* portion which appertains to Rudra and the presiding deity of this is Rudra himself. Even the duties enjoined by the *Kalp* are intended solely that proximity to him may be attained." (6)

Note.—The idea in this Sloka is that the *Sanhita* portion of the Veda is an *ansa* or portion of Rudra, and that its object is the propitiation of Rudra. The word used for propitiation is *samnidhya* which means close vicinity, proximity. The sacrifice is supposed to bring the sacrificer into closer relations with the deity addressed. *Kalpa* is a collection of the sacrificial, household and moral duties of Brahmins, in the form of *Sutras*. Each *charana* or school of Vedic study has, in general, a separate collection of its own. It is divided into three parts: the first part comprising a lucid but succinct account of Vedic sacrifice is called the *sranta sutra*; the second treating of traditional and household ceremonies, such as marriage, *upanayana*, etc., is called the *grihya Sutra*; the third comprising the general duties of man, both generally and as member of a particular class, is called the *Dharma* or *Samayacharika Sutra*; the last mentioned duties are necessary requisites for enabling a man to act up to the rules prescribed in the first two divisions.

When they had given utterance to this highest truth, the Great-One smiled, and propounded to those searchers after wisdom, this false knowledge, thus: "Your Deity is but a name to us." (7)

Note.—Indra wants to draw out the Rishis by attacking their most cherished ideals, and so he denies the reality of God.

"If he were not a mere name (an unreality), but is an embodied being like any of us, how could he possibly be present (on your theory), at the same instant, at all the sacrifices performed in countries widely separated." (8)

Thus assailed by the dashing waves of these atheistic words, advancing from the ocean of Indra, the Rishi-intellect stood firm as a rock, firm on account of its innate strength. (9)

"The Deity's form, unlike our bodies, is, endowed with excellent lordly qualities, and it cannot for a moment be compared with these." (10)

Note.—Here the Rishis begin their reply to Indra.

"If, as you assert, there is no reality corresponding to the word Indra, and if you are prepared to apply the same argument to a pot, because that also is a word, then you will have to say that the word *pot* carries water, and that the word *moon* shines, which they manifestly do not." (11)

Seeing them engaged in such discourse, enraptured in their praise of Hari, with tears in their eyes, and with utterance faltering, Hari (i.e., Indra) was pleased with them. (12)

Then He with the thunderbolt, Indra, manifested himself to them in his own form, radiant as the morning sun, with multitudes of celestials chanting his praise. (13)

Note.—One of the epithets applied here to Indra is *śata-kṛat*, which has had a curious history. In the Veda, Indra is called so, because he is said to possess hundred powers or a hundred-fold might. When the meaning of *Kṛat* became in later times to be 'a sacrifice,' the meaning of the compound was misunderstood as "one who has performed a hundred sacrifices; and a story was afterwards invented to make this epithet intelligible, viz., that the position of Indra is attainable by any person who can perform a hundred *śamadhya* sacrifices.

They bowed to him and sang *Rig*, *Yajus* and *Saman* hymns in his praise. Then Indra said "Tell me what you desire most, what you consider the most precious thing in all the worlds." (14)

They craved of him the knowledge of Siva (Siva-jnana) as a boon. And he replied, "You may hear it from me; but let only a single person be my questioner, one who would be acceptable to the minds of all of my hearers." (15)

Then the revered Bharadvaja, the profound, and highly respected of the learned, stood forward as their leader, and put him (Indra) suitable questions. (16)

"How did this highest wisdom come down from Mahesvara? What idea had the Lord in his mind when he established it?" (17)

For the fulfilment of the ends of human existence, the Lord bestowed this flawless (*nirmala*) wisdom, characterized by its five courses. (18)

Note.—Here Indra begins his reply, which continues down to the end of this Agama. The commentator explains that the *nirmala jnana* is the *Nada tatva* and the other is the *Sadavira tatva*, which shines out in five directions, viz., the four quarters and the zenith.

He created, in the highest path, the eight Mahesvaras, to be described in the following verse as the objects of all Mantras and with them seven crores of Mantras also. (19)

Then he created the hundred and eighteen rulers within Maya, the Mantresvaras, equal in splendour to those standing in the highest path. (20)

Note.—"The highest path," the commentator explains it as the "*suddha marga*." "Those standing in the highest path" are the Mahesvaras or Vidyasvaras mentioned in the previous verse.

The Lord who is manifest within all these (Mahesvaras and Mantresvaras) proclaims this wisdom for the benefit of those who are competent for it; and for others, things that will suit them. (21)

This wisdom sprung from Siva has been proclaimed at great length by innumerable Mantresvaras, and has been called the Kamika, on account of its granting all desires. (22)

From them learning it, Umapathi, who with the fiery glance of his eye enveloped Kama (love) in flames, taught it to me in eleven thousand verses. (23)

Note.—*Bhaga* is the name of the Rudras, who are eleven in number. So *bhaga-sammita*—measured by the Rudras, i.e., eleven thousands.

So abandoning the prolixity of the original teaching, I shall condense this stainless wisdom into Sūtras pregnant with meaning, for the most part consisting of the original words themselves. (24)

M. NARAYANASWAMI Aiyar.

DID SANKARA WRITE A COMMENTARY ON THE SVETASVATARA UPANISHAD?

One noticeable feature in some recent discussions about South Indian chronology is the attempt made either to bring down Sankara to a very recent date, to put some of the South Indian Saints before him, both it seems to me on very insufficient grounds. The former attempt had always seemed to me the more untenable of the two; and as it was mainly based on the fact that numerous quotations were to be found from some of the Puranas (presumably modern according to Western scholars) in Sankara's Bhashya on the Svetasvatara Upanishad, I was led to examine the Bhashya itself. My first glance was enough to disclose to me a remarkable feature, the extraordinary length and number of the quotations, the *prasthāna* alone, sixteen pages in length, containing about thirteen pages in all of quotations, from such books as the Vishnudharma, the Linga, Brahma and Vishnu Puranas, and the Parasara Smṛiti. This by itself is such an unusual thing with Sankara, that I was led to doubt whether the Bhashya was really his. I was forced to leave this in abeyance, since Prof. Max Müller seems to have no doubt that it was really Sankara's work, from the way in which he refers to it in the preface to his translation of the Upanishad.¹ But recently, while turning over the pages of the Anandasrama edition of the Upanishad, I lighted upon the Sanskrit preface which usually contains nothing but a bare list of manuscripts consulted, and to my surprise I saw that the Anandasrama pundits also had come to the conclusion that the Bhashya was a forgery. As the facts upon which they base this opinion are scarcely known and as they are expressed in Sanskrit, I shall here give them together with a few more facts I was able to gather myself.

¹ Sacred Books of the East.—Upanishads, Vol. II, pp. xxvii, xl and 286.

The first reason as I said before is the length and numbers of the quotations from the Puranas. Sankara, as may be seen from his commentaries on the other Upanishads and on the Brahma Sutras, never quotes at any length from the Vedas even, and with the exception of the Gita and the Sanatsujatiya, very rarely indeed from the Puranas. But the more important fact is that he never quotes more than two lines or three at the most, whereas in the Bhashya in question, we have nearly three quarters of the *prasthanana* consisting only of quotations, and these mainly from the Puranas, which Sankara is always very chary of quoting.

The second point is (though it may not have very much weight by itself) that Anandagiri who from his habit of always following up Sankara with a commentary has been called an incarnation of Nandikeswara, while Sankara was made an incarnation of Siva, has not written a gloss upon this.

Third. Dhanapatisūri, the author of the commentary called *Dindima* on Vidyaranya's Sankara-digvijaya, when commenting upon the words उपनिषदामयमुज्जहार भाष्यम् enumerates only the commentaries on the ten Upanishads, beginning from the Isa and ending with the Brihadaranyaka, as Sankara's work. (Chap. VI. Sl. 61). And in the next Sloka Vidyaranya mentions only the commentaries on the Gita, Sanatsujatiya and the Nrisimha Tapini Upanishad. If Sankara did write a commentary on the Svetasvatara, it would be strange indeed if such a warm admirer and follower of his as Vidyaranya were to omit all mention of it.

Fourth. Narayana who seems to have written *Dipikas* on a large number of the Upanishads, always quotes from Sankara, wherever a commentary written by him is available on the text he is commenting upon. This may be readily seen from his *dipikas* on the ten principal Upanishads. But in his *dipika* on this Upanishad alone are there no quotations from the Bhashya as we have it.

Fifth. Moreover Narayana is in the habit of styling himself "Sankaroktyupajivinā," 'one who lives by Sankara's words,' in the concluding sloka of his *dipikas*, whenever there is already a commentary by Sankara on his text. But in his *dipikas* on the Hama and other Upanishads, wherever there is no commentary by Sankara, he simply styles himself "srutimātropajivinā," 'one who lives by the *sruti* alone.' And in the *dipika* to this Upanishad he only styles himself the latter way. There would be no reason for his departing from his usual course, if there were a commentary by Sankara.

Sixth. Still more cogent is the proof we get in another part of Narayana's *dipika*. When commenting upon Rik. 20 of the sixth Adhyaya, to support his

interpretation that the verse inculcates the worship of God as superior to everything, he quotes Sankara's comment on Gita 18-66, where the present verse itself is cited by the latter.² Narayana need not have gone so far to find an authority for his opinion, if he had another at hand in the shape of a Bhashya by Sankara on the Svetasvatara.³

Seventh. The compact and vigorous style of Sankara is nowhere to be seen in the Bhashya. There is not in this the unity and closeness of thought which makes his style at once recognisable; it is a loose, incoherent mass, eked out into seeming fullness by its numerous quotations. There is no greater evidence of poverty of thought than this weaving in of quotations, and in this species of literary parasitism our Bhashya seems to be a masterpiece.

If we also take into consideration that in many places, views are advanced which are radically opposed to Sankara's,⁴ we have, I think, a fine piece of cumulative evidence, if not indeed to disprove that Sankara was the author of the Bhashya, yet enough to throw a considerable amount of doubt on the accepted view. If what we have said is true, then a good deal of speculation lately indulged in, that many of the Puranas hitherto considered very modern are in reality much anterior to Sankara, must fall to the ground, since only in this Bhashya are any such quotations found.⁵

² Narayana's *Dipika*, p. 27. Anandaśrama edition of the Svetasvatara.

Bhagavad Gita, Anandaśrama edition, p. 521.

³ Here is a point which I may bring to the notice of our Saivite friends. There is an alternative reading "Sivam" for "Devam" which appears in the text. This reading is given by Vignānabhikṣu also as an alternative. Prof. Max Müller is mistaken in saying that Sankarananda accepts only the latter reading. As a matter of fact he reads only "Devam."

⁴ I have not the time nor the space to work out this point fully. I shall try and take it up at some future time. It would be better if any of our readers were to attempt it. The Upanishad itself is a pretty stiff thing to make out the relations of.

⁵ I do not mean to say that many of the Puranas are later than Sankara, and that the matter here set forth can in any way settle the vexed question of the age of the Puranas. The only service which the point mooted in this paper can do, will be to save inferences being drawn from the quotations in the supposed Sankara-Bhashya on the Svetasvatara, which would only envelop the main question as to the dates of the Puranas in more confusion and darkness. For instance there is a distinct account of Sankara in the Padma Purana, where he is said to be an incarnation of Siva, who appeared in this form to mislead people. But it could not on that account alone be contended that the whole Padma Purana is later than him. As is quite common in Sanskrit literature, the perhaps very small kernel, out of which has developed the huge superstructure of the Padma Purana in its present form, might reach back even to Vedic times. A rich harvest awaits any one who can verify the Puranic quotations in writers of ascertained date, by reference to the books now existing.

CHAPTER VII.

THE THIRD TAMIL ACADEMY.

From about 1750 B.C. to 100 A.D.

ITS EARLY HISTORY.

The third and the last famous Tamil academy was convened at Madurai, our modern Madurai, that stands on the southern bank of the river Vaigai. The Mārar, that is, the Pāndiyan sovereigns, removed their metropolis from Kapādapuram, after the extinction of that city by the deluge, to Madurai. The Pāndiyan kingdom was indeed the land of grace as it was in the eyes of the sage Mānikavāchakar. The splendour of the city has been the theme of several classical works, such as கபடாபுரம், மதுரைநகரம், மதுரைநகரம் and மதுரை. Many of the compositions of this Academy are still in existence, though several of them yet remain unprinted. The sessions of this literary bench continued, on the authority of Nakkīrar, for eighteen centuries and a half during the reigns of 49 sovereigns, the first of whom was lame as it appears from his name Mūdat-tirumāran; the last king was Ughirapperuvādi in whose time was composed the sacred Kural which may be styled as the universal national code.

There were 49 academical seats in which the Professors, sat while engaged in the investigation of Tamil Literature. Thus the number of Professors who, at any time during the sessions, presided over the college, was forty-nine. The poets whose names are found in 'The Garland of Tiruvalluvar', were the Professors of the college during the last years of the academy when Tirukkural was brought before them for receiving the much-coveted recognition at their hands. Innumerable poets of different vocations flourished during this period. Scattered poems from their hand are collected in compilations known as அகநானூறு and மதுரைநகரம். Works of guidance were Abattiyam, Tolkāppiyam, Māpurānam, Isai-nunukkam, Bhātapurānam and Patiyānūttam.

The charm of the Tamil tongue has become a thing of the past for want of fit literary geniuses to wield its splendour; if considerable difficulty is experienced in trying to understand the beauties locked up in the classical works, such as Kalittōhai and Pattuppattu, it is needless to account for the dearth of literary geniuses in Tamil. The Tamil language was indeed a bug-bear to the Professors themselves during the closing years of this academy, as we shall see later on. In the eyes of Mānikavāchakar, a Brahmin

sage, the two most difficult studies that bring physical weakness to the student were Tamil and Music. Farther the importance of Tamil Literature is emphasised by sages such as Tirumūlar, Jñānasambandhar, Appar and Sundarar the last of whom speaks highly of the Tamil proficiency of the child sage Jñānasambandhar. It is impossible to give any connected account of the working of the academy especially at its beginning.

The sessions undoubtedly should have begun before the Great War enshrined in the Mābhārata, as one of the poets of this period whose poem is found in Purāṇānūru, a compilation of this academy, extols the munificence of the Chola sovereign who entertained the Pāndavas and the Kauravas during the War which lasted for eighteen days.

The study of Sangam works lays bare the fact that in times of remote antiquity flourished Karaikkal Ammaiyaṛ, the Demon Devotee and Poetess, whose career thrills the reader with religious awe; Kannappar, the Huntsman, who plucked an eye of his to stop the bleeding in one of the eyes of a Sivalingam; Chandēvara, the Brahmin cowherd, who did not consider it a sin to cut off the feet of his impious father when the latter sacrilegiously interfered with the full-hearted devotion of his child whom God Siva condescended to adopt as his beloved son after the child lost its terrestrial father; Sākkiyar, the Buddhist, who in his heart of hearts was a Saiva and threw stones at a Sivalingam without fail everyday before dinner and obtained salvation by such a devotional service; Kocchenkannar, the renowned Chola Emperor; Mūrti Nāyanar, a shepherd, who when prevented from buying sandalwood rubbed his elbow on a Sandal-Stone till it ran blood and thereby acquired divine grace; all flourished about the beginning of this period or some a little earlier. The histories of these saints can be seen in the Periyapurānam of Sekkilār, a work of rare importance in Tamil. As the Demon Saint, Karaikkal Ammayar, was a poetess as well, we begin to delineate her career.

CHAPTER VIII.

KARAİKKA'L AMMAIYA'R.

Karaikkal Ammaiyaṛ whose real name was Punittatiyaṛ was a well educated Saiva lady of the merchant class. Her father whose only daughter she was, gave her in marriage to a man of the same caste, and the young pair lived at his own residence

at Kāraikkāl. The young husband looked after the trade affairs. On a certain day, he was presented with two choice mangoes of high value by a person who came to him on business. He sent the mangoes to his wife. Just then there came to the lady a man whose hair was silvered over with age with apparent signs of great hunger. His plight enhanced by his sincere love to God moved the heart of the lady who was naturally of a tender bent of mind. The dinner was not, however, quite ready and the hungry guest could not be made to wait any longer. So the lady served him with cooked rice which was the only preparation ready and also with one of the sweet fruits. The old man had a hearty dinner, and thanked the lady and went away. The husband who came home shortly after, was served with the remaining fruit while at dinner. As the fruit had a highly relishing taste, he anxiously asked his wife to serve him with the other fruit also. Not knowing what to do she went inside as though to fetch the fruit and sincerely prayed to God for a fruit. Divine grace surely dawned on her and her request was complied with, and the devout lady placed the fruit on the leaf. The unusually sweet and indescribable taste of the fruit roused a sort of suspicion in the man's mind who, then, requested her to explain without reserve the real origin of the fruit. The devout dame, who could not hide anything from her wedded husband, explained the secret origin of the fruit. The husband who was astonished at her account of the fruit went to the length of pressing her to fetch one more similar fruit by divine favour to prove her veracity. This also she undertook to do and Siva in her critical moments shewed His Divine grace again and a fruit similar to the last appeared in her hands which, however, on being presented to her husband mysteriously disappeared from his hands. Reverential dread for his wife immediately got an upper hand in his mind and the man began to consider her as a celestial being too high to be his wife and waited for an opportunity to separate himself from her. On the pretext of making a sea-voyage on trade-business, he left Kāraikkāl and resided at Negapatam marrying a new wife. He was blessed with a female child to whom in honor of his previous wife, he conferred the name Punitavati.

The relatives of the forsaken lady on learning that her husband was at Negapatam conducted the lady to his house and presented her to him. The husband at once got trembled and went inside and

brought his wife and his child and all three prostrated at the feet of the Divine Lady. He explained to the bewildered relatives the mysterious dignity of the dame and asked all of them to do her homage. Being made husbandless, the Divine Lady thought that her beautiful form would be a hindrance to her devotion by attracting lusty eyes upon her and so she applied fervently to God, whose favour was always within her easy reach, to deprive her of the charming form and present her with the skeleton form of a demon. To the astounding admiration of her relatives, she shook off her flesh-bundle and became a demon through the grace of Siva; her bewildered relatives witnessed this miracle and sent down streams of tears. She began to compose verses of adoration on Siva styling herself as 'the Demon of Karaikkāl.' She is said to have travelled to the sacred Kailasam with this form and on reaching the Holy Mount, she ascended the steps by walking on her head. God was exceedingly pleased with her unbounded and unparalleled devotion and condescended to style her as 'Ammāi' that is 'mother.' She is considered immortal and is supposed to witness for ever the Divine Dance of Siva at Tiruvāṅkādu a Saiva Shrine some miles from Madras.

She is one of the sixty-three canonised Saiva saints whose names are immortalised in the Versified List of Devotees furnished by the sage Sundarar and known as the திருத்தொண்டத்தொலை. She styles herself as காரைக்காற்பேம் (the Demon of Karaikkāl) in a certain place she says that she is one of the Demons (பூதங்கள்) who surround Siva.

Her history, from its very nature, dazzles our understanding; but 'facts are stubborn things' and 'there are more things in heaven and earth than are dreamt of in our little philosophy.'

Her literary productions are all adulatory, being encomiums on God's (Siva's) glory. These are, திருவாலங்காட்டு மூத்ததிருப்புகழ், திருவிடைமணியம், and அப்புத்ததிருநந்தாதி. Her hymns are known as மூத்ததேவாரம் as they are more ancient than the Devaram hymns of Jñānasambandhar, Appar and Sundarar who flourished several centuries later. Her poems depict immense love to God and several of the stanzas describe the form of Siva as the Demon Devotee actually enjoyed the sight of the Divine Dance at Tiruvāṅkādu. There is also some lovely humour which is much found in her கருத்து

திருமூர்த்தி. We subjoin a few selections from her works:—

1. *ஈசன்மான் தன்னை வென்றிவந்த
கூடு மனத்தாழ்தல் சொல்லுகுந்த — பேசு
மறந்த உதறாமல் மனஞ்செய்த சொல்லம்
பெருந்த வாகும் புகழ்.*

[The Lord eternally free from birth on earth, those who consider that nothing transpires without His grace and thus with much humility speak His glory and lead a life without forgetting Him even for a moment.]

2. *திருமேவ ஈசுவர்தேவ பிழைவருங் சொந்தேவம்
திருமேவ ஈடகிவசை செதுமே — திருமேவ
விநாயகன் வாகுவிக்கு மீசைப் பிழை
செய்கடனே சிந்திக்குங் கை.*
3. *சொம்பியெயில் பசுத்தல் சொம்பு குழைந்தல்
அப்பகனே பேசு மறமுன்னது — சொம்பென்
அவிவையே. பேசும சொம்பு:வித்தல் சொம்பு
அவிவையே பேசு மறித்த.*
4. *அழகுநிழல்பாசனம் பெரு மகன்
முடிபெயில் மாராடுபெரும் — கடவு
மறித்தல் கைபெயில் வாகுநிழைப் பெரும்
அறித்தல் மாராடு நன்கு.*

(This describes the gigantic nature of the Divine Dance.)

CHAPTER IX.

TIRUMŪLAR.

The Saiva religion is the most ancient creed of India and especially of Southern India. The fame of the important Saiva sages of the *Kaliyugam* is immortalised by Saint Sandarar of the ninth century. The number of individual devotees who attained the feet of Siva is 63; eight of these were Tamil poets as well. These were,

1. *Kiraikkāl Anantiyār* of whom we have already given some account.
2. *Tirumūlar* whose career we are to sketch in this chapter.
3. *Appar* one of the Saiva reformers.
4. *Tirujñānasambanthār* another Saiva reformer and the most distinguished among the saints for precocious wisdom and grace.
5. *Aigetthai Kidārukkāl* a famous Pallava king and saint.
6. *Cheruman Perumāl* a Chera king and colleague of Saint Sandarar.
7. *Kiriyār*
8. *Saint Sandarar.*

All these but the first two lived subsequently to the *Sangam*.

It is impossible to settle the times of *yogis* of whom *Tirumūlar* was one; but there can be scarcely any doubt of their extreme antiquity. There are eighteen *yogis* of Tamil celebrity and these should have been living in ancient times. *Tirumūlar* and *Idaikkādar* rank very high as poets; we give them a place about the beginning of the Third *sangam*, though their protracted *Yogic* career brings them to be contemporaries of *Tiruvalluvar* who flourished about the last years of the academy.

Tirumūlar whose original name is unknown was a *Yogic* sage of the North. Bent upon paying a visit to *Agastya* at his residence the Mount *Potigai*, the sage was making a tour towards the Southern India. After worshipping several Saiva shrines on his way he came to *Tiruvavādurai* and resided at the shrine for some days. On leaving the spot he found the dead body of a shepherd by the name of *Mūlan*, surrounded by a thick crowd of pitying cows which licked the corpse. The pitiable attitude of the cows which are considered to be the most sacred of animals, touched the heart of the *yogi*, who at once entered the corpse and thrilled it with life to the great joy of the cows, preserving his own flesh-coat in a pit in a tree. He conducted the cows to their respective houses and came back to the tree in search of his body. To his great disappointment, he could not find his body; nor was this all; the wife of the dead *Mūlan* approached the sage who was in her husband's bodily garb, with amorous intention. He showed aversion towards the lady. She was, however, comforted by her relatives and the sage was allowed to pursue his devotion undisturbed. Ever since this metamorphosis, he was known as *Tirumūlar*.

This eminent man sat in contemplation for an enormous period, 3000 years, and at the expiry of each year gave out a stanza; and thus when he got out of *Samādhi*, there were 3000 Stanzas on divine philosophy, the whole collection of which is known as *Tirumantiram*. This forms the Tenth Book of the Saiva Bible. The *Tirumantiram* contains as it were the essence of the Saiva A'gamas. The collection is noted for the lofty ideals of religion it preaches. We subjoin a few of the verses to serve as specimen,—

1. *அன்புத் திருவிருட்டினைப் பிழைக்க
அன்பு செவ்வாய் தயவு மறித்தலை:*

அன்பே சிவமாவ தியாகு மறிந்தபின்
அன்பே-சிவமா யமர்ந்திரு ப்பாரே.

[The ignorant say that Love and God are different; few know that Love and God are one and the same; if all know that Love and God are one and the same, they will melt with Love and ever enjoy beatitude].

This stanza preaches the highest divine philosophy; there is no other road to beatitude but sincere Love to Him. What that sincere Love is is described in the stanza subjoined.

2. என்பே விறகா யிறைச்சி யறுத்திட்பெ
பொன்போற் கனலிற் பொரிய வறுப்பினும்
அன்போ றொரு யாக்குழை வாய்க்கன்றி
என்போன் மணிபினை யெய்தவொண் னாதே.

Austerity, however severe it might be, does not indicate true Love; to attain God the heart should melt with Love.

3. யாவர்க்கு மாயிதை வர்க்கொரு பச்சிலை
யாவர்க்கு மாம்பசு விற்கொரு வாயுறை
யாவர்க்கு மாமுன்னும் போதொரு கைப்பிடி
யாவர்க்கு மாம்பிறர்க் கின்னுகா தானே.

[It is within everybody's ability to sprinkle a few leaves on God; to give a handful of fodder to the cow; to part with a morsel of meals at dinner; and to speak kind words to every one.]

This stanza shews easy methods in religion and morals.

4. மரத்தை யறைத்தது மரமதயானை
மரத்தின் மறைத்தது மாமதயானை
பரத்தை மறைத்தது பார்முதற்பூதம்
பரத்தின் மறைத்தது பார்முதற்பூதம்.

This stanza describes the subtle relation between God and the Material World. To the materialist matter is the only entity; to the spiritualist God is the entity and matter is but a phenomenon.

In addition to *திருமந்திரம்*, Tirumôlar is reputed to be the author of some treatises on medicine.

We shall proceed to sketch the career of the sage Idaikkâdar.

CHAPTER X.

IDAIKKÂDAR.

Idaikkâdar was a *yogi* and was frequently moving in the society of the Professors of the Madura College. He is considered by some to be an incarnation of Vishnu just as Tiruvalluvar is considered to be an *avatâr* of Brahma. On a certain occasion, he wanted to have an interview with the Pândiya, probably

Ughrapperuvaludi, to shew his literary prowess and get the admiration of the king. Through his friend Kapilar who was one of the prominent members of the academy he had an interview. But the king gave a cold reception and the irritation of the poet, according to *purânic* accounts, resulted in the evacuation of the God and the Goddess of the local shrine from Madura to a place some distance yonder north along with the Tamil academy. The wrath of the poet was subsequently appeased by the king and God Somasundara along with the academy came back to Madura.

He was a friend of Tiruvalluvar and accompanied the great dictator of morals on his way to the Madura Bench for getting recognition to his famous Kural. Idaikkâdar extemporised on the merits of Kural in a distich which runs thus,

கடுகைத் தொலைத்தேழ் டெலைப் புடட்டி
குறுகத் தரித்த குறன்.

Idaikkâdar contributed his mite towards the subjugation of the vanity of the Madura literati.

He was a great authority in Tamil; a grammar by the name of *ஊசிமுறி* is attributed to him. *Amirta-sâgarar* the famous commentator on *Kârihai*, a beautiful and succinct treatise on Tamil Prosody, makes frequent references to the verses of Idaikkâdar.

It is, to repeat again, a difficult task to give satisfactory accounts of *yogis*. The careers of *yogis* stand as stumbling blocks in the way of the chronology of Tamil poets.

பாம்பாட்டிச்சித்தர், *அகப்பேய்ச்சித்தர்* and several others are considered *yogis* of Tamil fame; their diction seem quite modern but that can be no reason to bring them down to the later times. In Tamil the literary dialect and the spoken dialect were always marked by a wide gulf of difference. These *siddhas* purposely condescended to write in the spoken dialect of the masses as their aim was but the education of the people and not to shew their literary eminence.

We shall proceed to give some account of the compilation, *Puranânûru*, as it is the source of much information about the poets, kings and patrons who flourished in the academical times.

CHAPTER XI.

PURANÂNÛRU.

The *Puranânûru*, as its name implies, is a collection of 400 small poems on Public matter mostly state

affairs. The compilation is noted for its high historical value and the student of the history of Tamil literature will find it a rare bequeathment from the ancients about their social customs and manners. The Tamil public is much indebted to Mr. Swaminatha Aiyar, the Professor of Tamil Literature, Kumbakonam College, for his indefatigable labours in rescuing this rare record from oblivion and decay.

The careers of the important ancient Tamil kings, patrons and bards of the academical times furnished by this precious book will be dealt with subsequently. The importance of the collection lies in its authentic portraiture of the habits and customs of the Tamil race about two thousand years ago. Some of these important customs will be dealt with herein.

Hero-worship was in vogue; on the death of a prominent hero, a statue, not however remarkable for its finish, was cut out from a stone and implanted on the public way. The name and prowess of the hero were imprinted probably below; a pandal of cloth was raised over the statue and adorned with peacock-feathers and garlands. Sacrifices were also offered.

People of the mountain regions offered sacrifices to deities for timely rain and for stopping it when there was too much of it.

Kings and chieftains who died of illness instead of dying in the battle-field were laid on the grass (சுருகு) and their chests were split with the sword, in order that they may enter the heaven of heroes.

The fortifications of the enemies were levelled to the ground and ploughed with asses instead of oxen and wild seeds were sown over the soil. This is no doubt a barbarous revenge.

Corpses were burnt in most cases and sometimes buried in urns. These urns were known as *thālī* (தாழி) and sometimes as *காத்தாழி*. Now and then burial-urns are met with under the soil near Tanjore and these are known as *முதமச்சட்டாழி*. As the name signifies, men worn with long age, should have been confined in these mud pots, if we give credit to the popular belief. Protracted existence, which may be even 200 years of age, in the case of some abnormal human beings, stifles the play of the senses but life does not become extinct. The body shrinks and the man is but a heap of flesh without any locomotion and cravings. Such beings, it is said, are softly laid within big mud pots and are worshipped. So the popular belief goes. The urns mentioned in

Puranānura, do not however, seem to indicate such burials.

Kings used to lower their broad umbrellas on the approach of Saiva shrines.

The conch is blown at royal mansions at about the dawns of day to wake the kings from slumber.

Weapons were greased with oil and decorated with garlands.

The Tamils believed in the potency of Karma which follows the doer in the next birth to make him enjoy its fruits. Persons who disbelieved in Karma (கர்மபலம் = the result or fruit of deed) were despised. Atheists were abhorred.

Women also were addicted to drink. The toddy pots were sunk under the soil or confined within the hollows of bamboo reeds to gain vigour.

Men of learning, though of humble origin were respected and adored by men of high caste. In fact caste was no barrier to the recognition of one's merits.

The kings used to conduct Holy sacrifices (*யாசா*) for their good as well as the good of humanity. Such occasions were times of much holy rejoicing. Kings, lords, chieftains, Brahmins, minstrels and poets flocked on such occasions.

S. A. TIRUMALAIAKOLUNDU PILLAY, B.A.

(To be continued).

PADU-TAL.

1. Padu is not a sign of the passive voice. See Ilakkanakkottu pp. 44-6, 54-5. It is preferable to treat it always as an independent verb, meaning to fall, fall to, in, on, off, out &c., கீழ்ப்படல், புழப்படல், தர்ப்படல் &c., mean to fall into. இன்றித்தர்ப்படல் (Chintamani), பகை (Kāntam. Sinkamuka 29) are instances, in which padu means "to fall out" = to happen. இருக்கப்படுமனிதர் = men who happen to be. புதிதாகப்படுக ஈய் is ambiguous. It means the dog which is used to catch, or be caught by, tigers. It is plain the passive sense is not in படு, but is inherent in all active verbs; for புதிதாகப்படு ஈய் is equally ambiguous. மருத நாகு மறி மருத செவ்வி புது = the feet that ride the bull and the head on which rides the moon = the moon-ridden head. So is அடிக்கப்படுக ஈத்தன் ambiguous. But அடி படுக ஈத்தன் = Sattan on whom blows fell. இரப்படுக =

night falling (i. e. at nightfall). என் அடிபட்டேன் = அடிபட்டான் = I (am that) on whom blow fell, like பசு கடந்த உழ which means "the food for which cattle has toiled" or அடிபடல் may be taken as one word, meaning. I am beaten, like the Latin vapulo. என்னில் or என்மேல் வெயில் படுகின்றது, சிழல் படுகின்றது = the sun falls on me, the shadow falls on me. In the same manner எற்பாடு should properly mean "light fall" i. e. sunrise.

2. Although there are hundreds of instances in which padu means "to come out", I do not remember one in which it is used in connexion with the sun in the sense of rising.

இரவி பார்த்திலேன்,

முந்திப்படுவென்பாணைப்பட்டான்

(Rāmāyaṇam, Uṇṭtakāṇḍam Piramat 87).

சுவிபடுவான் (ib Sundara 132).

எற்படு பொழுதி விளகிலா முன்றில்,

வீழ்ப்புரு சேக்கக மேலினி திருந்த (Silappadhikāram Uṛkāṇ. 11. 83 and 85).

எற்பட வருதி (Kurinjippattu 1. 39).

கதிர்பட (Chintāmaṇi Kemāsari 92), கதிர்பட்டது (ib Suramanjari 37).

In all these instances it is the sunset that is meant. But it is a question if எற்பாடு was ever used to express "sunrise", as it ought.

3. In distributing the natural day among the திசை (regions) Tolkāppiyar, following most probably the order fixed by Agastyar, lays down thus:—

"The evening for forest, night for mountain, வைகுறு அடியல் for field, எற்பாடு for sea coast and midday for desert."

4. On this rule there is much dispute among authors and commentators as to the meaning and application of வைகுறு அடியல் and எற்பாடு. I shall confine myself to that which concerns எற்பாடு, as the rest of the dispute is foreign to the subject in hand.

Nacchinārkkiniyar,* Nakkīrar the (supposed) commentator of Iraiyanār Ahapporūl (the supposed work of Siva), the Ilakkanavilakkam, and the Ahapporūl vilakkam understand "sunset" by the phrase எற்பாடு. Sivajñāna Swāmi insists that it means "sunrise" and produces copious arguments to prove that it should mean so. He has, no doubt, the best of the argument, but he is unable to quote a single author who uses the phrase in the sense of "sunrise".

5. Paduttal, the causative from padal, means "to fall." ஆற்றுப்படுத்தல் = to make a man fall on the (right road) =, to introduce, to lead &c. மீன் படுத்தல் = to cause fish to fall into the net = to catch fish; being the causative of மீன் படல். In the Kalittōhai we have கைப்படுக்கப்பட்டாய். In the Rāmāyaṇam. Uttara. அக்காணைத் தரைப்படுத்து, சம்புமாலையைத் தரைப்படுத்தி, மண்ணைப் படுத்தினான். In the Kāntam Sūran amaich. 115 உயர்படுத்தல்; Uṇṭta, second day 283 தானையைப் படுத்தல். In all places the root-idea of the word is plain.

6. From this idea we get படை (war) in which the nature of the principal act seems to lie in the letter-ட. There are innumerable words of two and three letters ending in டி, டு or டை in all of which there is some act perceptible of a nature causing some inconvenience or hurt.

THE LETTER ட.

1. The second rule in தொல். எழுத். ஊன்மரபு is explained by Nachchinārkkiniyar thus:—

"The dependent letters are the short இ, short உ and the aspirate called the three-dotted letter. The aspirate is described as three dotted, in order to show that its shape is formed by three dots. Modern scribes however write it without the central dot. The author describes its shape, because it is unique and does not form syllables by taking a vowel after it as the other letters of the alphabet do. As this letter is designated as one formed of dots, it follows that the other letters of the alphabet are formed with lines."

2. Sivajñāna swāmi, as is usual with him, finds fault with this explanation (Virutti p. 27) and insists that the expression dotted-letter applies to the short இ and the short உ as well as to the aspirate: for, he says, anciently all short vowels were distinguished from their long sounds by placing a dot over them. But in* his commentary on the Nannūl, for I take it to be more his than Sankaranamacchivāyar's, he admits (எழுத். எழுத். 35 a rule taken over from தொல்) that the original shape of the aspirate was one of three dots and that it has subsequently undergone a change. Evidently the remark in the Virutti is an afterthought.

3. Under Nannūl எழுத். எழுத். 5, the Swāmi quotes the following Kural Venba of Valluvar,

* It appears the writer here evinces prejudice and dogmatism. — Ed.

* Here again has the writer sufficient proof for his statement? — Ed.

அதற்கு அஃகித் தனது அஃதெய்ய
பெரு செயல்களுக்கு மீத,

as an instance where the aspirate is an *ah*, i. e. forming a syllable with a vowel after it. the aspirate *ah* is "ha" forming the *sha* "sha". Under the above cited rule 35, there is a Kural *venba* which runs thus:—

கிஃகிஃகி கிஃகிஃகி ஓஃகிஃகி
இஃகிஃகி ஓஃகிஃகி

the double aspirates introduced before *o* and *u* evidently intended to save the *o* and *u*. For *o* and *u*, being each a *ma*, require the *u* and *o* in each line to begin with a *ma*. But *o* and *u* which begin the second *o* are each *o*. But *o* can only come after a *ma* or *u*. To make *o* and *u* a *ma* or *u*, one of the two aspirates in each word should be pronounced a "ha", as *o* ha *o* and *u* ha *u* which are *o* and *u* each, or *o* ha *o* and *u* ha *u* which are *o* and *u* each. It would not have been sufficient to introduce one *o* only, for, *o* would still continue to be *ma*, as no letter would take a single *o* as being anything but consonant. The only remaining view that may be seen is to consider the *o* and *u* to be separated in the adjacent letter *o* and to acquire the status of *o*. But the same end might have been attained by inserting an *o* after each *o*. Ancient poets however always thought that three consonants coming together would take the same *o* as was occupied in pronouncing one vowel. Be it as it may, there is no doubt *o* is ha in the following instances.

காதுயர் தவத்தி னிற்று மாநதம் டாகே பகம்
மேனகை வரிது கோட்டை மின்னவர் பகைத் தவன்
கொனித் தனைய் பொதுத் குழை புனர்நி பென்கு
குழைத் தவன் தவன் தவன் தவன் தவன் தவன்
(Kāṇṭha. Dakṣi. Kayamuka utpatti 21)
குழைத் தவன் தவன் தவன் தவன் தவன் தவன்
பென்கை தவன் தவன் தவன் தவன் தவன் தவன்
தவன் தவன் தவன் தவன் தவன் தவன்
தவன் தவன் தவன் தவன் தவன் தவன்
(ib 188)

The scansion is 3 *ma* and a *ma*,
கொனைய் பகை மூத்த காவல் கவி காமா
கின்னைய் காம கொனைய் கெய்யக கொனைய்
கொனைய் கெய்யக கொனைய் கெய்யக கொனைய்
கொனைய் கெய்யக கொனைய் கெய்யக கொனைய்
(Chintāmani. Mantirāśilai 30)

The scansion is *ma*, *ma*, *ma*, *ma*, *ma*.

Now, having an undoubted ha in the language, I see no reason why we should not regularly form *o*, *u*, &c., with *o* for the last letter of the series. We feel their want in our intercourse with foreign nations an intercourse which must last till the end of time. And I would go farther and say that the time has arrived that scholars and governments should seriously think of introducing new characters into the Roman and native alphabets, in order to render transliteration easy from one language into another. There is hardly a native language that can spell the Queen's name without mutilating it. What a shame!

I am aware that I shall be met by the ready reply that it was not usual for nations to enlarge their alphabets for the sake of adopting foreign words. But it must be remembered that we are living in a progressive age and that what was sufficient for other nations is not sufficient for us. Language using the Roman characters are so prevalent in all parts of the civilized world that it is necessary that they should be made competent to express all the shades of sound that are known to all the other languages with which they come in daily contact. It will, of course, be optional to scholars to master only such additional letters as may be necessary for the foreign languages which they may have occasion to study. An accomplished European scholar is more often restrained by the uncountness of the alphabetical systems of foreign languages from acquiring them than by any idiomatic difficulties that exist in them.

C. Barro.

THE PROBLEM OF EVIL—NO. V.

—:o:—

28. The world looks on prosperity as "good" and adversity as "evil," but if properly viewed, the one leads into the other, and even, the reverse may be the case. If "*dolce far niente*," i. e., it is sweet to be doing nothing, labour is bitter, but sweet do-nothings will find that to be such occupation as to be placed in a dungeon; from which even such a mind would busy itself with schemes of escape. To be lazy is to be dead. "Labour" is the source of all the good in the world; *labor ipse voluptas*, i. e., labour itself a pleasure, an antidote to *dolce et niente*. While laziness brings in adversity, labour brings in prosperity. In the famous Sanskrit Book, *naishadha-likāya*, it is said that prosperity ill-used is

really adversity, “సంకష్టంబదవనివృత్తిః” and vice versa, adversity well-used is really prosperity. The great philosopher Francis Bacon lay down the wisdom culled from the experiences of the world, that —

(1) “Good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired.”

(2) “Certainly, if miracles be the command over nature, they appear most in adversity.”

(3) “The virtue of prosperity is temperance, the virtue of adversity is fortitude.”

(4) “Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes.”

(5) “We see in needleworks and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground.” And,

(6) “Prosperity doth best discover vice, but adversity doth best discover virtue.”

29. Curiously enough in the Aryan account of the Churning of the Ocean, the Gods on one side, and the *demons (Daityas)* on the other churn the Mountain Meru; that amongst the products from the vast milk-ocean there were both *Amritam* (nectar), as well as *visham* (poison).

విష్ణు పురాణం ప్రకారము ||

(*Vishnu Purana*, 1-9-97.)

విష్ణు పురాణం ప్రకారము - Do. 1-9-98, and what is more curious, not only *Lakshmi* (prosperity) was born, but *Jyeshtha* or *Alakshmi* the goddess of misfortune; who is born besides *elder* to her Sister prosperity (*vide Uttara Khanda of the Padma Purāna*). This allegory to fraught with much meaning to metaphysicians, who if westerns, will receive also with surprise that “light” came out of “darkness.” Is not sun a dark body? Where was light, before you lit the match?

30. Excess of pleasure becomes positive pain, and excessive pain, if experience does not warrant us as readily to posit, becomes pleasure, becomes at least un-painful. In this way, a state such as that of sound sleep which is neither a pleasure over a pain experience, may be postulated as positive pleasure, nay, more than pleasure, if gauged by the agreeable fresh feelings of one who awakes from after a sound sleep. Herbert Spencer in his *Psychology* says we have, indeed, occasional allusion to states in which “joy is almost pain,” showing a perceived approach to this effect of excess. We have heard of deaths from excessive joy, as well as from excessive pain, deaths we have heard instances of, resulting from a big fortune suddenly falling to the lot of a poor man, and sudden reverses of fortune on a well-to-do man, producing a shock.

31. Pleasure derived by means of any of the ten perceptive as well as active organs with which we are endowed, if persisted in long enough, loses zest and passes a limit beyond which disagreeable feeling supervenes called pain. Herbert Spencer's lines on this subject are to the point:—

‘If I hear a sound of beautiful quality, an agreeable state of consciousness is produced; but if this sound is unceasing or perpetually repeated, the state of consciousness loses its agreeableness without otherwise changing. A glow of delight accompanies the sight of a fine colour; but after having the colour before the eyes for a long time there remains only the consciousness of its quality—the delight is gone. Similarly, if I go on tasting something sweet, there comes a time when the gratification ends, though the sense of sweetness continues. Doubtless the sense of sweetness itself eventually becomes deadened; but the gratification gives place to nausea before this happens.’ When we sit down with an appetite to our meals, there is a gusto, which gradually ceases; and when we have no craving for food, when we are sick for example, the very sight of it even produces disgust. If I go to a party in a room scented with sweet-smelling odours and flowers and foliage, from an odourless outside atmosphere, the first sniff of the perfumed air from within produces such exhilaration upon the nerves, that the consciousness after gradually waning, invests my ear after remaining in the crowded room for sometime, with a refreshing exhilaration from the soothing outside breeze. How often have we not heard of head-aches in rooms impregnated with high scents, and the Indian ladies often complain of it of the strong-scented “cham-paka” flower which they are accustomed to wear in their hair. As an experience of extremes, you might have felt a freezing sensation by unknowingly dipping your finger in scaldingly hot water; and a burning (biting) sensation in extremely cold water. The Prince of Wales is said to have once been made by a scientist to dip his finger in a seething mass of lead (?) and not experiencing any warmth. Diseased people writhing in agony relapse into sleep, such that will not come usually to healthy persons, and even a complete forgetfulness of self, the unconsciousness, the coma. Death may thus well be called a cessation of all pain, the great Doctor who cures all maladies.

“Till Dr. Mors his visit make

To question you with quiet craft

And smiling says you'd better take

His draught.”

It was Epicures that taught that “life has no more evil for him who has made up his mind that it is no evil not to live.”

32. Thus, persistence in one consciousness is not only impossible, but any attempt made therefor is attended

with disagreeableness. "The human mind," said Luther, "is like a drunkard on horseback, prop it on one side, and it falls on the other."

Lord Lytton in his 'Strange Story' says: "that which is a mercy to myriads may seem hard to the one; and that which seems hard to the one in the pang of a moment, may be mercy when viewed by the eye that looks on through eternity"—In other words, what may appear as evil to our narrow view may produce lasting beneficial results, and what may appear as pleasure may bring about permanent injury; and that what appears crooked to our limited view may be straight; and what is actually parallel, to our perspective (therefore defective or deceptive) sight seems inclined. Let us take inspiration then from on High, and cultivate implicit trust in the vast soul-soothing ancient spiritual lore handed down from sage to sage unaltered in sense or import.

33. The Divine Bhagavadgita, into which we wish the reader to get an insight, formulating 3 kinds of pleasures, starts on our subject:—

“శుభాత్మికాద్విధిం కృత్యైవైవేదకాదృతృ”

Adhyaya XVIII. 35.

"Hear further, chief of Bharatas! from me
The threefold kinds of Pleasure which there be.

“అపృథక్త్రయతేజత్ర కఃకంఠేవపృథక్”

Do. XVIII. 36.

"Wherein who rolls assiduously thence
Travels in sorrow unto the bitter end."

The above stanza is introductory to the three kinds of pleasure to be next defined. The introductory however shows plainly that what to the ordinary world is acceptable as pleasure is but sorrow, for, the former, whatever other qualification it might possess, has that inevitable qualification, viz, transiency, and hence is to be tasted under sorrow.

“తత్తదగ్రేవేదమితి పరిణామైవైవేదకృతృవచం ।

తత్కృత్యైవైవేదకృతృవచం ।

XVIII. 37.

"That which at start like poison may appear,
But proves nectar in results final; 'tis said,
Is pleasure, *Salva* type, connoting soul
Enjoying it in conscience 'part from sense."

“విదమేంద్రియసంయోగో న దృక్తదగ్రేవైవేదకృతృవచం ।

పరిణామైవేదమితి తత్కృత్యైవైవేదకృతృవచం”

XVIII. 38.

"At first what seems as sweet and thus desired
Proceeding from contact of sense with object,
That pleasure which in end is kin to bitter,
Pronounced is of type named *Rajas*.

“యదగ్రేవైవేదకృతృవచం పరిణామైవేదకృతృవచం ।
తత్కృత్యైవైవేదకృతృవచం”

XVIII.

"That pleasure which so termed soul-captivating
At first, and all the time 'tis endured,
Begetting sleep and sloth and disaster,
Is cited as of type be styled *Tamas*."

Therefore,

“నరాశ్చైవైవేదకృతృవచం”

Bh. Gita. XIV. 20.

"Having crossed these 3 qualities."

or. “శుభాత్మికాద్విధిం కృత్యైవైవేదకృతృవచం”
“విదమేంద్రియసంయోగో న దృక్తదగ్రేవైవేదకృతృవచం”

Vishnu Purana. I. 7. 47.

"This is composed, Oh Brahman, of the 3 qualities, which are the 3 giant forces of nature; and he who mounts them, is he who is above the plane of sense, and has therefore passed into a region and a mode of life and experience, inexpressible in terms of the mundane existence, and ineffable inasmuch as no disquisition between good and bad is there admissible."

34. This interesting paper on evil opened with the statement that it is impossible to take any one thing from the 3 ms, material, mental, and moral, and put it down as absolutely evil. J. H. Kellogg M. D. in his "Man, the Masterpiece," heads a paragraph "Pain, a Blessing." This is the optimistic view it has been the purpose of this paper, in various ways to present to the reader, Dr. Kellogg says "when we violate a physical law, nature warns us that we must cease wrong doing, and mend our ways. If we might thrust any portion of the body into a fire without being burned, how long would we be likely to escape serious injury from this destructive agent, as the result either of neglect or carelessness? If we need the first hints of warning nature gives us, we may be protected from the grave injuries which often result from neglecting her warnings; but if we ignore the friendly warning of danger which nature gives whenever we go astray from the path of physical rectitude, in the form of pain, discomfort, or other unpleasant symptoms, nature after a time ceases to enter protest against the abuse to which she is subjected, leaving the body practically defenceless against the enemies of life and health with which it is surrounded."

Physically; morally, "The dire consequences of sin are as much the result of the infraction of the principles which are the natural out-growth of man's moral constitution, as the pain which follows the exposure of the flesh to mechanical violence, or the action of a chemical agent, is the result of the violation of those laws which

relate to his physical constitution, and which governs the relations of his body to external things."

The Saints even courted pain. About this extraordinary portion of humanity we shall have a great deal to say, but for the present it is enough, in connection with the subject of this paper, to say in the words of Herbert Spencer "And the half-awed beliefs very commonly to be met with, that painful actions are beneficial and pleasurable actions detrimental, has been, and still is, upheld by creeds which present for the worship of men a Being who is supposed to be displeased with them if they seek gratifications, and to be propitiated by gratuitous self-denials and even by self-tortures."

35. In our own world, we have ideals of justice, ideals of repentance, and ideals of mercy—we see man judging man, and dispensing punishment. Question, the object? To convince the punished that the act for which he was found fault with was a wrong act, and the suffering was intended to convince him of this, so that he may not (1) repeat that act, and (2) become reformed, or in other words become a cleansed man, so that what the evil-doer looks upon his punishment as evil, is, really an act of mercy looked at from the point of view of the ultimate good effects, *i.e.* looking back from the result. We are sojourners on earth, each with an environment, influencing him for happiness or misery,—and with yet a free-will to act in accordance or in harmony with ethical laws established by ages of experience as good for mankind. We so often suffer, and an astonished soul seeks for an explanation, and fails to find it within the small compass of a single birth. It doubts that there could possibly be a God of mercy. An analogy here would be useful, that of a troublesome Child who has got sick, will not take medicine, and looks upon its mother or the doctor, say, as his bitterest enemy and tormentor. This is the child's view, but the position of its *cumies* (?) is diametrically opposite. They would much against the will of the recalcitrant child, force the medicine down its little throat. This is an act of mercy. Carrying this to the God-head, and considering that our little selves on earth are ignorant, blind and helpless, the trial which we are undergoing here—infinitesimally small, compared with eternity—is perhaps for our reparation and preparation to become fit for higher things. Is not so, education, and our school? Divine Mercy extended to Divine Love furnishes us with another explanation, and we beg our readers to listen to it, not with their intellects merely, but with their hearts. In misery here, we will imagine ourselves as child or smitten by a merciful God. Instead of our fretting and feeling chafed, and turning back in revolt, we bow and bend with a weeping heart to Him, and tell Him that it must have pained Him and more to have had to, or been obliged to, beat his children

than the pain felt by them, and therefore we pray that the incident do make the reciprocal love all the warmer; we can see that really our submission is a transference to Him of the feeling of our pain and an eternal debt is laid on His love. Will not the embrace between man and his God be all the closer, will not the union between the Child and the Mother all the firmer?

Saint Bhattar has sung:—

పితృదేవతా జననమహిమ - పితృదేవతాదేవతా
ధర్మవిధానాదేవతాదేవతా ।

మేల్పెట్టెదనక ఇనాజులెల్లమచితై పాపాదుర్విపాకృత్య న్న
జనయసిమాతాదేవతా ॥

The first half of the stanza is to our point:—

"Oh, Divine Mother (symbol for the principle of Mercy co-existent with the principle of Justice), thy Lover our Father, rarely on an occasion is angered with his creatures who have become saturated in evil deeds, angered through His wish to be kind to them." Thus the trial we have is the outcome of his wrathful kindness, or kind wrathfulness, to connect us, and evolve the "good" out of "our compound" of ages.

36. There is still another view. Somehow, say, we are put to a test. Are we cowards to escape it or are our Souls strong and courageous enough to stand it? Like the University examination, take it. He who passes is the victor. So then be this thought our consolation for all the things which we *think* as evil. If the one day's examination decides you for life, then the infinitesimally small span of the test-life is easily bearable for it promises eternity.

ARUNDAVELLI G.

(To be continued.)

LONGITUDE AND TIME AMONG THE HINDUS IN THE 12TH CENTURY A. D.

The earth revolves round its own axis. The time taken to complete a whole revolution is called a day. The day is then divided into 24 hours or into 60 *nadis* for convenience of transaction. For this purpose the sun may be taken as stationary. But it must be borne in mind, that in astronomical calculations, the relative motions of the heavenly bodies are all that are required, and the figures can be arrived at only by assuming the earth to be fixed and the sun to revolve round it. Therefore, whether we believe with Aryabhata that the earth turns round its own axis, or with Bhaskara, that the sun goes a

daily round about the fixed earth, the basis of theoretical calculation being identical, there can be absolutely no difference in the results that are obtained.

The earth revolves from west to east, or apparently, the sun travels from east to west, as we are every day deluded to imagine. The sun will therefore be high overhead in the heavens at different places at different times. Thus if we take the time of a certain place, say Ceylon, to be the standard, different countries will have noon at different times according to that typical clock. And this difference of time at noon will continue to be constant for all other times of the day or the night also. Moreover if a place X is to the west of Y, then, because the earth turns from west to east, the sun will be overhead first at Y, and then only at X. Thus the time at X will always be less by a constant quantity than that at Y. On the other hand, for the same obvious reason, the time at Z, a place to the east of Y, will ever be in advance, by a fixed difference, of the time at the latter place.

The interval between two consecutive culminations of the sun is a day; for, in a day, the earth will have made a complete rotation. Now if we divide the circumference of the earth into 360 degrees of longitude, and the day into 24 hours or 1440 minutes, we are at once that for every one degree of longitude between two places, the difference in time will be about 4 minutes.

Let us take an illustration. Taking the longitude of Ceylon, according to modern atlases, to be about 80° E. and that of Japan to be nearly 140° E., the difference is 60 degrees and the time of day in the two places must vary by 240 minutes or 4 hours. If, therefore it is sunrise or about 7 A. M. in Ceylon, the time in Japan will simultaneously be 11 A. M. or about midday. Again, the longitude of New York and Washington in America being about 80° W., the latter place will be almost exactly below the feet of an astronomer in Ceylon, and the longitudes will differ by nearly 160 degrees, and the times of the two places by 640 minutes or nearly 11 hours. Therefore, it will be sunset at New York when it is day-dawn in Ceylon. Again, the longitude of Italy may be roughly taken to be 15° E., and differs from that of Ceylon by 65 degrees. The gap between the times at those two places is therefore approximately 260 degrees or nearly 41 hours. Thus at sunrise in Ceylon, the time

in that western land of classical fame will be about 1 or 2 A. M., or very nearly midnight.

What wonder then that a Hindu astronomer of the 12th century should have clearly intended much of what we have stated above, seeing especially that he worked with crude and rough materials on lines entirely different from those pursued by the modern professors of the West! I simply quote the stanza from Bhaaskaracharya's Goladhyaya, and give what seems to me to be the true translation of the lines, leaving the reader to form whatever conception his fancy or his astonishment may warrant him to cherish;

लङ्कापुरीकस्य पदोदयः स्यात्

तदा दिनार्धं यमिकोटिपुर्याम् ।

अथस्तदा सिद्धपुरेस्तकालो

स्वादीयके गणितदलं तदेव ॥

"When it is sunrise in Ceylon (Lanka), it will be midday in Japan (Yamikote), sunset in America (Siddhapura) down below, and midnight in Italy (Ramsaka)."

S. VENKATAPANAHAN.

MAGAZINES.

Prabuddha Bhadrata, of August to hand. The number opens with 'Glimpses' which shows that God's incarnating Himself is not inconsistent with His infinitude. The second page is devoted as usual to the sayings of Rama Krishna. A visit to Kedar-Bashi is the next article which contains information of much use to pilgrims. A Palmyra Palm by Advaita contains a sage's reflections on a palmyra palm. After marvelling at the surprising yieldingness of the palmyra tree as he recognised that not one part of all its vast growth but served a purpose, the sage turns to man and ends his reflection in the realisation of the divinity within himself. Don't-Touchism is a strong and reasonable protest against the popular attachment to caste-prejudices, and the subscription 'Twentieth Century' is very significant considering the progress of the age. The writer classifies men according to their gunas and suggests that one's guna may be taken as the standard more than anything else. For, 'Satva corresponds to spiritual magnetism, Rajas to animal and Tamas to terrestrial.' He is not also without support from Sanskrit books. A paragraph of his is, we think, worth quoting.

"Cooking, serving and taking food in company with others of the 'individuals' of the species eating, have been enjoined to be discriminated. The person who prepares and serves food, must not be

one, from whom the currents of cross-magnetism are likely to flow and charge and contaminate the food. So also in respect to the company with whom the food is eaten. Now, without entering into the worth or otherwise of this idea, we ask: Is this precaution taken in the choice of the cook, waiter, and company now-a-days? Is the belief consistent with the present practice? The cook and the waiter are as a rule drawn from the most uncultivated and lowest section of the caste, ninety nine per cent of whom are immoral and Tāmasic in the worst sense of the terms. No thought is also taken or discrimination exercised in regard to the company at table (in the *pamkti*) if all of them happen to be of the same caste. But if a far pure and superior person of another caste cooks the food, or even does so much as to touch it, a Brahman cannot take it. He shall not also sit in the line. What is all this if not sheer and deliberate blindness? Where is the harm of eating at the same table (*pamkti*) with even a *pariah*, if he happens to be a pure and Sātvic person? Some will say it is not usual for a *pariah* to be pure and Sātvic. Well—Yes, nor is it usual for all Brāhmins to be pure and Sātvic now-a-days. *Mind we are talking of the present alone.* Is it sane to grovel in a pit for eternity, if it happened to have furnished security at one time? Is it rational to move for all time in a groove which chanced to offer firm foothold sometime, centuries back? Do the members of the four castes now answer to the same definition of their respective distinctions as they did before?"

The last four pages are devoted to reviews and news.

The Herald of the Golden Age, the official journal of *The Order of the Golden Age*, founded to proclaim a Message of Peace and Happiness, Health and Purity, Life and Power. This is an excellent monthly (Single copy—one penny) which does inestimable service in the way of preventing cruelty to animals in countries where vegetarianism and kindness to dumb creatures are popularly regarded as crimes. The August number contains many interesting things presented in a very vigorous language. A New Form of chivalry gives an idea of how the order of the Golden Age has determined to fulfil its aims. The Editorial Notes suggest to us some methods of helping the cause of the journal. It also contains 'a beautiful little sermon' which some kind friend has sent me (the Editor). We must be in harmony with the beautiful and not at discord with the best within us. This is the message.

"Who is there that does not acknowledge that his own well-being consists, not exclusively in the absence of physical pain and the presence of the sources and conditions of physical pleasure, but also in the moral, spiritual, and emotional relations in which he finds himself with human beings, the animate and inanimate nature around him, and the all-embracing and all-pervading Spirit in whom we live and have our being?"

The man who in advocating any line of supposed progress, finds himself attempting to benefit humanity by securing some degree of physical comfort at the expense of establishing a spiritual discord between man and his surroundings, should surely ask himself whether he is not misconceiving the essential conditions and objects of human action."

Besides there are news which helps us to understand how the world advances towards the Golden Age. Mr. Reynold's thoughtful letter which describes the work done in New Zealand is of absorbing interest. He says in his closing para.

"He is the world's saviour who invents a method or devises a means whereby millions of human beings may be put in possession of the means of life, for the great question with the mass of humanity is not what to do to each other, but how to live. The great question with the masses is not simply the moral law, and

the higher code of nature, but what to feed their children with and I affirm that the destiny of any race will greatly depend upon what it feeds its people on. Fleshfoods demoralise and corrupt a nation. A mixed diet for a race, consisting of fruits, nuts, cereals and vegetable, elevate that race physically, mentally and morally."

'Six Month's Hard Labour' is a very instructive account of the life in prison-houses of London. The article deals minutely with everything that goes on in prisons—the hours of work, the supply of books, the general treatment of the prisoners etc. A comparison is also drawn between the British prisons on the one side and the United States prisons and the Continent prisons on the other. The Household Wisdom is a lesson on cookery.

We have also received, *The World's Advance-Thought and The Universal Republic, The Theosophical Review, The Universal Brotherhood Path, The Lamp, The New Century, The Brahmatadin, The Arya Bala Bodhini, The Prasnotara, The Astrological Magazine, the Upanishad Artha Deepika and the Jnana Bodhini.*

EXTRACTS.

We extract the following from *The World's Advance Thought and The Universal Republic* :—

The most beautiful spiritual lives may often be those that the world despises, because they are not governed by society's laws. What the world calls "failures" may often be grand spiritual successes.

An internal Heavenly state always creates an external Heaven, wherever one may be, here or hereafter; an internal Hell always produces its like externally.

One person who practices love and good will towards his neighbors has done more for the growth of Truth than ten thousand who preach about it without the practice.

When we have so trained our spirit, mind and body that we can at any time still all internal and external inharmonies in our being, stilling even our every thought, we then stand in the Holy of Holies, and can wield a power undreamed of now.

Ornate ritual in the worship of God is, to say the least of it, bad taste. You cannot ornament God. "To gild refined gold, to paint the lily, to throw a perfume on the violet is wasteful and ridiculous excess."

The greatest illusion of the material mind is the illusion that the body is the self. This delusion is the basis of materialism, of the misery and madness of the world. People work and slave and trample, and crush and hurry and rush, they have no time to wear a pleasant spirit, to clothe themselves in a seamless garment of happiness. When they smile, it is a formality; when they laugh, it is the cracking of a thorn; when they cry, the sound of their mourning is drowned in the roar of the surf, as the black current of misery sweeps them down to the sea of destruction. They struggle and strive; they crush out all finer feelings and better impulses; they quench the spirit which calls with love to a nobler life.

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.,

Commenced on the Queen's Commemoration Day, 1897.

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TRANSLATIONS.

THE MRIGENDRA AGAMA.

CHAPTER II.

परमोक्षनिरासप्रकरणं.

- अथानादिमलोपेतः सर्वरुतः सर्वविच्छिन्नः ।
पूर्वव्यत्यासितस्याणोः पाशाजलमपोहति ॥ (1)
त्रेपदार्यं चतुष्पादं महातन्त्रं जगत्पतिः ।
सूत्रेणैकेन संगृह्य प्राह विस्तरजः पुनः ॥ (2)
जगज्जन्मस्थितिध्वंसनिरोधाविवमुक्तयः ।
रुच्यं सकारकफलं ज्ञेयमस्यैतदेव हि ॥ (3)
तेन स्वभावसिद्धेन भवितव्यं जगत्कृता ।
अर्वाक्सिद्धेनवाथा स्यान्मोक्षो निर्हेतुकोपि वा ॥ (4)
चैतन्यं दृक्क्रियारूपं तदस्यात्मनि सर्वदा ।
सर्वतश्च यतो भुक्तौ श्रूयते सर्वतोमुखं ॥ (5)
सदप्यभासमानत्वात् तन्निर्द्वन्द्वं प्रतीयते ।
वश्योऽनावृतवीर्यस्य सोऽत एवाविमोक्षणात् ॥ (6)

- प्रावृत्तीशबले कर्म मायाकार्यं चतुर्विधं ।
पाशाजालं समासेन धर्मा नाम्नैव कीर्तिताः ॥ (7)
इति वस्तुनयस्यास्य प्राक्पादकृतसंस्थितेः ।
अर्थायोगक्रियापादै विनिर्दोगोभिर्धास्यते ॥ (8)
विनिर्दोगफलं मुक्तिं भुक्तिरप्यनुषङ्गतः ।
परापरविभागेन भिद्यते तत्त्वनेकरा ॥ (9)
वेदान्तसांख्यसदसत्पदार्थकमतादिषु ।
ससाधना मुक्तिरस्ति कोविशेषदिशागमे ॥ (10)
प्रणेतृसर्वादिवाचस्फुटो वस्तुसंग्रहः ।
उपायास सफलस तद्वच्चैवे सर्वमिदं वरं ॥ (11)
वेदान्तेष्वेक एवात्मा चिदाचिद्व्याक्तिलक्षितः ।
आत्मैवेदं जगत्सर्वं नेह नानास्त किञ्चन ॥ (12)
प्रतिज्ञामात्रमेवैतन्निश्चयः किन्निबधनं ।
अथ प्रमाणं तत्रात्मा प्रमेयत्वं प्रतिपद्यते ॥ (13)
यत्रैतदुभयं तत्र चतुष्टयमपि स्थितं ।
अद्वैतहानिरेवं स्यान्निष्प्रमाणकतान्यथा ॥ (14)

- भोगसाम्याविमोक्षौ च यो नेष्टावात्सवदिभिः ।
 सांख्यज्ञानेपि मिथ्यात्वं कार्यं कारणवृद्धितः ।
 अकर्तृभावात् भोक्तृश्च स्वातन्त्र्यादप्याचैद्वतः ॥ (15)
- इह समपदार्यास्सु जीवाजीवास्रवास्त्रयः ।
 संवरो निर्जरश्चैव बंधमोक्षवुभावपि ॥ (16)
- स्याद्वादलांचिताश्चैते सर्वैकान्तिकत्वतः ।
 तदेवसत् तदेवासदिति केन प्रतीयते ॥ (17)
- सदन्यदसदन्यच्च तदेवं सिद्धसाध्यता ।
 अथचेत् सदसद्भावर सः।युक्ततरो यतः ॥ (18)
- तत्कर्मसंकारभयादव्यापित्वं च ते जगुः ।
 सामान्यतरसंबन्धज्ञानाभावादचेतसः ॥ (19)
- षट्पदार्थपरिज्ञानात् मिथ्याज्ञानं निवर्त्तते ।
 रागद्वेषौ मयत्वंच तद्विशेषगुणास्ततः ॥ (20)
- क्रमशोऽपि निवर्त्तन्ते देहसंयोगजायतः ।
 सा मुक्तिर्जडतारूपा ततो मुक्तश्शत्रो न किं ॥ (21)
- चिद्व्यञ्जकस्य कर्मदेः क्षणिकत्वान्मुहुर्मुहुः ।
 व्यज्यते जयमनेव क्षणिकेति मता परैः ॥ (22)
- तदसत् कर्मणो भोगादतीतानुभवस्मृतेः ।
 स्थितान्तरन्ये नाशे नस्मृतेर्नापि कर्मणः ॥ (23)
- विनाशस्तथागोऽप्येति न मुक्तावप्युपपन्नः ।
 नचासन्ननुभवः कश्चिद् भवावस्था परं ततः ॥ (24)
- इत्याद्यज्ञानमूढानां मनमश्रिय दुर्धियः ।
 अपवर्गमभीप्सन्ति स्वयोतात् पावकारिणः ॥ (25)
- यत्कैवल्यं पुमकुर्योर्विवेकाद्
 यो वा सर्वं ब्रह्म गत्वा विगमः ।
 या वा काश्चिन्मुक्तयः पाशतन्मर
 तास्ताःसर्वा भेदभायान्ति सृष्टी ॥ (26)
- ज्ञेये सिद्धे भाति मुर्ध्नीतरेषां
 मुक्तस्य सृष्टा पुंवरोऽप्येति नायः ।
 विश्वानर्थान् एवेन विष्टभ्य धाम्ना
 सर्वेशानानीरितस् सर्वदा ते ॥ (27)

REFUTATION OF THE MOKSHAS TAUGHT BY OTHER SCHOOLS.

1. Siva, who is eternally free from Mala, who is the all-doer and the all-knower, removes from the soul the assemblage of Pāśas (bonds) which entangle it and reverse its previous characteristics.

Note.—This gives the Pati-lakṣhaṇam or description of the first of the three categories, styled respectively Pati (the lord), Pasu (the bound soul) and Pāśam (bondage). The Pāśam is three-fold. The first variety is Mala or Anāra, the primitive ignorance of the soul, by which he mistakes himself, who is by nature intelligent and all-pervading, to be ignorant and atomic (*anu*), and by which he identifies himself with Maya, the primordial germ, out of which develops the material world under the influence of the Lord's Sakti. This Maya constitutes the second Pāśa, while the third is Karma, the merit and demerit of the soul, in accordance with which he is furnished with suitable environments and embodiment, in order that by experiencing the world, he may turn away from it and approach nearer and nearer to the Lord's grace. These three Padārthas or categories are eternal and distinct according to the Saiva philosophy; they also hold that the Atmas or jivas are innumerable. The Pati is described below in chapters 3, 4, and 5, the Pasu in chapter 6, and the Pāśa in chapter 7.

The primary cause of the soul's liberation is the Grace of the Lord, his Sakti, which falls upon him first in introducing him into the manifested world, that by experience gained there, he may be rid of his Mala, and afterwards when his merit and demerit are balanced that he may be made one with the Lord. Both functions are generally called *anugraha*, while the latter operation of the Sakti is specifically styled *Sakti-siddhānta*.

This verse gives in a succinct form, the whole gist of the Saivite philosophy, and all that follows may be considered merely as an elaboration of this stanza.

2. This great *tantra*, treating of the three categories and consisting of four parts, the Lord of the Universe has condensed first into a single Sūtra, and he afterwards expatiates upon it at length.

Note.—“The three categories” or more precisely *predicabilia*, are the Pati, Pasu and Pāśa above mentioned. “The four parts” are called *Charyā-pāda*, *Kriyā-pāda*, *Yog-pāda*, and *Ānāra-pāda*. The first treats of practical piety and the performance of prescribed duties and ceremonials, the second of the worship of God in symbols viz., *pūjā*, the third of Yoga meditation and practices, the fourth of the distinction of the three categories and the attainment

of the supreme Bliss of Siva and of oneness with him, there are the four stages in the road to liberation, one leading on to the next. They more or less correspond to Sankara's Karma, Bhakti, Yoga and Gnana Mārgas. The tantra books call them also, *Man-Mārga*, *Sekstra-Mārga*, *Scho-Mārga*, and *Sam-Mārga*. "The single tantra" is the real word. *Agama*, *tantra* - *the way of the gods*.

3. The creation, preservation, and destruction of the universe and the concealment and liberation (of the soul), together with his agents and the results of these, constitute the Lord's activities.

Note.—The first five are called his *panchakṛitya*. "Concealment" is the power by which he stimulates the action of the *Panna*, the effect of which is to hide from the soul and only the *Īoru*, but also its innate quality of intelligence and omnipresence. "Arousal" are his *Saktis* or powers which are two, the *Sakti* per excellence or unalloyed, consisting of *Iccha* (desire), *Kriya* (action) and *Gna* (knowledge) the other his *Tatvānā Sakti* above referred to as "concealment." The first leads to the liberation of the soul directly, the other is *bonafide*, but indirectly to liberation also. "It-salts" are the purposes or ends sub-served by these actions, which are *Īhaya*, or experiencing of objects by the soul, and *Mokṣa*, its liberation.

4. The Creator of the universe must be self-existent, for if it is held that he came into being at some point of time (i. e., owed his origin to a cause), there will either be the fault of a *regressus ad infinitum*, or liberation itself will be without a cause.

Note.—The *mythical infinitism* is this. If you ascribe a cause to the Lord, then there must be imagined a cause for that cause and so on indefinitely. So on the principle of economy, now so often applied as a test of scientific hypothesis, you must stop at some point, which is just sufficient to explain all the phenomena under investigation. In Indian philosophy, this is the most frequently used variety of the *reductio ad absurdum* method of argument. The second alternative that liberation will be without a cause, follows from these considerations. The Lord, who is the only independent entity, and who is the controller and hence the apportioner of the claims and needs of all beings, having been removed by this theory from the pale of independence, all beings must come to an equal level, as far as such all must be liberated or all must be bound. Or we may look at the matter another way, and conclude that the undimitted Being by whose grace liberation was granted, having been rendered a limited one by this theory, liberation must be quite a *haphazard* affair, if there should be such a thing as liberation at all.

The next two verses describe the Past or soul.

3. Intelligence which is of the nature of knowledge (*gyaṇā*) and action (*kriyā*) is always and completely a characteristic of the Atman. For in the state of liberation, we hear, it is all pervading.

"Note.—*Śraigīte* is generally used to indicate that the Veda declares so. I am not certain whether that meaning can be given here, for this is the only place where such a word occurs in this Āgama. And from some verses below it will be seen that the Upanishads are directly attacked. It is therefore very unlikely that it will quote as an authority the very things it stigmatizes elsewhere as unscriptural.

6. Though this intelligence exists (in the Atma), yet from its not being manifest, it should be inferred that it is overpowered by some obstruction. And therefore till it is finally liberated, the soul is subject to one whose powers are not thus fettered (viz., the Lord).

7. The envelope, the Lord's power, karma, and the work of Maya, these four are collectively known as the assemblage of Padas. Their characteristics are evident from their names.

Note.—In this verse, the third category, *Pāśa*, is described. "*The currieger*" is *Aśvata Mātā* which obscures and veils the soul's innate powers of action and knowledge (or vision), its *Kriyā* and (*Guṇa*-*Sakti*). "*The Lord*" *Power* is his *Tāmlama Sakti*, which is also classed among the *Pāśa*, *āśa*, or *āśāntama*. *Māyā* in its work of obscuring the soul. "*Kurva*" or action is performed by those who desire the results. "It is in the form of merit and demerit and it is eternal" in a never-beginning series. "This is a fetter, for, as long as there is any desire for fruit and hence for action, the soul is bound to this world and his true nature will not become manifest. "*Māyā*" is the germ of the material universe. "This is a fetter, inasmuch as its products are objects of enjoyment for the soul, and it thus obstructs the true state of the soul from becoming evident. The commentator gives a fanciful derivation for this word; in his opinion it consists of the two elements *mā* and *yā*. It is called *Māyā*, because in a mundane destruction it contains (*māti*) potentially within itself all the world, and again at a creation, it all comes (*yāti*) into manifestation.

8. These three categories are treated of in the first *pāda* 'the *gāthā-pāda*'), and it will be taught below that these must also taken over into the *charyā*, *kriyā* and *yoga-pādas* also.

Note.—That is, it must be understood in the other parts of the *Aranyakas*, treating of righteous acts, penances, and yoga-practices, that he blesses those who perform such acts by granting them the due fruits of their labours.

The final end of a knowledge of these three categories is given in the next verse.

9.. Liberation is the result of this distinction, and *bhoga* (enjoyment or bliss) follows of necessity. These two are differentiated into various grades, as higher and lower. १८

Note.—Vide note on verse 26.

10. The Vedanta, Sankhya, Sadasad-vada, Vaisesika and other schools also teach, each one its own liberation, with all the means necessary for its attainment. What is there in the Siva-Agama, which specifically marks it out as superior to these?

11. The authors of those systems were not omniscient, and as such they could not determine the nature of the categories (given in the Agama.) So likewise their means (of salvation) and their ends (liberation) will be imperfect. On the other hand, in the Saiva school, all these are super-eminent good. १९

12. Among the Vedantas, we meet with such statements as these:—"The Atman is one only, manifesting himself in forms sentient and insentient," "All this universe is Atman alone," "There is no plurality here."

Note.—These are quotations from the Upanishads, which the Agama stigmatizes as unsound. The Vedantas means the Upanishads, as may be seen from Kalidasa's introductory verse to his Vikramorvasiya:

13. This is but a mere assertion; it is certain; for what is the basis for it? If you say that the authority upon which you base it is also Atma, then that itself becomes the very thing to be proved.

Note.—The process of reasoning is this. The Vedantin asserts that the Atman alone is existent. When asked for the reason for making such an assertion, he replies that the Veda teaches him so and that he relies upon its authority. The Saivite asks, "You accept the one Atma alone as real; then tell me whether your Veda is the Atman or is different from it. If you reply that it is not Atman, then according to your own assertion that one Atman alone is existent and real, the Veda must be false. If on the other hand you say that it is Atman, then the Veda, which is your authority (*pramana*) becomes the very thing you wanted to prove (*prameya*) viz., the Atma. A thing surely cannot be both *pramana* and *prameya*, the instrument of proof and the thing to be proved, both in itself."

14. Wherever these two (proof and the thing proved) are found, there must also exist the four (the former two, with the knower and knowledge). This will mean the abandonment of Advaita; otherwise there would be no such thing as proof.

15-A. Also, there must result (on this theory) identity of experience for all, and absence of liberation, two conclusions which would be very repugnant indeed to the Atma-vadins.

NOTE.—If there is only one thing real, viz., the Atman, then all things, being nothing but the Atman, must have identical experiences. Also liberation must take place simultaneously for all. But as the Vedantins themselves accept the eternity of the Samsara, it must follow that none will ever be liberated. It is patent from verses 12 to 14-A, that our Agama endorses the popular view, viz., of regarding the teachings of the Upanishads as *Ekānta*.

15-B. The Sankhya theory also is false, because it mistakenly thinks a product to be the cause.

NOTE.—The Sankhyas hold that the primary cause and basis of cosmic evolution is the Prakriti, which according to the Agama, is only one of the products of the Kala Tatva. According to their own holding, Prakriti is the state of equipoise of the three gunas, *sattva*, *rajas*, and *tamas*; hence the Agama says it cannot be unity. The Sankhyas themselves hold it to be insentient and inert. Therefore according to the general rule that whatever is inert and manifold, must be a product, the Agama concludes that Prakriti must be a product, and cannot be the primary cause of the material world.

15-C. And also for the reasons that it asserts that the enjoyer (or experiencer) is no doer, and that an inert thing acts of its own accord.

NOTE.—The Sankhya theory is that the Purusha or soul is an experiencer merely, but not a doer. (It must be remembered that the Sankhyas postulate an infinite number of souls). This they explain by saying that the Purusha is neither bound nor liberated, but eternally free; and that the idea of its being an agent or a doer is an illusory one generated by the influence of Prakriti, in the form of the internal organ, upon it. By the same proximity of Purusha and Prakriti, the latter appears to be intelligent, which is not really the case. Liberation consists in the destruction of the false identification of Purusha with Prakriti, by which the Purusha thinks itself to be buddhi (intellect) manas (mind) etc. The following Sankhya authorities may profitably be quoted.

Sankhya Sūtras.

व्यावृत्तीभयरूपः. (I. 1. 160).

अक्षरबन्धात्साक्षित्वं. (I. 1. 161).

नियमुक्तत्वं. (I. 1. 162).

औदासीन्यचेति. (I. 1. 163).

उपरागात्कर्तृत्वं चित्तानिध्याचित्तानिध्यात्.

(I. 1. 166).

"It (the Purusha) is of such a kind that both states (of being bound and of being liberated) are excluded." (I. 1. 160).

"In consequence of the connection with organs, it is witness." (I. 1. 161).

"It is eternally free." (I. 1. 162).

"And, finally, unconcerned" (I. 1. 163).

The earlier *Saṅkhya* Karika also says:—

तस्माच्च विपर्ययात् सिद्धं साक्षित्वस्य पुद्वयस्य ।

कैवस्य बाध्यस्य इष्टत्वकर्तृभावस्य ॥

(Karika. 1.)

तस्मात्तत्त्वयोगादचेतनं चेतनावदिव सिद्धं ।

गुणकर्तृत्वे च तथा कर्तव्यं भवपुदासीनः ॥

(Karika. 20).

तस्मान्न बध्यतेऽहो न मुच्यते नापि संसराति कश्चित् ।

"And from that contrast (before set forth), it follows that the Purusha is witness, free, indifferent, and is perceiving and inactive." (Karika. 19).

"Therefore, by reason of union with it (Purusha), the unintelligent *Liṅga* (Buddhi, Ahankara etc., down to the primary elements) appears to be intelligent." (Karika. 20).

"Verily, therefore, no Purusha is bound, or is emancipated, or migrates." (Karika. 62).

As regards the independence of Prakriti, we may quote the following:—

हेतुमदनिवृत्त्यपि सक्रियमनेकवाञ्छितं सिद्धं ।

सावयवं परतन्त्रं व्यक्तं विपरीतव्यक्तं ॥

(Karika. 10).

त्रिगुणविवेकि विषयः सामान्यमचेतनं प्रसवयति ।

व्यक्तं तथा प्रधानं तद्विपरीतरु तथा च पुमान् ॥

(Karika. 11).

"A discrete principle (any one of the effects of Prakriti) has a cause; it is neither eternal nor pervading (universal); it is active, multifarious, dependent, predicative, conjunct, and governed. The undivided One (Prakriti) is the reverse."

"A discrete principle has the three *gunas*, is indiscriminating, objective, generic (or common), unintelligent, and productive. So also is *Pradhana* (or *Prakriti*). The *Purusha* is in these, as in those, the reverse."

This *karika* is rendered according to Gaṇḍapada's interpretation. Vāchaspatimīra interprets the last clause thus:—"The Purusha is the reverse and yet also (in some respects) similar." Though this will ward off some objections, it does not seem to be the recognised interpretation.

16. Others postulate seven categories, viz., *jīva*, *ajīva*, *daśata*, *samvara*, *nirjara*, *bandha* and *moksha*.

Note.—This represents a special school of the Jainas. I shall explain these categories by quoting from Prof. Cowell's Translation of the *Sarva-darsana-saṅgraha*. *Jīva*, the soul, in its innate condition is pure intelligence; but in its other states, it is bound and happy or unhappy. So the Jainas ascribe the co-existence of contradictory attributes to the soul, as in this verse, "Not different from knowledge, and yet not identical with it,—in some way both different and the same,—knowledge is its first and last; such is the soul described to be." This is their their peculiar *syād vāda*, which holds that all things present a mingled nature of many contradictory attributes. *Ajīva*, non-soul, is pure non-intelligence, matter which forms the object of enjoyment for the enjoying soul. *Aśrava*, the issuing outward, is the impulse to action, with body, speech, or mind. It is of a good or evil nature, according as it produces merit or demerit. It is also somewhat differently explained as the action of the senses which impels the soul towards external objects; the light of the soul coming in contact with external objects by means of the senses, developing then into perception, etc. *Aśrava* is also called *yoga* sometimes. *Bandha*, bondage, is when the soul, by the influence of "false intuition," "non-indifference," "carelessness," and "sin," and also by the force of *yoga* (above explained), assumes various bodies in accordance with its previous actions. *Samvara*, restraint, the stopping of *aśrava*, by which the influence of past actions is prevented from entering into the soul. It may be shortly described as restraint of the senses. *Nirjara*, self-mortification, by which the fruit of past actions is made to decay. The first step in this is the plucking out of one's hair, which practice has given the Jainas quite a notoriety. In its highest form, it is the destruction of all desire. *Moksha*, liberation, is entire absence of all future actions, as all the causes of bondage are then stopped, and since all past actions are abolished by the *nirjara* described above. After this, some Jainas hold, the liberated one goes to the end of the world, the *Alakāśa*, from which he never returns. Others believe that he abides in the highest regions, absorbed in bliss, with his knowledge unhindered and himself untainted by any pain or impression thereof.

There are other divisions among the Jainas, some of whom postulate two categories only, others five, and others nine. For fuller information the reader must be referred to the *Arhata* chapter of the *Sarva-darsana-saṅgraha*, and to Sankara's commentary on the *Brahma Sutra*, Second *Adhyaya*, Second *Pada*, *Sutras* 33 to 36.

17. These are distinguished by their *sāyadvāda*; and as such when they attribute uncertainty to every

thing, and assert that a thing is both existent (*sat*) and non-existent (*asat*) who can understand this?

Note.—*Syād-Vāda* or *Anekāntika-Vāda* is literally the doctrine of uncertainty. (*Syād*=may be.) But it really is a doctrine of relativity expressed in a clumsy fashion; it is a rejection of the idea of the absolute. Thus this doctrine resembles somewhat the modern theory of the relativity of knowledge and the latter-day Agnosticism.

In the present verse, the Jaina is supposed to be asked whether he believes the soul to be existent before its connection with a body, or only afterwards. According to his *Syād-Vāda*, he must answer that it may exist before and also that it may not, without allowing even the possibility of an alternative. To this the Agama replies that nobody can understand his absurd answer. But their real meaning, according to their own teaching, is that a thing is *sat* so far as the substratum (*dravya*) is concerned, and *asat* so far as the name and form (*pariṇāma*) are concerned, *sat* and *asat* being used in the sense of *real* and *unreal*.

For an account of their extraordinary *Sopān-bhāṅgi-naya*, the reader is referred to the Arhata chapter of the Sarva-darsana-saṅgraha, and to Anandagiri's gloss on Sankara's *Brahma Sutra Bhashya* under II. 2. 33. I may give here the main formulae of this "system of seven paradoxisms;"—(1) may be, it is; (2) may be, it is not; (3) may be, it is and it is not; (4) may be, it is not predicable; (5) may be, it is, and yet not predicable; (6) may be, it is not, and not predicable; (7) may be, it is and it is not, and not predicable.

18. If it is said that *sat* and *asat* are different, it only establishes our own conclusion. Even supposing his (the Jaina's) idea of *sat* and *asat* were true, his system is completely faulty because (of the reason to be stated in the next verse.)

Note.—The Jaina is now supposed to explain himself by saying that before its connection with the body, etc., the soul is *sat* and after the connection, it is *asat*, and that thus the soul can be said to be both *sat* and *asat*. This, the Agama says, is just the opinion it is contending for. It must be noticed that the words *sat* and *asat* are here used in senses considerably different from what they had in the previous verse. There the meanings were "existent" and "non-existent" in which sense alone the Jains generally use them. But here they bear the meanings *true* and *false* as used in the Saiva philosophy. *Asat* here does not mean non-existent, but merely false, deluding; and the word is applied to the soul when in connection with a body, which is a product of Maya, because then the soul is made to identify itself with the latter by its deluding influence. Hence the epithet *asat* which is usually applied to Maya only, is trans-

ferred to the soul when it falsely identifies itself with Maya. *Sat*, of course, means the contrary, viz., true, and, it is applied to the Supreme. More usually, the soul is said to be *sadasat*, because it partakes of the characters of both, sharing for the time the characters of what it is in connection with. In connection with *asat*, it appears *asat* and in connection with *sat*, it is indistinguishable from *sat*. This name is also due to the reason that the soul can equally have a knowledge of both *sat* and *asat*. But a clear distinction is made by the Saiva Siddhanta between the soul and the other two categories.

19. Fearing that otherwise there would result a blending (mixture) of actions for the soul, they hold that it is not all-pervading (or universal). These fools do not understand that this (non-universality) is due to the soul's connection with something else (viz., mala).

Note.—The Jainas hold that the soul is co-extensive with the body, for they argue, if it were atomic in size (as the Vaiseshikas hold) it cannot influence the whole body; on the other hand, if it were universal, all actions must be ascribed to it.

Now the opinion of the Vaiseshikas is controverted in the next two verses.

20, 21. Some (the Vaiseshikas) assert that by a full comprehension of the six categories, ignorance is removed, and along with it, its special qualities, desire, hatred, and egoism; and that in due course are also removed those qualities produced by the conjunction (of the Atman) with a body. This liberation is altogether an inert state, and so is not the liberated man no better than a corpse?

Note.—The six *padārthas* or categories of the Vaiseshika are (1) *dravya*—substance, (2) *guṇa*—quality, (3) *karma*—action, (4) *sāmānyā*—generality, (5) *viesha*—particularity and (6) *samavāya*—intimate relation. These are the six mentioned in Kanada's Vaiseshika Aphorisms; the Agama seems to know nothing of the addition by later Vaiseshikas of a seventh *padārtha* called *abhāva*—negation. This may be an indication of its age, if other evidences point also in the same direction.

Kanada's conception of *Moksha* or liberation is that it consists in the separation of the soul from a former body, not followed by its union with another owing to the absence of *akṛishṭa* i.e., the state of merit or demerit following upon actions and producing their due consequences. It is no state of positive pleasure, but only the eternal cessation of all pain. The process is described in the Atman's second sūtra—"Of the five things, pain, birth, effort, faults and erroneous knowledge, the destruction of the subsequent leads to the destruction of the immediately preceding, and so ultimately liberation follows." This

false knowledge which is the root of pain, is removed indirectly by a study of the categories. On attaining this state, all the evils appertaining to the soul, such as desire, hatred, etc., fall off.

The next four verses are an attack on the Buddhists.

22. Karma (the action of the sense organs) and the rest, which render the *chit* (intelligence) manifest, are momentary; and on account of this, the intelligence itself appears to be generated anew every instant. Not understanding this, others (Buddhists) think that intelligence itself is momentary.

Note.—This theory of an eternal flux is common to all the Buddhist schools. The explanation given by the *Agama* of this apparent momentariness of the consciousness is this. The intelligence is always continuous, but it can be conscious of an outer world solely by means of the sense-organs. These are intermittent in their action, and so the consciousness appears as if it were itself intermittent.

23. This view is wrong, because of the enjoyment of the consequences of previous actions, and of the remembrance of past experiences. For the intelligence being destroyed every instant, and consequently there being no connection (between the intelligence of one moment and that of the next), there cannot be any memory, or the enjoyment of the fruits of past actions.

24. Moreover, (on this doctrine) the danger of the soul itself being destroyed, will remain, even in the state of liberation. And if it is said that liberation is only non-existence (or annihilation), there can be no experience at all then and our ordinary state of existence would be better far (than this so-called liberation).

Note.—The Buddhist is asked what according to his system liberation will be. If he answers that that also is an ever fluctuating series of ideas, but only it is pure, then the *Agama* rightly enough objects that this means nothing more than an ever recurring destruction of the consciousness and that therefore it is practically a denial of a soul. If, on the other hand, he is a *Mādhyanika* Buddhist and defines liberation as annihilation, there is the fatal objection to it that nobody will ever wish to destroyed.

25. These silly men, who embracing the opinions of such ignorant fools, desire liberation, are like those who try to get fire out of a fire-fly.

26. That emancipation which is compassed by the discrimination of *Puruṣa* and *Prakṛiti*, that which

results from knowing everything as Brahman and then ceasing (from the cycle of births), and those so-called liberations which are really produced by the *Pāśa*, all these are subject to change at the beginning of a new creation.

Note.—The Saivites believe that all the other systems attacked here are not altogether useless and mischievous, but that what these believe to be final emancipation, is simply the attainment of the plane of one of the 36 *tattvas* postulated by themselves. The true emancipation is when one passes beyond these 36, and enters into union with the *Pati* or *Siva* who transcends all the *tattvas*. But these other systems mistake the attainment of the sphere of any one of these intermediate *tattvas* as being emancipation. It is emancipation, no doubt, for a certain time, and relatively, but the mischief lies in saying that there is nothing beyond that particular stage of theirs. Those who have attained those stages, must, according to the *Agama*, eventually return to the world of life at the beginning of a new creation. "Those so-called liberations which are really produced by the *Pāśa*;"—this, I believe, refers to the Buddhists, Jains and *Vaiśeṣikas*, who assert that by the removal of false knowledge and by clarifying their ideas, they can obtain liberation. The destruction of false knowledge is only an activity of the intellect, and as the intellect itself is only one of the things constituting *Pāśa*, the man said to be so liberated has not yet got clear of his *Pāśa* (or bondage).

It may be mentioned that a study of this system without a table of *tattvas* will be almost impossible. A very elaborate one has been published by Mr. Senthinatha Iyer and can be had in the *Siddhanta Deepika* office. A smaller one is to be found in Vol. I. No. 11 of this journal.

27. But one who is liberated according to the Saiva system shines out higher than all the others; and even in the beginning of a new creation remains a ruler. Having all objects established in his own majesty, he remains free from the control of *Isvara*.

Note.—He is said to have established everything in his own majesty, since he has become an all-knower and an all-doer. Though he possesses such universal powers, being devoid of all desire, he never wishes for any objects and as such, remains without any action. Therefore, he never comes within the sway of the Lord's activities, but remains alone and isolated from them, immersed in the bliss of *Siva*.

Here ends the Second Chapter.

M. NARAYANASWAMI AYYAR.

THE ADMIXTURE
OF
ARYAN WITH TAMILIAN.*

—:O:—

About four thousand years ago, a swarm of nomadic people, whom the original owners of the land called *Arya*, which meant in their tongue "mleccha," though it came to mean "noble," in latter days, settled on the banks of the Indus. Wherefrom came these new emigrants? It was the belief of our ancestors that every living being within the Bharata-bhūmi was her own production. But the science of language has made it feasible to trace all the tribes to their respective place of origin. Where the links of history cease and the historical evidences sink, there the language and its history furnish us with information regarding the prehistorical times of a nation and trace it back to a central place, whence the people first separated from their early community.

The comparative study of the dialect of these emigrants on the banks of the Indus, has enabled us to trace them back, beyond the Bharata land, and fix their original home somewhere near the inland sea which once included the Euxine and the Caspian with the sea of Aral. As this inland sea with the desert that lay to the south of it cut the Aryans off from communication with the civilized races of Babylonia, they, after quitting the primeval community, wandered for a long time South-East, then turned southward and made their first settlement on the Western banks of the Indus. It is the general opinion of Oriental scholars, that the Aryans settled on the banks of the Indus about 2000-B. C.

When the Aryans, thus first settled on the Indus, the whole Bharata land, south as well as north was well organized and inhabited by one and the same

* The terminology "Tamilian," here and elsewhere employed by us, is in a wide sense. By it, we mean not only that population of the south, speaking the Tamilian language, but all the people that belong to the same race and stock as the Tamils wherever they be, whether speaking Tamil, Malayalam, Canarese, Telugu, &c., in the south, or the cognate tongues in North India, or as they are found elsewhere. To bring out this new sense, we have not used the term *Dravidian* brought into use once by Dr. Caldwell, because it has been used to refer only to the South Indian population. Tamil being the representative tongue of the family and the term *Tamilian* being "as elegant and as short as *Arvan*," it will not be improper to call the whole population that belong to that stock by the term "Tamilian."

race. It is said in the *Vishnupurāṇa* that the country was called Bharata-Varsha, because it was in the early times colonized by the race named Bharata. The Bharatas were so numerous and predominant in ancient days, that the whole country from the Himalayas to the Indian ocean in the south was in their possession. In latter days, the name Bharata underwent many phonetic changes as Bhāra, Bāla, Palla, Bhār, Bār, Mhāra, Māla, Malla, Mhār, Mahār, Mār, Bhilla, Billa, Pahlva, Palhav, Parthva, Palhava, Paraya, Brahui &c. &c. Later on, the name Gaudas was given to those Bharatas who lived in Hindustan and Dravidas to those in the Deccan. Dr. G. Oppert believes that the word *Bharata* has been derived from the Tamilian root *para* (Malayalam), *pār* or *pārrai* (Tamil), "mountain," and means a *mountaineer*. We agree with Dr. Oppert in considering that the word's original meaning was mountaineer, though the root *para* means noble or great in Sanskrit; for the native land of Bharatas or Tamilians was a mountainous home.

Every early king in Southern India had, within his dominion, a mountain which was to him a sanctuary and home, reminding him of the original mountain home of his ancestors. Nay, the favourite spots and shrines of Murugan, the Tamilian deity of war, are in mountains and hills. He is worshipped and his feasts are celebrated, even to-day, on the tops of hills and mountains. Besides, the two departments of *Porul*, a treatise on matter viz., *Agam* (inner), "the subjective," which treats on domestic affairs or conjugal love, and *Purram* (outer), "the objective," which speaks of state affairs or life in general, give full information of the customs, habits and mode of living of the Tamilians in the times of yore; of which *Agam*, "the subjective," while describing the first place of meeting and courtship of princely lovers, selects a mountain scenery; and equally *Purram*, "the objective," while describing the warfare, points out equally a mountain side, where, as a rule, the cattle-raiding, the first cause of war takes place.

All these clearly indicate that the birth place of the Tamilians must have been some mountainous region. Not only in their native land, but even in the land, to which they migrated, the Tamilians—the bearers of the story of the deluge, seem to have selected a mountainous region as their first dwelling. It is said that the ark of Manu, the lord of Dravidas

(Tamilians), rested on the Malaya.* And according to the *Malaya Purāna*, Manu (Muni. Tamil, "the sage") descended from his boat and underwent severe penance in a certain part of the Malaya, for the welfare of his people or descendants. For several reasons, the community in primeval times preferred to select its dwellings in mountains, hills and high-lands; "for, these regions," says Dr. Oppert, "afforded greater protection not only against the attacks of men and wild beasts, but also against the fury of the unfettered elements, especially against the ravages of sudden and disastrous inundations. Though the plains were not altogether uninhabited, still the bulk of the population preferred, where obtainable, the higher and more secure places."

It was once believed that all races that were not of Aryan or Semitic were of the Turanian family, and that their common birth-place was in the Altai mountains. The theory propounded by Dr. Caldwell was that the Dravidians (Tamilians) came southward from Central Asia and first settled in Hindustan, and were then conquered and subdued by the Aryan settlers, and those who fled away from the Aryan yoke came down to Southern India and settled there. But this theory is not founded on facts. The Māra

* Malaya (from Tamil *malai*, "mountain") is the name of a mountainous range in the western Ghāts, between Travancore and Tinnevely, properly the mount Pothiya, where, it is said that, the Tamil language took its origin. That means that it was the first place in India touched by the Tamilians after their migration from their original home, Malaya, "the mount," or Pothiya is still sacred to the Tamilians; and it is believed that Agastya, the Tamil Muni, lived here. The Chinese traveller Hiouen-Thsang has mentioned in his accounts that Malaya was the abode of saint Aralokita, worshipped by northern Buddhists in Tibet, China and Japan. The Jains believe that Agastya was his pupil. This mountainous range abounds in sandal trees, hence the name *Malayajum* the Sanskrit word for sandal tree. The Hebrew texts furnish us with information that, even three thousand years ago, its fairs for sandal trees and gold obtained in its neighborhood had reached the Western Asia, and that the navy of Hiram brought to the King Solomon gold from Ophir with plenty of *algum* (trees). The word *algum*, as it is found in the Hebrew texts, is the Tamil word for sandal tree *sakam*. And Ophir is identified with *Uvari* (அவரி), now a small village in the south, but a seaport in by-gone-days, near the older metropolis of Pandya kings. [The Zamindar of Singampatti, Siva Subramania Thevar Avergal who is the proud possessor of this holy region, has quite recently discovered ores of plumbago and iron quite on the surface. A thorough prospecting with scientific aids will discover to him untold gold. Singampatti by the way is about 3 miles from Ambasamudram and it is the prettiest and most picturesque little town we have seen. Mount Pothiya is quite within a short distance but the climb is a difficult one. The Zamindar will be happy to arrange for any party of visitors to this sacred hill.—Ed.]

dynasty of Southern India was, from early times, contemporaneous with the Bharata or Bharata dynasty of Northern India, and even prior to it. Moreover, the native home of the Tamilians was not in Central Asia, but in Western Asia—the fertile land between the two rivers, the Tigris and the Euphrates, which was once esteemed as the Paradise of the World. That fertile land was divided into two halves, the Sumir in the North-West and the Akkad in the South-East. Kame was another name of the Babylonian Sumir which the Finnic race believed to have been its first mountain-home. So, Elam (*Ilam*, Tamil "home"?) another name of the Babylonian Akkad as well as of the mountain in it, was the primitive home of the Tamilians.

The Tamilians who were akin to the ancient Akkadians of Elam and Chaldea, the first and most civilised nation in the ancient world, whose literary remnants of 4000 B. C. are forthcoming, and "most of these are still lying under the soil awaiting the spade of the explorer," moved towards the east in two divisions; one branch, by sea, landed in South India and settled there; while the other taking the land route, entered Northern India by the Bolan Pass, colonising at the same time the northern borders of the Persian Gulf and the Arabian Sea and settled in the Gangetic valley. The western branch from Sumir, after quitting the primeval community made their way towards the west and spread over Europe. The ancient Etruscans of Italy, the Magyars of Hungary and the Finns of Finland, are the collateral branches of the Eastern Tamilians.

The colony of the Eastern Tamilians as it was named after them Bharata-land or Bharata-Varsha was in no way inferior in fertility and utility to their original home Elam or Elavridham, which is extolled in our *Purānas*. Nevertheless, the Southern Bharata was also, in ancient days, named *Pandu* as recorded in the Egyptian letters, whence the ancient Egyptian rulers believed themselves to have proceeded. The Egyptians held the *Pandu* a holy land. This happy event of the Bharatas or Tamilians repairing from Elam to Bharata-Bhūmi should have, we believe, happened a few centuries before the first Aryan emigrants settled on the banks of the Indus. For, when the Aryans first set foot on the western banks of the Indus, they saw that the country of the Bharatas was well organised, fully developed and ably ruled by mighty kings. The Rig-Vedic hymns

speak highly of their "seven castles" and "ninety forts" which were, we believe, within the Punjab. The earliest rulers of northern India, in pre-Aryan times, were known by the name of Bharatahs; and this dynasty with its twenty kings, whose rule should have lasted for at least five centuries, had come to an end before the Aryan emigration. At the time of the Aryan advent, the royal sceptre of the land was swayed by another set of kings of the same family whom the Aryans called *Asura*, "lord," a metathesis, we believe, of the Tamil "*Arasu*," "lord" or "royal." Mr. Dutt in his "*Ancient India*" p. 201 says:—"We know that in the Rig-Veda the word *Asura* is an adjective which means "strong" or "powerful" and is invariably applied to Gods except in the very last hymn of the last *mandala*. In the Brāhmanas the word changed its meaning, altogether and was applied to the enemies of Gods." The Sanskrit word *rājan*, "king," is a modified form of the Tamil "*Arasu*" or "*Arasan*"; the law of this change, modelled on a well known principle, being given in our first article on "Tamil Philology" under the explanation of the word *ulagu* (see p. 42, *The Light of Truth*, Vol. II. No. 2). The pure Aryan word for king is *pati*, as *rispati*, not *rājan*. Even the Tamil word *irrai*, 'God' or 'lord,' is philologically and historically connected with the Egyptian *rē*, "the Sun God" and the Roman *rex* 'roy.' These words are, we venture to say, of common source, having for the radical element.

The Aryans, as they first settled on the banks of the renowned river Indus, were not at all invaders, but a peaceful and pastoral people who generally used to rove about from place to place with their flocks in quest of new pastures. Hospitality is the peculiar and well-known feature of the Tamilian character. As this ruling race has always been remarkable for its hospitality and tolerance, the strangers were received kindly and allowed to till unoccupied lands in the country without any difficulty. Neither wars were waged nor battles fought between the ruling race and the new comers on their entrance into the country. It is true that there are some accounts of battles and insignificant wars in the Vedic hymns that occurred during the wanderings of the Aryans and during their stay on the western banks of the river Indus. The aborigines who had already been expelled by the Tamilians from the land and had taken refuge in the deserts and the hilly tracts and lived chiefly by plunder and rapine might have given

trouble to these nomadic tribes by stealing their cattle and property and thus creating quarrels. Consequently, the pastoral Aryans were obliged to go forth to oppose their raiders and rescue their herds stolen by these aborigines. We call them aborigines in the absence of a race name and we have no records as to their origin and the race they belong to. The remnants of these primitive people of the land are yet found in mountain tracts of the Western and Eastern Ghats, Central India, and the Himalayan slopes. Some of these tribes may even speak a Tamilian idiom as the Lapps use a Finnic idiom, but they are in no way related to the Tamilians in blood. These aborigines were styled in the Rig-Veda *Dasyas*, 'enemies,' and as often as the Aryans became victorious over these insignificant enemies, they called them also *Dasyas*, 'slaves,' and made them do menial works. These ugly and awkward people are, in the Vedic hymns also nick-named as "noseless," "gross-feeders on flesh," "raw-eaters," "without gods," "without rites," "monsters," "demons," etc.

The unsympathetic foreign writers of the ancient history of India, class these uncivilised primitive tribes along with the Tamilians as belonging to the same stock, without any regard to the facts of a race, which could boast of a more ancient civilisation than the Aryans. The hasty conclusions of such foreign writers are due to a want of a thorough investigation into the facts hidden in the dark depths of immemorial times. Even Mr. Dutt, in his "*Ancient India*," follows only what has been investigated by Western oriental scholars, and puts those results already investigated in a systematic manner couched in beautiful language. Though he has the advantage of being a native of the land, he has not made any new investigation on the field. He has not made, in his work, any proper mention of the ruling race and the prominent people of the country at the time of the Aryan migration and even fails to enquire who the *Rajanyas* were, that taught wisdom to the Aryan Brahmanas, and who were Kapila—the great logician, Krishna—the author of the celebrated "*Gita*," and Buddha—"the Light of the East" and other eminent thinkers and writers of by-gone times. From his work, it is clear, that he has not studied much about the southern people, their condition, civilisation, literature, and language. Thus his work may be fitly entitled "*the Ancient Aryans*" rather than "*the Ancient India*." Every step that the migrating Aryans took in the Bharata land is described by him as an *Aryan Conquest*—an expression which has an agreeable sound, but no meaning.

Besides, he says that Southern India was conquered by the Aryans about the tenth century, which is far from the truth. But it cannot be denied that earliest Aryan inquirers, who belonged to that period when the thoughtful Upanishads were composed, came to the south—the Athens of the Northerners and the birth place of philosophy and religion, in order to get a thorough knowledge of philosophical and religious speculations. Consequently, most of the philosophical works, i.e., the Sūtras, which followed the Upanishads, were written in Southern India. Such eminent writers and commentators on Sūtras and Dharma-sāstras as Bodhāyana and Āpastambla, belonging respectively to the 6th and 5th centuries B. C., were southerners and belonged to the school which flourished in the Andra country between the Godavari and the Krishna. As a learned professor stated once: "the attempt to find the basic element of Hindu civilisation by a study of Sanskrit and the history of Sanskrit in Upper India is to begin the problem at its worst and most complicated point. The scientific historian of India, then, ought to begin his study with the basin of the Krishna, the Cauvery, and the Vaigai, rather than with the Gangetic plain, as it has been now long, too long, the fashion."

Now to turn to the subject. We have seen that the first period of Aryan history from their very first settlement on the banks of the Indus, to the compilation of the songs of the Rig-Veda, is fixed between 2000 and 1400 B. C. It is believed, therefore, that for the completion of the Vedic hymns, it had taken a period of six hundred years. We learn from these old hymns, that in that period the Aryans made an advance on the border country by emigration and even invasion, and got possession of the whole of the Punjab and became a settled community there. It is probable and possible that friendly aliens swelled their ranks and bands, as is generally the case with migrating people, and by amalgamation of the heterogeneous component elements, the immigrating swarms became gradually powerful and significant and were united into a national body. Though the Aryan community, in the land of the five rivers, presented to the outside world the aspect of a genuine race, it is hard to believe that they formed a homogeneous group of the Aryan tribes. We may infer from the legends of the Purāṇas, and the traditions of the Brāhminas, that the early community in the Punjab was composed of eight distinct Gotras or tribes, one-third of which can be traced to belong to an alien

race; among that united body the *Atris*, the *Kaṇvas* and the *Vishvimitras*, were not of Aryan but of the Tamilian or Bharatan race. Nevertheless, most of those who were counted for Brāhmanas, in fact belonged to a Tamilian family. In those good old days there were no caste distinctions, and inter-marriages were prevalent. This alliance of the new comers and the original owners of the land resulted by and by in increasing power and strengthening polity.

This is not a new thing in the history of the world. Is it not a fact that the western branch of the Aryan emigrants, who were divided into five distinct tribes—Celts, Teutons, Slavs, Latins and Greeks, after entering Europe and settling in the different portions of the country coalesced with the original settlers of the land? The Iranians, a section of the eastern branch of the Aryans, who entered Persia, properly Pārthia, became united into one nation with the old Pārthians, Pāthvas or Pahlvas of the country who belonged to the same race as Pallas or Pallavas of the Tamilian family.

The further progress of the said Aryan community in its advancement beyond the Punjab was restrained towards the East by the mighty Bharata kingdom that flourished at Hastinapura, near modern Delhi, on the banks of the Ganges. There were other Bharata or Tamilian kingdoms of which, Pāṇchāla, Kōsala, Videha, Viśālā, Madhura, Māgatha, and Mālva were very prominent. But all these countries between the Himalayas and the Vindhya, extending from the eastern sea to the west till the borders of Persia, paid their homage and tribute to the imperial throne of Hastinapura until the breaking-out of "Mahabharata Yuddha" which took place at the modern Thaneshwar, 26 miles from Umballa, about the 14th century B. C. Thus in the Great War all the Rajas of the Bharata land, joined the one or the other side, though the war began among the kindred people—the Kurus and the Panchalas of the Tamilian family. The Great war was a death blow to the Tamilian or Bharata kingdoms in the north; consequently all the petty kingdoms become independent; the bar that had restricted the Aryans within the limits of the Punjab was removed. The Bharata nation had already lost its warlike character and become effeminate and enervated owing to over-indulgence in luxury.

These facts may be inferred from the Rig-Veda. The hymns of the Rig-Veda speak of the Punjab and Kabul alone. The Ganges and the Jamna are rarely mentioned in them, which shows that they were not yet generally known to the Aryan community within the Punjab. The Aryans were till then the worshippers of nature, the sky, the storm, the thunder &c., and the offerers of animal sacrifices. The celebrated spots for performing the religious ceremonies and sacrifices were the banks of the river Indus, its tributaries and the Sarasvati. It is also clear that they were alien to the philosophical and theological views of the Tamilians and to their 'supreme self-existence' the God Siva. Dr. Stevenson was the first to point out that "Siva is not named at all in the ancient hymns of the Vedas." Although Rudra could be identified with Agni, Agni and Rudra could not be identified with Siva; for, Daksha is said not to have invited Siva to his sacrifice, though all the eleven Rudras were present with him. Siva was the Tamilian God and was worshipped in two forms; one as a spiritual object of meditation and the other as a material symbol or "Linga"* to represent the invisible to the visible eyes. Adoring God with flower and incense was prevalent among

* Linga, "emblem," properly means 'a mark to fix the mind,' the purpose being to ensure meditation; thus by this mark or symbol, the invisible God is introduced to the mental eye by means of the material eye. The word linga was abusively and absurdly interpreted by licentious men, in later days, as *membrum virile*, as the counterpart of the Vedic *śisnadeva*; and this philosophic term "linga" with the interpretation of these bad men was handed over to the European Scholars, who, no wonder, consider it barbarous. But we may assure our readers that the Tamilians are not at all responsible for such perversion. For the Tamilian idea was that any symbol that could give an idea of God bore the name of this philosophic term "linga." For instance, in South India there are five holy places where the emblem or linga is respectively represented by the five elements, i.e., earth, water, fire, wind, and ākasa. In Kanjivaram, God Siva is represented by *prithvi*—the earth, in Tiruvannai (near Srirangam) by *appu*—water, in Tiruvannāmala; by *teyu*—fire, in Kalastri by *vāyu*—the wind, in Chidambaram by ākasa—the air. If professor C. Lassen had known the Tamilian speculation of this philosophic term, he would not have ventured, we think, to adduce this worship of linga to the Dravidians (Tamilians) only on the consideration that it would be too low for the Aryans to be connected with this worship of linga.

the Tamilians from very early times. Flower represents the heart, and incense the melting of it. It is said of the pious Ravana-Asura, the king of the South, the Emperor of Ilam (Ceylon) and the learned author of Ravanabhêt—a treatise on Phonetics and of Ravaniyam—a treatise on Grammar, who belonged to the Telugu section of the Tamilian family, that he was a staunch votary of "linga" and carried away with him a golden 'Linga' which he worshipped with incense and flowers. Not only Ravana, but all the Asuras, as Bāna, Bali etc., as well as the ancient Tamilian sages were staunch devotees of Siva, worshipping him in the spiritual form or in the form of 'Emblem' and this worship was totally alien to the Aryans within the Punjab, who were not yet converts to the Tamilian religion.

If there was any rivalry between the Tamilians and the Aryans, it was, in fact, owing to their religious differences. The Aryan worship of natural phenomena and their unmeaning sacrifices, appeared to the philosophical Tamil mind to be sacrileges. The deities of the Aryans were treated with contempt and the sacrifices were checked, whenever and wherever they were found to be performed, by this powerful race (*vide* the story of the Daksha Yagam given in one of the previous numbers). This is why we see that the honorific name *Asura*, "lord," by which the Tamilians were at first addressed by the Aryans, changed its meaning as the *enemy of the Gods* in the last *mandala* of the Rig Veda and in the Brahmanas.

A thoughtful mind, is struck at once by the high development the Tamilian speculation of God had attained when compared with that of the Aryan. The Aryans called their object of worship by the name *Deva* or *Devus* "shining one" which the Tamilians called it *Kūḍavul* (கூடவுல்) meaning 'beyond the earth,' 'beyond the sky,' 'beyond the comprehension of the human mind,' 'eternal,' 'endless,' 'expansive,' and that object of worship was also otherwise named by them. 'Siva,' nothing but 'goodness,' 'righteousness' and 'gracefulness' from the Tamilian root *sem* (செம்) 'good,' 'right,' 'graceful'.

To be continued).

PANDIT D. SAVARIROYAN.

MANIMEKKHALAI.

I have often heard Tamil Writers of the present day complain that they do not generally get encouraging admirers, that the public do not go in passionately for their verses or their prosewritings. But their assertions never startled me. On the other hand I was inclined to regard them as so many proofs for the dearth now of genuine literary productions. The Poets of Nature that adorned the three sangams, the Poets of Devotion that illumined the post-sangam age or the Poets of Imagination that flourished during the mediæval ages, are no more. Their place has been usurped by versifiers who turn out beautiful verses, for the great part patchworks of words and thoughts taken indiscriminately from those fountains of poetry. Similarly prose pieces of the modern age that are worth any perusal are mere copies from old works mingled a little to give them a semblance of originality or paraphrased versions of poetical works that inculcate high morals which suit all times. I do not however include among these writers such real geniuses as *Vadaliṉ Rāmalingam Pillay*, the author of the *Tiruvārūpī*, whose utterances like the poems of early ages would continue to interest mankind as long as the world exists. In my opinion, the verses that are mechanically produced even as they are pressed through the printing press point to the transition state of the Tamil mind which, losing its hold on the vulgar imaginative poetry developed to a dangerous extent during the later ages, is swinging between the poetry of Nature of the sangams on the one side and the modern refinements of it as adapted from foreign sources on the other. As for good Tamil prose, we can only say that it is yet unformed. Flowing elegant style that can harmonize with grand and sublime thoughts remains still an ideal.

In these circumstances, it is indeed a relief to find the works of those bygone days of dear remembrance restored from the hands of white ants or oblivion, and presented to us for careful study and pleasant enjoyment. Among the benefactors in this direction, Mr. Swaminatha Aiyar, Tamil Pandit, Government College, Kumbakonam has laid us under obligation more than others by his editions of Tamil classical works. The great works in Tamil are classified as the *Pāṇḍu Kāvya*, The *Pattu Pattu*, The *Elṭu Pattu* etc., of which the whole of *Pattu Pattu* has been published by Mr. Swaminatha Aiyar. *Parani-*

āru, one of the eight collections, also is given to us in print by the same enterprising editor. The *Pāṇḍu Kāvya* are *Jivaka Chintamani*, *Silappadhikāram*, *Manimekhalai*, *Kundalakeri* and *Valaiyāpati*. Of these, the first three have seen the light of day through the same energetic Mr. Swaminatha Aiyar. Of the remaining two, we have very little to say. There is no Tamil Pandit living who has had the pleasure of eyeing them at least except as fragments turning out in old commentaries. The subject-matter of these two kāvyas, however, have been set before us in the pages of this magazine by N. B., who says "the stories given in the next two chapters (*Vaiyapurina* chapters 34 and 35) from which he has translated the stories) are explicitly stated by the poet to be the stories of *Kundalakeri* and *Valaiyāpati*." Unfortunately the names of the kāvyas are not even incidentally referred to in the course of the stories and this leads us to suspect much their authenticity. But Mr. Swaminatha Aiyar has a pretty long note about *Kundalakeri* in one of his appendices to the *Manimekhalai*, wherein he says 'There is reason to infer that because the work forms the history of a Bhikshuni, *Kundalakeri* by name, mentioned in the *Kundalakeri Vada*, it came to be known as the *Kundalakeri*. And the following paragraph extracted from the *Journal of the Mahabodhi Society* (September and October 1900) forms in all probability the plot of the *Kundalakeri*, as the heroine of the poem according to Mr. Swaminatha Aiyar has been a Bhikshuni.

"Bhaddāya Kundala Kesi, a daughter of a rich banker, was brought up with all the comforts of life, and the father had made her to live in the upper storey of his mansion. On a certain day, when she was looking through the window to see what was passing by, she saw a young man being escorted by the city police, on a charge of robbery, to the place of punishment. The young man was the son of a Minister of the King. She saw his face and fell in love with him, and told her father that she must have the young man as her husband. All the father's arguments were in vain, and he had to bribe the police by giving a thousand pieces of money to liberate the young man. She had him as her husband for some time, but the pernicious habits of his dishonest past life came back, and he thought of robbing her of all her ornaments by taking her to a secret place and killing her there. In order to take her away with all her ornaments and jewellery,

he told her that he had made a vow to the deity to offer a *balikamma* sacrifice on (the day that he was being taken by the police (Nagara Gutika) if his life was spared. The wife was asked to put on her best dress and ornaments which she did, and he took her to the top of a big rock. There he told her that his object was to kill her by throwing her down the precipice and take away the ornaments. She was equal to the occasion, and showing that she was prepared for it dodged him, and getting hold of him pushed him down the precipice. Seeing him killed and being disgusted of the world, she went to the naked Ascetics, the Nigantas, and sought admission in their sisterhood. According to the principles of the Nigantas, she had to pluck her long beautiful hair. After some time, she being disappointed with them went to Sāvatti, where she met the disciples of the Blessed One, and after a controversy she accepted the religious life of the Bhikkhunis and attained the holy state of Arhatship."

About the *Chintāmani* or the *Silappadhikāram* we have not to despair as they have been published with commentaries. This we have already noted. And the *Manimekhalai* is the latest edition of his series of 'Tamil classics.' Therein all the later developments of his editorial powers have been exhibited and we cannot help remarking when we see it that it is a typical edition surpassing in some respects even European editions of a refined order. In patient researches or extensive learning, in carefulness of arrangement or perspicuity of expression there is hardly any Pandit who can call himself an equal of Mr. Swaminatha Aiyar. And the European editors have for the most part to deal only with printed books which can all be procured and kept nicely arrayed in their library. Mr. Swaminatha Aiyar's library is his *olai* manuscripts oftentimes mutilated a good deal by the silent and active work of white ants. If reference works happen to be printed books as they very rarely are, they afford by no means an easy reference, containing matter clumsily put together without the choice-arrangement that prevails in well-edited works. To be just, Mr. Swaminatha Aiyar's early publications themselves partake to some extent of this disadvantage.

Now to have a fair idea of the exact nature of the edition, the *Manimekhalai* with commentary, which it is the purpose of the present article to review, let us have a look at the table of contents printed next to

the title page. Preface, An account of the author, The History of Buddha, The Buddhistic tenets, the Buddhist Union, An abridgment of *Manimekhalai* story, Explanation of names that occur in the *Manimekhalai*, Table of contents to the *Manimekhalai* Text, *Manimekhalai* Text and Explanation of difficult words etc. that is given at the foot of every page under the text following the plan of some European editions, Alphabetical index to difficult words, Alphabetical index to difficult phrases, Alphabetical table of contents to things found in the Text, Alphabetical contents to things found in the commentary (Difficult word Explanation), Alphabetical index to illustrative stanzas found in the commentary, Names of Books Tamil and Sanskrit referred to or quoted in the commentary, The names of things etc., revealed by this poem, References of books where the *Manimekhalai* is quoted, Other stories that occur in the *Manimekhalai*, The names of Buddha. The opinions of great men concerning the Buddhistic faith, and Errata are a complete list of what we can find in the edition of the *Manimekhalai* commented on by Mr. Swaminatha Aiyar himself. Although from a glance of this table we can assure ourselves of the comprehensive nature of the edition and of the utmost painstaking of the editor it will not be out of place to briefly survey each item of the contents. But we fear space will not permit us to give a review of all the items as may be desired and we will have to confine ourselves to some only of which others are more or less repetitions and amplifications.

Preface.

The Preface opens with an invocation to Ganesa and it is followed by an *ahaval* which introduces the work and gives the name of the author as Madurai Kūlavānikan Sāttanār.

Ilambūranar, Nacchiarkkuniyar, Parimelalalar, Adiyārkkunallir, Saṁayadivākara Munivar (the commentator of Nīlakesittirattu), the commentator of Ilakkanavilakkam, Tiruvottiyūr-Jñāna Prakāśar (the commentator of Sivajñāna Siddhiyār Parapaksha), Sankaranamassivāyar (the commentator of Naṁdāl) have all considered the work as an authority and have largely drawn from it to illustrate their comments. Descriptions of nature are so vivid that we are transported as it were to the localities mentioned in the book and this effect is enhanced by the use of the appropriate figures of speech calculated to picture the

ills or woods, rivers or islands in their true colors. The names of extinct deities and the mores that were prevalent of worshipping them, the characteristic manners of some rare species of the human race, graphic descriptions of cities, islands, mountains, forests and temples, charitable institutions and public assemblies, the religions that were in vogue during the age of the *Manimekhalai* and their tenets, short notices of some kings and sages are among the many useful digressions that the poem contains. Skillful use of words and pregnant significance attached to them are already praised by *Advaprakāsa Swāmi* in his *Veṅkaṭakotes*. As the poem is a personal history of *Manimekhalai*, a Buddhist, we find in it the Buddhistic tenets in abundance. Although many virtues are explained therein, the oftener touched upon is that one should be pure in thought, word and deed and should be extremely kind to all animals at all times.

In some old books the poem has been referred to by the name '*Manimekhalai Turaṇa*.' The Editor after giving his reasons for this name, proceeds to discuss the right ending of each stanza *or* *or* and says that although in strict conformity with the rules of grammar *or* only can be used, he has adopted *or* in preference to the other to suit the popular taste long accustomed to this incorrect usage. He next explains the meaning of the word *or* (गथा). *Gātha* is a Sanskrit rendering of stanza (उपलक्षण). To prove his statement he has quoted from the *Nīlakesittirattu* where *gātha* is interchangeable with stanza without any danger of being mis-understood. He also refers to the manuscript of the poem found in the house of Mithilaipatti-Tirucchirrambala Kavi-ājar wherein the stanzas of the *Manimekhalai* are all *Pāṭṭu* (பாட்டு). Mr. Swaminatha Aiyar has spared no pains in getting manuscript copies of the Text *Manimekhalai* so much so that he even applied to Prof. Julien Vinson of France for help in this direction. Next, as all criteria for testing the authenticity of the Buddhistic doctrines have become extinct, he has laboured not a little to put before us the correct reading of the stanzas after doing away with the erroneous interpolations and alterations that have crept in during the centuries that intervened since the composition of the poem. In this work of determining the true form of the poem, the *Devāraṇa* of Jñāna Sambandhar and others that refuted the Buddhistic religion, the portions of the *Nīlajñāna Siddhānta*

Parapakāṣa that deal with this religion and its branches and the commentary thereon of Tiruvottiyūr-Jñāna Prakāśar, the *Nīlakesittirattu* and the *Vīrasolīyam* have all contributed their quota.

Mr. Swaminatha Aiyar is much indebted to Mr. Rangachāryar, M.A., for the extreme readiness with which he came forward to explain any Buddhistic term or tenet whenever required. He is also indebted to the Hon. P. Kumaraswāmi of Colombo for kindly making references to Sri Sumangala, the Head Master of the Buddhistic College, Ceylon, when doubts were set before him and supplying solutions as far as possible. There are a number of Tamil and Sanskrit Pandits of the Presidency who deserve our thanks for co-operating with Mr. Swaminātha Aiyar in preparing the work and seeing it through the press. Here ends the preface of the editor, which we can call almost perfect if he but cared to append a few lines on the age of the *Manimekhalai*.

The Author.

An account of the author of the poem comes next. *Kūlavāsikan Sāttanār* was a member of the last sangam. *Kūlavāsi* meaning grains, the author evidently was a trader in grains. It was he who induced Chenguttarā, the Sera King, to construct a temple in commemoration of Kannaki and open festivals therewith after convincing him sufficiently of the high virtues of Kannaki and relating to him at length her history. It was he again who induced in the brother of the King and a Sannyāsi, Ilangovaligal, a desire to make a poem out of the story related, and the *Silappadhikāram* was the result. *Sittalai Sāttanār* is another name by which our author is known. It is said that he got this name because whenever he heard in the sangam any composition that was not worthy of hearing, he knocked about his head not wishing to wound the feelings of the writer and hence he always bore an ulcerated head. For want of leisure, the Editor says, the further history of the author has been left out at present. This can be the Editor's plea only if he can satisfy us that whatever else found in the book is not at least less important than the account of the author which he proposes to give on a future occasion.

The Biography of Gautama.

The *History of Buddha* occupying about fifty pages is a complete biography of Gautama Buddha presented

in simple and touching language. The biography as a whole is not a translation surely from any English or Sanskrit book. Mr. Swaminatha Aiyar must have indeed worked much to present the matter obtained from various sources, the *Manimekhalai* inclusive, in the orderly form which marks his writing here. The country of Gautama's birth, his parentage, childhood and boyhood, marriage and renunciation are all narrated in detail and with the accuracy of a Boswell only if we would overlook the purānic conceits that mar the otherwise excellent biography. The date of Buddha's attaining Nirvāna, I'sāna Sahābdam 148 (543 B.C?) is a little better than useless when the corresponding date in the ante-christian era is not known.

The Buddhistic Tenets.

The *Buddhistic Tenets* again is a systematic treatise, although not on a grand scale, regarding the cardinal doctrines of Gautama's faith. The opening para is a statement and refutation of the popular opinion that Buddha founded and established a creed antagonistic to that of the Brahmins. The opinion of Rhys Davids is quoted in full (in a translated form) and Max Müller, Oldenburg and Monier Williams are referred to as subscribing themselves to this opinion. Subsequently a passage is quoted from Max Müller's *Sacred Books of the East* [No XV, Preface Page 52]. Thus by a careful study, the main principles of Buddhism are found to have had an existence prior to the appearance of Gautama. The Buddhistic works themselves proclaim to us that there were many Buddhas before Gautama, that of them 24 were very famous and that Gautama was the 24th.

By a reference to the status of the Hindu Society in ancient times, Mr. Swaminatha Aiyar traces the growth of philosophical thought among the Hindus and points out that Buddha was a necessary outcome of the time. It was in those days that people who took to living in jungles as sannyāsins found time to postulate the Six Darśanas which have been since a stronghold to all philosophic thinkers of later generations. The chief problem that actuated their minds was 'How to get freed from birth which is unmixed pain?' The solution they arrived at may be expressed in the words of the *Manimekhalai* thus: "The Born are doomed to ever-increasing pain, those who will not be born are blessed with eternal beatitude. Of attachment the former is an

outcome, and by renunciation the latter is obtained." In this respect the Hindu Darśanas and the Buddhistic Texts do tally with each other, and still more the resemblance becomes marked when we notice their agreement in denominating the blessed state of endless happiness as the Nirvāna. Although some minor points of distinction are discernible between the Vedāntin and the Buddhist in the detailed explanation of the state of Nirvāna and in the prescription of means that lead to that state, the fact that the Advaita Vedāntins are called disparagingly by other Vedāntins as 'Pracchanna Bauddhas' does not fail to signify the close relation which Buddhism bears to the Vedānta.

Of Buddhism there are two kinds, Mahāyāna and Hīnayāna. Mahāyāna is prevalent in Nepal, Tibet, China, and Japan. Hīnayāna is the creed of Burma and Ceylon. And the *Manimekhalai* contains references only to the latter. The Mahāyāna creed is represented by many books in Sanskrit, discussions having been often held between Bauddhas of that class and Vedāntins, in Northern India. The *Tripitaka* in Pāli is the only text that represents the Hīnayāna creed.

Gautama Buddha was of opinion that it was impossible to establish by the method of inference the subtle principles contained in the Vedānta. Yet, he did not neglect the Psychology of the Sāṅkhyas and the Vedāntins or the rules of conduct established by the great men of olden times. Selfishness of every kind was, according to him, productive of much misery and disinterested work led to freedom from worldly bondage. * "He to others belonged who did not care for self." "The lordly He and eternal who cared not for his own life but who worked for the cause of all lives else."

Buddha was not one of those who maintained that the chief hold of good conduct lay in a strong belief in the existence of God and the souls and in a knowledge of their characteristics and their relation to each other. He probably thought that it was impossible for any one to probe into the mysteries of God and the soul. But he firmly believed that the highest end of human existence was emancipation from birth ever attended with misery, that the ideas of 'I' and 'mine' were the great obstacles that blocked one's

* The statements within inverted commas, unless otherwise indicated, are to be understood as translations from the *Manimekhalai*.

to the End, and that in the state of Nirvāna where emancipation was obtained, there was no room for misery.

We have reason to think that Buddha attached more importance to actual conduct than to the end—philosophical disquisitions about God and the soul, as he found that the former followed in whatever degree tended to lessen the misery of the world.

Some go so far as to call Buddha an Atheist and an *Anātma Vādi* (one who maintains the non-existence of the Soul). Of the teachings of Buddha embodied in the *Pitaka*, not one seems to lend itself to this view. Such people again regard the Nirvāna as a void state. This cannot be said to have been Buddha's opinion.

When Gautama was blessed with wisdom at the foot of the Bodhi tree, in his mind entered the four satyās on which foundation stands the whole fabric of his teachings. "The ever-increasing misery by attachment is ended, the happiness of emancipation by non-attachment secured. These conjointly form 'the Four Principles of Truth.'" The lines of the *Manimekhalai* that deal with the origin of misery are almost taken verbatim from the Buddhist Text, the *Tripitaka*. "If Ignorance are Actions the result, and from Actions Knowledge proceeds. Knowledge gives rise to Name and Form, and they in turn to the five organs of sense and to the mind. These organs six, of Contact with things, to the cause. On Contact depending, Experience comes. Of Experiences, Desire is the outcome. And Desire to Attachment gives rise. Attachment, of an aggregate of actions is the root. On this aggregate based all Birth proceeds; with Birth, Old age, Disease and Death, Pain and Weeping, Suffering and Care, and Despair, all the fruits of Actions. Thus said the origin of misery." The means of obtaining freedom from misery is then described: "With Ignorance departs Actions all; with Actions, the Knowledge that differentiates. When Knowledge departs, Names and Forms along. Names and Forms departing, the Organs Six are no more. With the Organs Six, the Contact with things does leave, and Contact with it the faculty of Experience does stand. With Experience vanish all kinds of Desire. And Desire fails not Attachment to take. Attachment to Karma deals a death blow. Karma falling, the wheel of birth no longer turns. When freedom from Birth is secured, secured also is freedom from Old Age, Disease

and Death, Pain and Weeping, Suffering and Care, Despair and all the rest. Thus is stated the means of obtaining freedom from misery." In another place it is stated that whosoever born among men cares to know the characteristics of these twelve, Ignorance (*Avidyā*), Actions (*Samskāras*), Differentiating Knowledge (*Vijñāna*), Name and Form (*Nāma Rūpa*) Six (*Organs* (*Shadāyatana*)), Contact with things (*Sparśa*), Experience (*Vedanā*), Desire (*Traṣṇā*), Attachment (*Upādāna*) Aggregate of Actions (*Bhava*), Birth (*Janma*) and the Fruits of Actions (*Karmaphala*), knows also the great Nirvāna. Not caring to know, he falls a victim to the frightful hell. As these technical expressions are intelligible enough although seemingly obscure, we refer the reader to the poem [Stanza 30. Lines 51—103] for further explanation of the subject.

According to the Buddhist Psychology, all animal objects are found to be a combination of five elements known as *Pañchaskandā* viz., Form, Experience, Sign, Action and Knowledge. When a person dies, the five elements part themselves one from another; in such a state his good karmas and bad resting like seed in the *Vijñāna skanda* (the element of knowledge) induce it to take birth by combining with other skandas. When birth is taken, however, whether the class to which it will belong should be man, celestial, Brahma, inhabitant of hell, beast or devil is determined by the karmas. Even those born men will have to descend to lower births if their bad karma predominates. Differences in the births as man, celestial and Brahma are due to differences in good karma. Those who are born among the above-mentioned six classes are located in the thirty-one regions constituting the *Brahmāṇḍa*, otherwise known as the *Chakravāla*. In the sixth *Gāthā* is given a full description of the *Chakravāla*. Besides the *Manimekhalai*, the Editor Mr. Swaminatha Aiyar has had recourse to many other books both in Tamil and English and occasionally in Sanskrit to support his statements and elucidate his subject.

"The ten sinful actions that should be avoided in all religious practices by all kinds of practitioners irrespective of their stage of life (*Grhastha* or *Sannyāsi*) are killing, stealing and lust, these three appertaining to the body; lying, talebearing, using hot words, indulging in vain talk, these four to utterance belonging; Desire, anger and delusion, these three in the mind springing."

The Editor concludes his small treatise on the Buddhistic tenets with an analytical explanation of the Duties of Parents and Children, of Teacher and Disciple, of Husband and Wife, of Friends, of Master and Servant and lastly of Upāsakas (Buddhistic Grhastas and Bhikshus (Sannyāsins).

The Bauddha Sangam.

The *Bauddha Sangam* or the Buddhist Union is a description of the Buddhistic Sannyāsins and their modes of living. After surveying the times of Buddha with special reference to its sannyāsi-creating tendency, the Editor proceeds to describe in detail the set of rules that should regulate a Sannyāsins' conduct. The kind of food he should take, the nature of cloth he should wear, the habitation he should choose, and the daily observances he should follow are all clearly explained and with the accuracy of a Buddhistic treatise.

An examination into the Buddhistic customs of old reveals to us that women also were permitted to become sannyāsins and that in that stage of life they were known as Bhikshunis. Buddha prescribed eight rules to regulate the conduct of the Bhikshunis. These rules, however, point out that the new stage of life allowed to the female population did not in any way increase their liberty. The same restrictions that bound them in the household life continued to the end although in an altered form.

The chief hold of Buddhism, after Buddha's time, was the Buddhist Union, and even now it is the Bhikshus, that propagate the principles of Buddhism in countries where it is the prevailing creed. The importance of the sangam can still better be understood from the fact that the whole contry will have to give up Buddhism if the Bhikshus in it choose to adopt any other religion.

Manimekhalai story in brief is a prose version of the stanzas, made purposely to instruct the non-pandit class and is hence written in a style at once simple and clear.

Explanation of names is a short dictionary which gives accounts of persons and things that occur in the text.

The Poem.

Now to the text. The subject matter of the poem may be briefly expressed thus. The heroine of the poem, Manimekhalai, is the daughter of Mātavi, a dancing woman, and Kovala, born of a rich merchant at Kavirippūmpattinam in the chola country. Mātavi

hearing of the sad death of Kovala at Madurā bids good-bye to her profession as a prostitute and surrenders herself at the feet of Aravana Adihal (a master of the form of Virtue), a Buddhistic Sage to be initiated in the ways of sageship by knowing the four Satyas and the five Sīlas. (The four Satyas have been already explained. The five Sīlas are non-killing, abstention from intoxicating drinks, non-lying, non-lusting and non-stealing.) And henceforth she lives in a Buddhistic monastery; Manimekhalai also with her mother all along; learning even in an early age to walk in the path prescribed by Buddha. One day, in obedience to her mother's behest, she goes to a flower garden to fetch flowers accompanied by Sutamati. There, fearing Udayakumaran who comes in search of her being captivated by her beauty, she takes shelter in a crystal chamber attached to the garden and comes out when all cause for fear is past. Then she is taken by her family deity, Manimekhalai, to an island known as Manipallava and there at the very sight of the Buddha Pīṭikā, she knows the occurrences in her past birth. The Deity initiates her in three incantations and also informs her that it was Rākula, her husband in her previous birth, that had thus appeared before her in this birth. Later on she goes to the tank, Komukhi, with the assistance of Dvīpatilakā, the guardian deity of the forementioned pīṭikā and takes possession of Amrtasurapi (in the shape of a mendicant's bowl). She then proceeds to Kāvīrippūmpattinam and pays her respects to Aravana Adihal. After narrating to her briefly the history of A'putra and the means whereby Chintā Devi gave to him the Amrtasurapi, he speaks very eloquently on the importance of feeding the hungry. Manimekhalai immediately undertakes to fulfil the mission imposed on her by the saint and gets her first alms from A'dirā, a very chaste wife. She cures Kāyachandikā, a Vidyādhara woman of her unmitigable hunger, by giving her a handful of food taken from the Amrtasurapi. She is glad to notice that the food in the vessel is ever on the increase and proceeding straightway to the public hall known as Ulakavaravi supplies food to the hungry who are found there collected in thousands. While she is leading this life of charity, Udayakumaran comes in search of her, and to escape him she assumes the form of Kāyachandikā and goes to the local prison-house. There she supplies food to the hungry and transforms it into a charity-house. Later on she mourns to find that Udayakumaran has been murdered

by Kāyachandikā's husband and is consoled by the deity presiding at the temple where this bloody act was committed. Māvaukili, the father of Udayakomaran, imprisons her and she is set free through the influence of the queen. She goes to Nāgapura and thence proceeds with the king of that place to Manipallava. By showing the Buddha pitikā, she makes him know his past birth. Drīpatilakā informs her that Kāvarippūmpattinam is swept away by the sea. She starts on a pilgrimage to the temple of Kannaki, the deity of the chaste, which was situated near the town of Vanji in the Sera kingdom (Coimbatore district). Worshipping Kannaki reveals to her, her future. She then obtains access to the congregations of the religionists who are assembled there and acquaints herself with the various religious tenets by questioning them on the vital principles. She meets by accident Mātuvān who is doing penance there and hears from him patiently what all he has to say. As directed by him, she goes to Kānchīpuram and supplies food to the hungry who are almost dying. Aravana Adihal by chance comes in her way and preaches to her on the virtues of the possession of which leads to Nirvāna. Manimekhalai settles herself at Kānchi to perform penance with a view to attain Nirvāna. Thus ends the story. This is however, related in the poem with all the grace of descriptive history and all the charm of imaginative poetry. To many an incident related in the poem we cannot lend our belief without sacrificing a good deal of our historic sense. The introduction of the Supernatural is decidedly a romantic affair. In this respect perhaps it should sink much in our estimation allowing prominence to the *Silappadhikāram* of which it is a continuation. But the characteristic purity of the Buddhistic imagination and of the Buddhistic lore together with the refined taste of ancient authors have saved our author from revelling in riotous imagination as the authors of later days have done. The stanza adopted by the author is the running *Akaval* that may be compared to the English Blank verse. The language of the poem, it may not be out of place to remark, is a little simpler than that of the *Silappadhikāram* or any other work of the sangam period, and consequently has not called for much annotation from the commentator.

Alphabetical table of contents for what is found in the commentary is a very useful appendix. It contains among other things short notices of Tamil books, some of which are not yet printed. Mr.

Swaminatha Aiyar has clearly shown in this part of his work that he has not failed to imbibe the historic spirit of modern times, and indeed it was a pleasure to us to note that he has applied the usual methods to fix the dates of some works and has also tried to utilise the researches published by the Government Epigraphists.

On the whole, the edition has been prepared very satisfactorily and we commend it to all students of Tamil Literature with the hope that they will strive their utmost to encourage the author in his useful work of editing Tamil classics by providing themselves each with a copy of the edition. We hear from various sources that Mr. Swaminatha Aiyar has on hand many prepared editions which will soon be published, and among others a history of Tamil Literature. When they are published, however, it will be a grand acquisition, in the literary field, to the Tamil nation which can never be sufficiently grateful to the publisher, Mr. Swaminatha Aiyar.

S. A. P.

NACCHINARKKINIYAR: A STUDY.

(Continued from page 71).

The *Kalittolai* is a classical work which serves as an *Ilakkiyam* to the *Tolkāppiyam* Ahapporul. But it is not a mere *Ilakkiyam*. It is written in the purest Tamil and in the most pleasant manner. The condensed similes, for explaining which credit is due to Nacchinarkkiniyar, a credit which is specially alluded to in a eulogium to his commentaries, are a peculiar feature of the work. Mr. Damodaram Pillai might well say in his preface to the *Kalittolai* that the eulogium* which represents the good scholars of Tamil literature as feeding on the 'spittle' of Nacchinarkkiniyar, probably applies only to his commentary on the *Kalittolai*. The *Kalittolai* is more to be enjoyed than studied; and the subject matter of the book is perfectly suited to afford pleasant reading.

The *Chintāmani* is one of the five great Tamil epics, and also the chief among them. For a long time this was the only well-known classical work among the learned pandits of the Tamil country. Considering the chasteness of its diction and the sublimity of its

* The last line of the eulogium.

சென்றோர் சொல்லு எழுதிய நெருங்கினார்.

poetry, we can without much fear of opposition assert that the *Chintāmani* deserves, as Dr. Pope suggests, to be placed side by side with the great epics of the world. A passionate admirer of this epic ought not to be made a subject for derision if he believes in the traditional account of the *Kamba Rāmāyana*, the story that Kamban drew from the deeps of the *Chintāmani* a cupful of imaginative lore and utilised it for writing his renowned *Rāmāyana*. But the *Chintāmani* is written in a highly condensed style and therefore defies all attempts at unlocking its treasures without the help of Nacchinārkkiniyar. And though he, a giant among the makers of Tamil literature, is unusually brief here, he is always to the point.

Nacchinaārkkiniyar's commentary on the twenty stanzas of the *Kuruntōhai* is not accessible to us at present; and the illusion about the magnitude of his work, that he wrote commentaries on the *Tirukkural* and the *Tirukkovaiyār*, has already been dispelled. The Venba* found in the *Tiruvāvaduturai* copy of the *Tirukkural*, besides stating definitely the number of commentaries written by Nacchinārkkiniyar, adds that his commentaries are *vrittis*. In Tamil, commentaries have been divided from time immemorial into two kinds, *kāndihai* and *vritti*. Of these the *kāndihai* is compendious, and the *vritti* elaborate. The function of the *kāndihai* is limited to mere explanation of the work commented upon; while the *vritti*, besides serving the purpose of the *kāndihai*, also criticises the extant commentaries or the probable interpretations, and supplements the criticism with additional information on allied subjects. From their very nature we can see that the *vritti* is infinitely superior to the *kāndihai*. Now Nacchinārkkiniyar, it should be noted, qualified for the title of a *vrittikāra*, an elaborate commentator.

But the marvellous powers which he has exhibited in his works are of so superior an order that we wish to pass to them from the question of the nature of his commentaries. The extraordinary memory of the man shown in the aptness and abundance of his illustrations and in the ready application of necessary materials is equalled only by Macaulay's. In the

whole range of his commentaries no statement is misplaced, and no fact is an exerescence. His unwavering uniformity of style and method is the next thing that strikes us. It is very common for great men to produce at the same time works of high merit and works inferior in rank to them. Our commentator always explains fully whatever he understands to explain; and his commentaries occupy about six large volumes. That is an excellence which is very uncommon. The clearness of expression which he maintains throughout, in spite of the vastness of his work, has perhaps never yet been equalled. He is never a pedant. Nothing seems to be a difficulty to his masterly intellect, which takes up anything and everything in its sweep and utilises it for its own purposes. We are not familiar with examples of commentators who struggle to get over difficulties by explaining them in a way that lays open all the more plainly their vain efforts to shirk crucial points. But it is a noteworthy fact that we hardly meet with anything of this kind in Nacchinārkkiniyar. Before his vast and minute knowledge of literature no difficulty is left unexplained.

His mind is clear, and so too is his expression, which is only a reflex of the mind. As a natural consequence, his style is always easy and flowing. It is neither ornate, like that of the modern *Purāṇas*, nor ultra-grammatical, like that of some modern commentaries. Granting that he had it in his view to write in a grandiloquent style, the nature of his work did not often permit him to do so. But on a superficial reading of any one of his commentaries, we may hit upon some passage which scarcely finds a parallel in the grandiloquent writings of more modern times. It cannot but strike any discriminating reader, however, that while modern writings show the close workmanship and laboured style of the author, Nacchinārkkiniyar's passages are marked by their easy flow and natural elegance. The rare sweetness of his expression induced his contemporaries as well as posterity to call him by the name of Amrita Vāyar,* a term of endearment which at once denotes the sweetness and the permanent qualities of his utterances. Nacchinārkkiniyar may rightly be said to have proved faithful to his name, which means, 'To lovers sweet'. He had a tolerably good acquaintance with Sanskrit,

* பு.அ.நெல்லை கம்பியும் பத்துப்பாட்டு கேள்வி.
மலர் குறுக்கதொகையு இரண்டுபாட்டு — ௧௧௧௩
தருத்தகு மருமன்கெய் கந்த மணியும்
புத்தாச்சுரி ஒச்செய்து மெ.

* *Pattuppāṭṭu*, Introduction, page 8, last stanza.

an acquaintance which, although insufficient to enable him to compete with any Sanskritist was enough for all practical purposes. To judge from the love he had for the language, he probably did not think it becoming to mix Sanskrit grammar with Tamil and, like the later writers, quote authority from Sanskrit for every minor particular. That he had sufficient knowledge of Sanskrit is manifest from his notes, which are sometimes derivations of complicated Tamil words from Sanskrit or references of difficult constructions to Sanskrit grammarians.

Nacchinārkkiniyar never voluntarily distorts things. Such fanciful statements as that which ascribes a reign of twenty thousand years to Pāndiyan Mākirti are the outcome of sincere belief. Apart from an erroneous chronology, to which he is not alone a victim, his testimonies are often most valuable. Besides the one which, as we have already shown, Mr. Sundaram Pillai turned to good account, there is another that may be noted. In his article on 'The Ten Tamil Idyls' Mr. Sundaram Pillai said, 'Equally apocryphal appears to me the commentary on "Iraiyānarahapporul", also ascribed to Nakkirar. It is doubtful whether there existed any prose literature at all in the days of Nakkirar.* And then he proceeds to point out some obvious inconsistencies which are now admitted by many to be the result of later interpolations. Mr. Sundaram Pillai's doubt as to the existence of prose during the Sangham age need not trouble us, for we know that prose passages occur in Perundevanār's *Bhāratam*, which belongs to that age. What we wish to point out is the fact that Nacchinārkkiniyar bears testimony of Nakkirar's having written the commentary which goes by his name. Nacchinārkkiniyar speaks of this commentary twice,† and on both occasions with due respect to Nakkirar. If Nacchinārkkiniyar's testimony is insufficient, there is Adiyārkkunallar's ‡ to supplement it. Apart from these testimonies, we cannot quite understand how such a scholar as Mr. Sundaram Pillai was led to conclude that the commentary was probably not Nakkirar's, for the style and treatment of the book distinctly prove it to have been a product of the Sangham age.

Impartiality is another trait of the character of Nacchinārkkiniyar as an author. What more is needed to illustrate this than his inclusion of the Tamil of the

Brahmans among the objects that excite laughter, while he was himself a Brahman? His idea of the learned is very dignified, and he does not respect *literati* for the antiquity which they claim, as Mr. Sundaram Pillai seems to have held. They are valued for the excellence of their work and character; for his immediate predecessor Perāsiriyaṉ, as well as Mānikkavāchakar, who lived some centuries earlier than either, are quoted with approval by him.

Seriousness is another important feature of writings. Nacchinārkkiniyar is very seldom emotional, but when he is, the reader cannot but come under his spell. Words then proceed from his mouth as if from the mouth of a prophet or an oracle, and he would be a very dense person who could remain uninfluenced by the spirit which they diffuse.

The critical spirit is not foreign to a developed Hindu mind, and Nacchinārkkiniyar showed that he had it in a marked degree. The system that Perāsiriyaṉ adopted of quoting the very words of the older commentators when he had to explain the things explained, Nacchinārkkiniyar never stooped to adopt. When he proceeds to explain anything, he does not quote verbatim the words of the older authorities. An examination of a commentary of his and a comparison between it and the old ones soon convince us that he had long been familiar with the older commentaries, and that what he wrote he wrote as if it were the product of his own mind. The language is always altered, and generally there is something added or if it has seemed necessary, a different explanation is given. In rare cases the reader is referred to some other authority.

The remark of Sivajñāna Yogi,* that Nacchinārkkiniyar persistently maintains his own doctrines even when they are opposed to the truth, is not wholly groundless. Sivajñāna Yogi, when he made this remark, had in his mind probably the commentary on the Solladhikāram of the *Tolkāppiyam*, for he is vehement against Nacchinārkkiniyar only to lean on Sēnāvaraiyaṉ, who was in his opinion a great Sanskrit scholar. But this remark cannot be applied to the commentary on the Solladhikāram as a whole. Nacchinārkkiniyar has sometimes shown that his commentary is decidedly an improvement on Sēnāvaraiyaṉ's. In his commentary on a certain sūtram † Sēnāvaraiyaṉ, unable to get an example to illustrate

* Madras Christian College Magazine, August 1891, page 124.

† Tolkāppiyam, Porul, pages 609, 614.

‡ Sollappadhikāram, page 194.

* Tolkāppiyam, Sūtra Vṛitti, Page 46.

† Sūtram 342.

a rule, argues that no such rule should be prescribed, for in the writings of the learned no example can be found. Nacchinarkkiniyar, however, was successful in getting an example from the *Chintamani*, and thus outdid Sēnāvaraiyar in his own field.

Dr. Bower, in the introduction to his edition of the *Chintamani*, criticises Nacchinarkkiniyar's commentary thus; "His comments are very much on the plan of European annotations. He paraphrases the text, and points out grammatical peculiarities; he quotes Tolkippiya sutrams throughout, explains obsolete terms, and gives the various readings which existed in his day; but his style is condensed and his language pedantic. His productions, however, show great powers of analysis." If Dr. Bower was inclined to call Nacchinarkkiniyar's style condensed, I wonder what expression he would have used with regard to Pērasiriya's method of writing. The attribution of pedantry to Nacchinarkkiniyar also indicates a fatal misunderstanding of the commentator and his works. Again, we wonder how Dr. Bower would have characterised Sēnāvaraiyar's commentary or Nakkiar's. We quite agree with his other remarks, and would only supplement them by saying that no commentator of a later generation bears comparison with Nacchinarkkiniyar in regard to his works. What Washington Irving said of Shakespeare's commentators may without much impropriety be said of many of the commentaries of recent times. He said: "His (Shakespeare's) whole frame is overrun by a profusion of commentators who, like clambering vines and creepers, almost bury the noble plant that upholds them."* If the Tamilians would see again a commentator like Nacchinarkkiniyar, they must see him in the man who lives, moves, and has his being in his commentaries. Until that man appears in their midst, does it not behove one and all of them to give their days and nights to a careful study of Nacchinarkkiniyar, whose works are an imperishable monument of his genius and acute understanding as a critic and annotator of the classical works of the Augustan age of Tamil literature?

* Sketch Book.

S. ANAVARATAVINATAKAM PILLAI.

THE VIDYA AND AVIDYA OF THE ISAVASYA.

The passages of the Rig-Veda, "The one Being, the sages describe in several ways" (I. 164. 46, and X. 114. 5.) have a far more comprehensive application than the contexts in which they respectively occur. What is said there of the Deity is equally true of the mode of attaining it. Just as, by whatever diversity of names the One Entity is spoken of or known, the same Supreme Intelligence is everywhere meant, in the same way, however various the methods may be by which an advance in evolution and the achievement of spiritual ends are said to be possible, all of them tend to the same goal, and a primary unity is discovered to run through them all. No simile can be apter than that of the same rain-water that at first took its rise from the ocean, returning to the same source by different innumerable rivers and streams (Mahimna). The first endeavour of every religious student must be not to create differences where the texts are in accord, but to unify the meaning though the texts are seemingly contradictory. That was the noble purpose which Sri Sankaracharya had in view and which he successfully carried out, and that is the direction in which every advanced science is developing in this enlightened age.

Amidst apparent conflicts and overlappings, the spirit of the Scripture is in most cases clearly discernible. Fresh water springs are known to rise to the surface of the sea from the very bottom through all the bitter brine. The short and concise Upanishad, the Isavasya, speaks of a vidya and an avidya, by which I understand jnana and karma. The passages are not at first sight concordant or supplementary. The first sloka enjoins the protection of one's self by the complete abandonment of the world we live in. The next sloka proclaims in all seriousness that a man should live the hundred years of his life by performing all the duties prescribed by the Vedas, without fear of being affected by their results. The 9th, 10th, and 11th slokas speak directly of vidya and avidya. The 9th says that avidya lands one in darkness, and vidya, on the other hand, in a still gloomier darkness. The next one says that by vidya and avidya different things are understood and that the results are different. The 11th sloka recites that he who follows both vidya and avidya together, crosses

beyond death by his avidya and reaches eternal immortality by his vidya. What does the Upanishad mean? The first two slokas indicate the broad aim of what follows. Vidya must mean knowledge and avidya action. The two *bindas* into which the Vedas divide themselves are held to supplement and not contradict each other. May not the same be said of two sets of ideas in the same Upanishad, an Upanishad of such limited extent as the *Isavasya*?

The opinion is prevalent that this Upanishad owed its origin to the ascendancy of Buddhism and its principles. This may or may not be the fact, and it does not concern us in any way. Its object, however, is the same as that of the Buddha, namely, to arraign in strong language the pernicious hypocrisy of some, who, appearing to be possessed of the sacred lore, pretend to have found out (only in words) the narrow pathway that directly leads us to salvation, and give up all moral, social and religious bonds to lend additional color to their pretensions and their frauds. Such persons may not be consciously guilty of the crime attributed to them, but once they are in their fools' paradise, the evil consequences of an unconscious step follow each other in quick succession. The Kathopanishad authoritatively states that "fools, presuming themselves to be all knowing, though steeped in ignorance, rush headlong to destruction, as blind men led by the blind." (1. 2. 5.)

The *brahmavidya* or the "path of the heart" is said to be "as sharp, as the edge of the razor" (*Katha*, I. 3. 14.) The same comparison is to be found also in the Bible of the Christians. What does this simile mean? It means that he who travels along that difficult path must do so without swerving a hair's-breadth either to the right or to the left. It is only a line without breadth, and the gentlest motion, be it never so imperceptible, takes away the marching soul altogether off the line. As the "Voice of the Silence" puts it, "Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew."

Have we not come across instances of men who have abruptly renounced one or more fleeting pleasures of this world, only to return to it with a selfish intensified all the more by an unprepared-for separation? The human mind, thrown suddenly and with vehemence on a hard and unaccustomed ground rebounds from it with astonishing elasticity like a tennis ball. Without systematic preparation, gradual submission to hardship and a tenacious assiduity, it is impossible, nay, it is rash and risky, to plunge into the extremely difficult pathway of *jnana*. It pains me to remember the sad death of an esteemed friend of mine, who took to the life of a recluse on the shores of the Narmada in the prime of his youth, and left this world within the short space of a year which was mainly due to the abrupt change in his diet and other conveniences of daily existence which his untrained constitution could not bear and to which it had to succumb in the long run.

What is the advice to be given in such cases? A comparison of the two paths and a clear definition of the evils of a hasty procedure, would be of little avail. The wandering eye sees the dazzling splendour of the distant horizon, and will take the hazard of being blinded by that effulgence rather than turn aside to a light which is pronounced to be decidedly inferior to the former in the intensity of its brilliance. A flat abuse of the method of knowledge would be against the aim and the spirit of the whole of religious literature. The only way out of the dilemma is to place two different texts in juxtaposition without pointing out in detail their connection or their significance. From this we have to draw an inference, which, while it is not in direct opposition to either of the expressed views, is yet reconcilable with both and brings to prominence that unity that is always intended to be discerned by a coherent interpretation of the different texts.

It is pointed out that by leaving off *karma*, and taking to *jnana*, an incapable novice loses the fruits of both and subjects himself to a double suffering. The results that are enjoined for actions will never

come to him, for he does no action. Nor will he reach final beatitude, for his *jnan* never pierced his skin and touched his heart. By all means follow the higher pathway, says the Upanishad, provided you have gone through the necessary training and have sufficient confidence in your powers and capabilities, or provided a proper guru is to be found who can be relied upon as a safe and competent guide. But, in the absence of such circumstances, karma is the only desirable and harmless way. If you do good karmas by methods warranted by the Sastrias, only good will come out of it. In no way should you do bad actions. It may be said that such a high degree of perfection cannot be approached by the performance of karmas alone, as by the direct knowledge of the attributeless Brahman. True; but every ascent commences from the first rung of the ladder, though the last one alone is the direct and proximate cause of our reaching the top. Moreover, much good can be got from the performance of actions without any desire for their fruits. This is the karma-yoga which is so flatteringly spoken of in the Bhagavad-gita. (V. 2). "Action for its own sake" is the watchword. What a commendable self-sacrifice! Who will doubt the cheerful promise of Sri Krishna that this too leads one to the same Unity to which all other processes tend (Gita, V. 12)? Did not Janaka and others reach the height of perfection by this method and by this method alone (Gita, III. 20)? When there are so many brilliant possibilities before us, there is no reason to discard such a golden mean and adopt a different method, as difficult as it is dangerous, without the necessary precautions and safeguards.

We can go even a step further. Even those who are on the way to perfection and those who have even reached perfection need not look down with disdain on the ignorant world that makes so much of rituals and ceremonials. Sri Krishna Himself did not think it a disgrace to proclaim to Arjuna that, though He was perfect and had nothing to gain by performance of actions, yet He remained doing actions without any definite aim, merely to set an example to the whole world and to keep a-going the evolution of the

universe. "As the Lord, so the people," and if the Lord indulges in inertia, the people too will grow inert, and the destruction of the worlds would be near at hand (Gita, III. 21-26).

Thus, while not condemning the karma-path and praising the gnana-path, nor, on the other hand, adding to the merits of the former at the expense of the latter, the Isavasya takes the only reasonable and possible course, namely, by prescribing Karmayoga for all those whose competency is not so far developed as to guarantee an unobstructed passage through the doorway of renunciation. It points out the perils of a rash and abrupt metamorphosis of the mind which inflicts a multiple loss on the foolhardy victim.

This is the spirit of the Isavasya, which every student might discern, by a careful contemplation of its passages.

S. VENKATARAMAN.

[N.B.—I am asked to append a translation of the stanzas referred to in the above article. I give my own free rendering of Stanzas 1 and 2, and borrow the authoritative version found in the "Sacred Books of the East" for stanzas 9, 10, and 11.

1. All this that moves on earth is full of the Lord. Protect thyself by renouncing them all. Do not covet anybody's wealth.
2. One must live a hundred years, always doing (good) works. It is so, not otherwise. You will not be affected by the results of such works.
9. "All who worship what is not real knowledge (good works), enter into blind darkness: those who delight in real knowledge, enter as it were, into greater darkness."
10. "One thing, they say, is obtained from real knowledge: another, they say, from what is not knowledge. Thus we have heard from the wise who taught us this."
11. "He who knows at the same time both knowledge, and not knowledge, overcomes death through not-knowledge, and obtains immortality through knowledge." S. V.]

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RĪKANTHA BHĀ'SHYA.

(*Purvapaksha*):—These imagined fires—such as those made up of speech, those made up of mind, etc.—enter into the sacrifice of ritual, whereof the fire built of bricks, just spoken of, forms a supplementary part. Accordingly, these fires are only alternatives for the fire built of bricks as in the case of 'mental cup.' The explain. The cup offered on the tenth day, called *avivākya*, of the Soma sacrifice occupying twelve days,—the earth being regarded as the vessel, *Prajapati* being regarded as the Deity, and the ocean being regarded as the substance (*soma*),—forms part of a ritualistic sacrifice, though it is a mental cup, because the taking up of it, the putting down in its place, the offering of it the taking of the remaining liquid, the invitation to drink it, and the drinking of it can be achieved only in mind; similarly, though mental, these fires form part of the ritualistic sacrifice.

And because of the extended application. (III. III. 45.)

These fires form part of the ritualistic sacrifice, because the particulars connected with the fire built of bricks are extended to them, in the words of the S'ruti, "each one of them is commensurate with the one mentioned above."

(*Siddhanta*):—As against the foregoing we hold as follows:

(They are), indeed, knowledge alone, because of the determination and of the Revelation. (III. III. 46.)

They are knowledge alone; i.e., they form parts of the sacrifice of knowledge. Though it is known that these are fires formed of knowledge because of their being merely imagined as fires, the S'ruti determines the same thing again in the words "these, verily are built only of knowledge"; and this determination shows that they form parts of the sacrifice of knowledge. And the S'ruti expressly declares that it is only a sacrifice of knowledge, in the following words.

"They were built of mind; in these the offerings were taken by mind; they praised in mind, and they extolled in mind. Whatever act was done in the sacrifice and whatever act pertained to the

sacrifice, all this was done by mind in mental forms, in the mental fires built of minds."

Wherefore they are parts of the sacrifice of knowledge.

And because of the greater force of the direct declaration, etc., this view cannot be set aside. (III. iii. 47.)

Our view cannot be set aside on the mere authority of the 'section (prakarana)', because it is weak when compared with 'indicatory mark (linga)', with the 'wording of the passages (vākya)' and with the 'direct declaration (S'ruti)'. The sruti says:

"These, verily, are only built of knowledge; and by him who regards them thus always, all beings are won. Even though he be asleep, these fires are built up in knowledge in the case of him who regard them in this way."

(Objection):—"In these, the offerings were taken up in mind:" in such passages as these there is no particle denoting injunction; and therefore there is no sacrifice of knowledge as distinguished from the ritualistic sacrifice.

(Answer):—The Sūtrakāra says:

From the supplementary (statements, we learn that these are distinct from the ritualistic sacrifice), as the other (sacrifices of) knowledge are distinct. It is also seen (elsewhere). This has been explained. (III. iii. 48.)

"The offerings were taken by mind": from this and other such supplementary statements in connection with the sacrifice, as also from such direct declarations as "these, verily, are piled by mind," we understand that there is here an injunction of a sacrifice of knowledge. Just as the Dahara-Vidyā and the like are regarded as sacrifices quite unconnected with any of the ritualistic ones, so, from the supplementary passages and from direct declarations such as those cited above, we understand that the sacrifice of knowledge is also unconnected with any of the ritualistic sacrifices. And there are instances where passages which merely assert are construed into injunctions, as for instance, "what one does with knowledge, that surely is more powerful.*" This principle has been well explained in the Pūrva-Mimāṃsā III. V. 21. Wherefore it is but proper to maintain that these fires are only parts of a sacrifice of knowledge.

The Sūtrakāra now supposes an objection and answers it as follows:

(This view is in) no (way objectionable) because (the transfer of particulars from one to another) is seen even on account of some similarity, as in the case of death. No occasion indeed for the relation of space. (III. iii. 49.)

"Each one of them is commensurate with the one mentioned above:" in these words the particulars connected with the fire built of bricks are transferred to the mental fires simply because of the similarity of results. The same fruit that accrues from the fire built of bricks through the sacrifice with which it is connected accrues also from these mental fires which form part of the sacrifice of knowledge. The S'ruti does not certainly mean that these mental fires occupy the same amount of space as the fire built of bricks. We find particulars connected with one thing being extended to another on account of some point of resemblance, whatever that point of resemblance may be. The passage "He verily is death, He who is the person dwelling in this orb," identifies the person dwelling in the sun with Death simply because both are alike destroyers. Here, certainly, the person dwelling in the orb does not occupy the same space as Death. Thus, the identification being possible on account of any point of resemblance whatever, no objection can be taken to our view.

The Sūtrakāra states another reason as follows:

And from the sequel, such is the meaning of the passage; and they are appended because of the preponderance. (III. iii. 50.)

From what follows in the Brāhmaṇa, we understand that the passage speaking of mind-built fire and so on means that these fires exist only in knowledge. The passage referred to runs thus: "that piled fire is this world, indeed," and so on. In this passage, the S'ruti enjoins a Vidyā (upāsanā) productive of a distinct fruit. The mind-built fire and the like are treated in a ritualistic section simply because of the details to be imagined in connection with these fires abound in that section. Therefore, these fires form part of the sacrifice of knowledge.

Adhikaraṇa—30.

Some (hold that it is not proper) because of the existence of the self (Ātman) in the body. (III. iii. 51.)

Now a doubt arises as to whether it is proper or not to contemplate in all meditations of the Supreme, the nature of Brahman as described above.

(Pārvapaksha): Some hold as follows:

As the worshipper dwells in the body and manifests himself as the actor and the enjoyer, it is not proper to contemplate, in the meditations of the Supreme, the

Parames'vara as the Self of such a one,—to contemplate as such Him who is Three-eyed and so on.

(*Siddhanta*): As against the foregoing contention the Sūtrakāra says:

The opposite (should be contemplated because the self-realisation depends thereon, as in the case of the realisation (of Brahman).

No (incongruity) whatever (III. III. 52.)

It is not that the Paramātman should be contemplated as the Self of the worshipper who manifests himself as the actor and the enjoyer. On the contrary, it is the opposite nature, as manifested in the one liberated from the mundane life,—i.e., in the one by whom all sins have been shaken off, and so on—that should be contemplated, because the realisation of the true nature of the Self depends upon such contemplation. The realisation of the true nature of Brahman, for instance, depends on the contemplation of Brahman as He really is. The Śruti says:

"According to what his will is in this world, so will he be when he has departed this life."^{*}

Accordingly, inasmuch as the worshipper should be contemplated as liberated from mundane life, as free from all sins, and so on, there is no incongruity whatever in contemplating the Parames'vara,—who has to be contemplated as the Self of the worshipper,—in His nature as the Three-eyed, and so on.

Adhikarana—31.

What are connected with the subsidiary parts are not (confined to them alone). They are indeed common to all Vedas in all their recensions. (III. III. 53).

A doubt arises as to whether those things which are enjoined in certain parts of the Vedas in connection with the subsidiary parts of the contemplation should be regarded or not as forming parts of all contemplations.

(*Pūrvapakṣa*):—Now a repetition of the Pranava in connection with the Dahara-Upāsana is enjoined in the Kaivalya-Upanishad as follows:

"Having made the A'tman the (lower) arani, and the Pranava the upper arani, by repeated churning the wise man burns up the bond."[†]

In the Atharvas'iras the smearing of the ashes is enjoined in connection with the Pāś'upati-Vidyā (the contemplation of the Pāś'upati, the Lord of the souls,) as follows:

"With the Mantra, 'Fire is the ashes' and so on, let him take up the ashes, rub on the limbs (with it) and touch them all. This is therefore the vow relating to the Pāś'upati, for the liberation of the soul from bondage."

Elsewhere the wearing of the ashes in three lines is enjoined in the words "Let him make three lines."^{*} As oneness with Siva is declared to be the fruit of this kind of worship, it must form a necessary part of the worship of the Supreme. Such things as are thus enjoined as parts of the worship of Brahman should (according to the Pūrvapakṣin) be observed by the worshippers only in the case of those kinds of worship which are enjoined in the particular parts of the Veda referred to, because of their context; they cannot be common to all.

(*Siddhanta*):—As against the foregoing we hold as follows: There is no rule that the smearing of the ashes and the like which are enjoined in connection with the worship of Brahman should be confined to the students of those particular parts of the Veda in which they occur. On the contrary, they should be observed by all worshippers of Brahman, whatever Veda they study and whatever recension they follow. The ś'ruti or direct declaration should prevail against what we may make out from mere proximity or context.

Or, no incongruity as in the case of the incantations, etc.

(III. III. 54.)

Just as there is no incongruity whatever in using, in connection with a sacrificial rite common to all recensions, those incantations (Mantras) which occur only in certain recensions of the Veda in connection with that sacrificial rite, so too here.

Adhikarana—32.

The whole is essential, as in the case of the sacrificial rite.

So, indeed, the Śruti teaches. (III. III. 55).

Now a doubt arises as to whether, in the case of the Vais'vānara-Vidyā, the contemplation should be practised in separate parts or as a whole.

(*Pūrvapakṣa*):—The ś'ruti teaches that the heavenly region, the Sun, the Air (Vāyu), the Ether (Ākāśa), Water, and Earth should be regarded respectively as the head, the eye, the vital air, the trunk, the urinary organ and the foot of the Vais'vānara, the Universal Man. A contemplation of each of these parts separately has also been enjoined in such words as the following, occurring in connection with the contemplation of the heavenly region, and so on.

"And whoever meditates on that Vais'vānara Self eats food, sees his desire, and has spiritual lustre in his house."[†]

* Chhā. Up. 3-14-1.

† Op. Cit. 1L.

* Kāṇḍakūṇḍa-Up.

† Chhā. Up. 5-13-2.

Accordingly, inasmuch as the word 'contemplate' and the declaration of the fruit are found mentioned in connection with each separately, it is but proper to practise the contemplation of each part separately.

(*Siddhānta*):—We say that the contemplation of the whole is essential.—To explain: After declaring that the heavenly region, etc., are the head, and so on, of the Vais'vānara who has to be contemplated as having the three regions for his body, the Śruti declares further that the realisation of Brahman is the result of the contemplation:

"But he who worships the Vais'vānara Self as a span long, and as identical with himself, he eats food in all worlds, in all beings, in all selfs."*

Now, the contemplation of the Vais'vānara as a whole is essential, as founded on proper authority when compared with the contemplation of Him only in part; for it is said that the former alone leads to the realisation of Brahman. The Śruti is not quite earnest when speaking of the contemplation of the Vais'vānara in part, or of its fruit. After enjoining, for instance, the sacrificial rite in the words "when a son is born one should offer an oblation of twelve dishes to Vais'vānara," the Śruti goes on: "What has been offered in eight dishes purifies him, as Gayatri, with spiritual lustre;" and so on. Just as the ś'ruti is not quite earnest in speaking of the oblation of eight dishes or of its fruit, so too here (in the case of the Vais'vānara-Vidyā). And the Ś'ruti expressly declares that the contemplation of the whole is surely essential. In the section referred to, after the questions, "What Self, O son of Upamanyu, dost thou worship?" "What-Self, O Prāchinayogya, dost thou worship?" the answers are given in the words "I worship the Heaven, O Lord, O King;" "I worship the Sun, O Lord, O King." Having in these words taught the contemplation of the constituent parts, the ś'ruti has declared here and there the fruits thereof in the words "He eats food, he sees desire," and so on. All this notwithstanding, the Śruti declares that evil would result from the contemplation of the separate parts, in the following words of the King:

"That, however, is but the head of the Self, and thus your head would have fallen (in a discussion), if you had not come to me."†

Wherefore, surely, the contemplation of the whole is essential.

Adhikarana—33.

They are different, because of the difference in the designation, etc. (III. III. 55).

Here a doubt arises as to whether in the contemplation of the Supreme we should combine together all the various descriptions of the Supreme, or contemplate each separately.

(*Pūrvapakṣa*):—In the contemplation of the Supreme, we should combine all together, inasmuch as Brahman, the object of contemplation, is one and the same, though various contemplations are taught severally in the several recensions of the Veda.

(*Siddhānta*):—As against the foregoing, we hold as follows: Because of the impossibility of combining together the infinite number of contemplations taught in the Vedic texts which are infinite in number, the several contemplations are distinct from one another, since Brahman, though one in Himself, has distinct attributes. It has been shown that there may be such a distinction in the worship of one and the same Being, just as different cakes are offered to one and the same Indra when endued with different attributes, i.e., according as He is addressed as the King and so on, or just as the sacrificial fire is worshipped differently according to the place occupied, as Garhapatya, and so on. Hence the conclusion that, because of the distinction in the designation and other such appendages, the contemplations of the Supreme taught in different recensions are different. This special section has been devoted to the same subject, only with a view to refute the theory that the Vedas do not enjoin contemplation or knowledge (jñāna).

Adhikarana 34.

They are so many alternatives, because their fruits are all alike.

(III. III. 57).

Thus, the contemplations of the Supreme in different forms have been treated of. A doubt arises as to whether, in the case of a devotee, they form so many alternative courses, or they should one and all be practised.

(*Pūrvapakṣa*):—What is the *prima facie* view? It would seem proper that the Dharma-Vidyā (the contemplation in the heart), the Sad-Vidyā (the contemplation of the One Existence) and the like, should be practised in conjunction, because it is possible that more effort produces more fruit. There is nothing to show that they are so many alternatives.

(*Siddhānta*):—As against this view, we hold as follows: As regards one and the same individual, all the several contemplations of the Supreme form so many alternative modes of worship—Why?—Because the realisation of the unsurpassed Bliss of Brahman, which is the fruit of the intuitive perception of Brahman, is the same in all cases. If the aim is attained by one upāsana only, why should one resort to others which are of no use? Moreover, by one upāsana, the immediate perception of the true nature of Brahman is attained in most intense meditation, because the devotee firmly regards himself as one with Brahman. By abandoning one and resorting to another, there will be only a wandering of the mind. Hence it is that they are all so many alternative courses.

A. MAHADEVA SASTRI, B.A.

(To be continued.)

* Chha-Up 5—18—1.

† Chha 5—12—17.

THE MRIGENDRA AGAMA.

CHAPTER III.

पतिस्वरूपप्रकरणं.

- अयोपकम्य देहादेवतु कर्षत्वचर्चकं ।
 कर्तारमस्य मामीनो विशिष्टमनुमानतः ॥ (1)
 निम्नं कालानवच्छेदाद्वैतत्वान्नमदेवागम् ।
 कर्माक्रमसमुत्पत्तेः कर्माद्युत्पत्तिशक्तिमत् ॥ (2)
 उस्थासि करणं येन दृष्टा नाकरणा कृतिः ।
 अनागानि च तच्छ्रेयं कार्यस्यानादिसंस्थितेः ॥ (3)
 कारणं च न शस्यन्त्यशक्तिर्नावेतना चितः ।
 विषयानियमादेकं बोधि रुमे च तत्तथा ॥ (4)
 कार्यस्य स्थितिः त्रिधा विज्ञेयः प्रकृतेरणीः ।
 पारिषोपान्तद्वेषस्य मुक्तस्य शिव एव सः ॥ (5)
 संन्यासग्रहणात् बाधा मानस्याभ्येति कस्यचित् ।
 सापरयापि भूवाग्यो गतिं माह्वानसादितः ॥ (6)
 कार्यं शरीरयुक्तेन कर्त्रा व्याप्तं सदैव यत् ।
 लोके वपुष्यतो दृष्टं रुमं सौम्यस्मदादिक्त् ॥ (7)
 मलयसंभवाच्छक्तं वपुर्मेतादृशं प्रभोः ।
 तद्वपुः पञ्चभिर्वर्गैः दशरुमीपयोगिभिः ।
 ईशतः पुरुषाधारवामाजैर्मतकादिकं ॥ (8)
 ईष्टे येन जगत्सर्वं गुणेनोपरिचरितम् ।
 स मूर्धसमदेशत्वान्मूर्धा नावयवस्तनूः ॥ (9)
 तस्य तस्य तनुर्गोपूत तस्यामुचति येन सः ।
 तत्प्राणान्मूर्ध्यानाञ्चापि सत्पुरुषवक्त्रकः ॥ (10)
 हृदयं बोधपर्यायस्य सौम्याधारविश्वो यतः ।
 परिग्रहस्य धारत्वाद् धोरोक्तिरुपचारतः ॥ (11)
 बानास्त्रिवर्गो बान्त्वात् रहस्यस्य स्वभावतः ।
 वामन्धामच यस्यासौ देवस्स्याद् वामगुणकः ॥ (12)
 सद्योऽणूनां मूर्तयः संभवन्ति
 यस्यैच्छातस्तेन सद्योभिधानः ।
 सद्योमूर्ति रोगिनां वा विधत्ते
 सद्योमूर्तिः रुमद्वैतवाममूर्तेः ॥ (13)

- इत्थं शक्तिः कुर्वती देहकृत्यं
 देहाभावादुच्यते देहशब्दैः ।
 तस्या मेदा वेपि बाधादवस्थुः
 तेषां प्रोक्तः रुममेदेन सङ्गः ॥ (14)

CHAPTER IV.

पतिस्वरूपप्रकरणं.

- स इत्थं विग्रहोनेन करणेनाहतीजसा ।
 करोति सर्वदा रुमं यदा यदुत्पद्यते ॥ (1)
 तत्रादी केवलान्नां योग्यानां कुरुतेऽष्टकं ।
 वामादिशक्तिभिर्युक्तं सप्तकोटिपरिच्छदं ॥ (2)
 तेषामनन्तस्मृत्तस्य तथा चैव शिवोत्तमः ।
 एकनेत्रैकद्वीच त्रिमूर्तिश्चाभितद्युतिः ॥ (3)
 श्रीकण्ठश्च शिखण्डीश्च राजराजेश्वरेश्वराः ।
 ईशदत्तासयोगत्वाभियोग्याः परमेष्ठिनः ॥ (4)
 सर्वज्ञत्वादिबोधिः पियोज्यत्वं मलांशतः ।
 परस्परं विशिष्यन्ते मन्त्राश्चैवमधःपरं ॥ (5)
 ते च मन्त्रेश्वरव्यक्तशिवशक्तिप्रचीदिताः ।
 रुमन्मनुग्रहं पुंसां यदा येषां सपुच्यते ॥ (6)
 प्रयोक्तृदेहसापेक्षान्तदर्थमात्रिलेखनि ।
 रुत्वाधिकारं स्थित्यन्ते शिवं विशाति सेश्वरं ॥ (7)
 विनाधिकरणेनान्यत् प्राधानाधिकृतैरधः ।
 रुत्वाधिकारमिशोष्टमपैति स्वाध्वसंभृतौ ॥ (8)
 ततोऽनन्ताद्यभिव्यक्तः पतीनां ग्रन्थितत्त्वतः ।
 कलाधारवददेहानां करोत्यष्टादशं शतम् ॥ (9)
 तानप्याविश्य भगवान् साञ्जनान् भुवनाधिपान् ।
 येभ्यस्तत्सर्वमिदं येषां शक्तिः कर्मनिबन्धना ॥ (10)
 प्रणेतृन् पञ्चशास्त्राणां पञ्चस्तदनुवर्त्तकान् ।
 स्वसाध्यकारकोपेतान् कालधामावधिस्थितान् ॥ (11)
 स्थितौ सकारकानेतान् समाकम्य स्वतेजसा ।
 युनक्ति स्वार्थसिध्यर्थं भूतैरनाभिलक्षितः ॥ (12)
 भोगसाधनमाक्षिप्य रुत्वा कारणसंश्रयं ।
 तच्च सात्विकमाक्रम्य विश्रमायावतिष्ठते ॥ (13)

भविनां भवविचानां सर्वभूतहितो यतः ।
 स्वापावसानमासाद्य पुनः प्राप्स्यत् प्रवर्तते ॥ (14)
 स्वाप्यारते बोधयन् बोधयोग्यान्
 रोष्यान् रुन्धन् पाचयन् कर्मिकर्म ।
 मायाशक्तीर्व्यक्तयोग्याः प्रकुर्वन्
 पश्यन् सर्वं यद्यथा वस्तुजातम् ॥ (15)

EXAMINATION OF THE CHARACTERISTICS OF THE PATI.

1. Having understood that the body and the rest are mere products, we must, by inference, conclude that there is a creator of these, with special characteristics. (*viz.* Jnana and Kriya-saktis).

Note.—“Body and the rest”—these are *tanu*, *karana* and *bhutana*, a body which-experiences, the means of experience (*viz.* the senses) and the world (which is the object of experience).

2. He is eternal, for he is not conditioned by time; He is not confined to a locality, for he is all-pervading; He possesses creative powers, for he can create either gradually or all at once.

3. He must possess a *karana* (or instrument), for no action is seen to be accomplished but by an instrument. This must also be understood not to be adventitious, since it is eternally existing.

Note.—The Sakti is not a thing which comes into being at some point of time, and which is afterwards used by Siva. It is co-existent with the Lord and is part of his nature.

4. This *karana* is none other than the Sakti itself; it cannot be unintelligent, because it must be intelligent; though one; it appears as manifold in perception and in activity, on account of the variety of objects.

Note.—There is a double meaning on the word *karana*. It means both an instrument and a body. Both meanings are freely interchanged here. The next verse is a reply to the objection, that since the Lord cannot create without Karma and Maya, he should not be called the creator, but rather the latter two. The Sakti must be intelligent, because it is one with the Lord who is the Supreme Intelligence.

5. The world is not the product of the seed of production, preservation and the rest (*viz.* of karma), nor of Prakriti, nor of the soul. Then there remains only

the residual theory that it is the work of the Lord. To one who is liberated, he is always Siva.

Karma and Maya cannot be said to be the cause of the world, because they are unintelligent and hence cannot have a will to create. The soul cannot be the cause, as he is not free, being bound down by Mala. Therefore the Lord, who is both intelligent and free must be the creator. To a liberated person, the Lord does not appear in his active aspect, creating, preserving and destroying the universe, but as pure Bliss.

6. It may be objected that there being no perceptible connection (between the creator and his creations), the reasoning will break down; but the same objection will hold against the inference establishing a connection between smoke seen on a hill and fire in general, from the example seen in kitchen-fire.

Note.—The objection is that we do not actually see the creator in the work of creation, and as such the inference is bad. The Agama replies, “Anyhow you accept the principle of reasoning by which, merely by seeing smoke issuing out of a hill, you infer the existence of fire on the hill. You infer so, because you have established a general connection between smoke and fire, from your seeing every day in the kitchen, that smoke always implies the presence of fire in it. As a matter of fact, you do not actually see the fire on the hill at the same time as you see the smoke. Therefore the principle of your objection will apply here also; and the effect will be the abolition of all inference.” The example given here is the familiar illustration of a syllogism in the Nyaya philosophy. Every school, though rejecting the Nyaya's conclusions as to salvation, accepts its chapter on Logic almost completely.

The next verse raises another objection.

7. A product is always associated with an embodied agent; and it is also seen in ordinary experience, that only a person with a body can create. Therefore the Lord must be like us.

Note.—The Lord since he is an agent, must have a body, the objector says. And having a body he must be like us, be subject to all the ills of embodied existence. The next verse gives the reply.

8. Since Mala and the rest cannot attach to it, the body of the Lord is of pure Sakti (energy), and is unlike ours. His body consisting of the head, etc., is composed of the five Mantras which are subservient to his five operations, and which are called I'sa, Tatpasha, Aghora, Vama and Aja.

Note.—These names are the first words of certain Vedic hymns. See Taittiriya Aranyaka. X. 43—47. The five operations are creation, preservation, destruction,

ation and grace, belonging respectively to Sadyo-Vamadeva, Aghora, Tatpurusha and Isana. Some books ascribe these five to Brahma, Vishnu, Rudra, Shiva and Rudraiva, for instance the Tamil work, Vilakham. (verse 6).

It begins some fanciful derivations of the words Isana and the rest.

Is'ana, because by this attribute of His, occupying the loftiest position, the Lord governs (Is'ato) the whole universe. From its resemblance to forehead (in being high-placed), it is also called Isha.

Isa.—Isana is said to be the forehead of Isvara's because by that he blesses all beings, and initiates into true knowledge.

Tatpurusha Vaktraka is so called, because it does (vakhat) in each and every (tat tat) body and because it protects (trāṇat) and illuminates (vijñāt).

Isha.—The body is called *gar* or a citadel, on account of being like a city guarded by the senses and organs, the convenience of the soul seated in the heart. It shines by manifesting the Jnana-sakti of the soul, it protects it by the removal of all fear of the consequences on the soul obtaining knowledge. The *vaktraka* really means "forming the mouth," since the body of Siva, Tatpurusha Mantra is said to form mouth. The Agama however further on gives a fanciful derivation for it.

The word "heart" (*hridaya*) is synonymous with wisdom (*bodha*); and since the Lord's wisdom ever benign, it is called Aghora (not terrible). It is sometimes secondarily styled *Ghōra*, on account of being terrible on the *parigraha* path.

Note.—The third mantra called *Aghora hridaya*, which is said to be the heart in the Lord's body, is explained. It is called *hridaya* (heart), because the word is a synonym for wisdom, which this mantra is said to be. The Agama here incidentally explains why Isvara is sometimes called *Ghōra*, terrible. In the *parigraha* path, or as sometimes called the "impure" path (*asuddha-adhva*) path of Maya (*Maya-adhva*), it is said to be terrible, even in meting out due justice, it has to be terrible to evil-doers. Not that it is in reality terrible, but to those who suffer the evil consequences of their deeds, it appears so; in reality, this also is intended by the Lord the release of the souls who are immersed in ignorance. *Parigraha* is used as opposed to the *anugraha* of the Lord, by which latter He liberates and blesses. The real reason why it is called *Ghōra* is because its special function as *Ghōra-sakti* is destruction.

2. The three objects of worldly existence are collectively styled *Vāma* on account of their inferiority. It is which has *Vāma* for its abode, which is always set by nature and ever resplendent (*deva*), is called *Vāma-guhyaka*.

Note.—The mantra which is said to be the fourth member of Siva's body, the *Sakti*, is here explained. The three objects of worldly existence, viz. the acquirement of virtue,

wealth, and pleasure, are called *Vāma*, because of their inferiority to the fourth, liberation. This mantra or *Sakti* arranges for the due enjoyment of the fruits of a person's actions, if they come within the first three objects of human existence. A person's past karma and the results which would in consequence accrue to him cannot be known by any one. Hence the *Sakti* which arranges these is called secret (*guhyaka*), and fancifully it has been made to correspond to the *guhya*, is the Lord's so-called body.

13. *Sadyojāta* is so called, because bodies for the souls spring forth in an instant (*sadyas*) at his mere wish. Or he is *Sadyomarti*, either because he produces embodiments (*mūrtis*) for yogins, or because of the rapidity of his actions. It is not that he himself has a body (*mūrti*).

Note.—The special function of this *Sakti* is creation. It produces bodies for yogins composed purely of mantras. It is said to form the feet in the body of Siva.

14. Though the Lord has no embodiment, yet since the *Sakti*, in this manner, discharges the functions of one, it is referred to by words which signify a body. This *Sakti*, though one, is differentiated as *Vāma* and the rest by the Great Ones, on account of the diversity of its activities.

Here ends the Third Chapter.

THE NATURE OF THE PATI.

1. The Lord, having an embodiment as described above (consisting of mantras), always performs his work, in due time and manner, through his instrument (the *Sakti*) of irresistible might.

Note.—Desirous of describing the nature of the *Pati* yet further, the Agama begins an explanation of the expression *sarva-krit*, all-doer, in the first verse of the second chapter.

2. First he creates eight qualified *kevala* souls, accompanied by the *saktis* *Vāma* and the rest, and surrounded by seven crores of mantras.

Note.—"Kevala," is explained by the commentator as *vijñāna-kevala*, denoting the souls that are free from Karma and Maya, but yet remain affected by *Anava Mala*. But usually the word is used the condition of the soul, when it is completely immersed in *Mala*, and has not yet taken up an embodiment, and as such may be said to be free from Maya and Karma. It is only in the latter sense that we meet with the word in *Siva-jnana-Siddhi*. Perhaps the resemblance between the two states, in that in both the souls are affected only by *Mala*, might have led to such a use as in the Agama. But there is one important difference between the two for in the *kevala* state, as ordinarily understood, *Mala* completely obscures the souls, whereas here *Mala* is of extreme tenuity and but throws the lightest veil over them.

3, 4. These are *Ananta*, *Sākshma*, *S'ivottama*, *Ekanetra*, *Ekarudra*, *Trimūrti* of measureless, brilli-

ance, Srikantha, and Sikhandin, who are Isvaras over the Isvaras, who are higher than the Râjas over Râjas. Since they are yet a little removed from perfect union (with the Lord), they remain subject to His control.

* Note.—The commentator thus explains the curious phrase *râjârâjesvaresvarâh*; the lowest class viz., the Râjas, are Indra and the other gods; the Râjas over them are the hundred Rudras; the Isvaras who are above them are Mandali and others, above all these come the eight mentioned here. They are called Mantra-mahesvaras. These are not yet in perfect union with God, because there is a little mala yet attaching to them, in the form of desire of rulership. They are styled by the Sâiva school, Vignâna-kalas.

5. Though possessed of universal knowledge and the rest, they are charged with duties by the Lord, on account of a little Mala yet remaining in them. They are differentiated as higher and lower, one in relation to the other; and so also are the mantras which are below them.

Note.—The mala in the case of these is the lordship or rulership exercised by them. They have passed beyond Maya and Karma.

6. These (mantras), directed by the Sivasakti which is manifested in the Mantresvaras, bestow *anugraha* (grace) at the proper time on such souls as are fit for it.

7. Half the number (of these mantras), dependent on the bodies of those who employ them, having performed their function along the whole *adhva* (path), enter at the end of the world into Siva together with their Isvaras.

Note.—The function of these mantras is to bestow the *anugraha* of the Lord on all who deserve it. They function within the *Mâyâdhva* i.e., the path beginning with *Mâyâ*.

8. Without any substratum, the other (half of the Mantras) discharge their office, according to the will of the Lord, below the *Prâdhâna-vikriti*, and then attain (to Siva) at the end of their *adhva* (path).

Note.—“*Prâdhâna-vikriti*,” is explained by the Tamil version as “*Suddha-vidyâ*.” How it came by the meaning is not clear. The two words comprising the compound are Sankhyan ones. It may mean either “the primas modification” or “the modification of *Prâdhâna* (i.e., *Prakriti*).”

9. Then the Lord, who is manifest within Ananta and the rest, creates a hundred and eighteen rulers from the *Mâyâ-tattva*, having their bodies composed of the *tattvas* beginning from *Kalâ*.

Note.—These are more fully described in the last chapter of the Agama and have been referred to in the fourth verse as the lower kind of Isvaras, of whom Mandali is the first.

10. Afterwards the Lord enters into those rulers of the worlds (*bhuvanas*) who are tainted with mala,

from whom arise all these worlds, and whose powers are limited by Karma.

Note.—These are Brahma, Vishnu, Rudra etc, who are generally classed among the *Sakula* souls, i.e., souls who are affected by the three malas. They create the material worlds out of *Prâdhâna* or *Mûlaprakriti*. Their powers are exercised in accordance with the karma of the souls living in these worlds. *Sânjanân*—tainted with pigment, pigment being a name of mala, as *granthi*, known as of Maya in the previous verse.

11. He then creates the propagators of *Passastras* together with persons to follow them, along with their respective means and ends, reaching up to the world of *Kâlâ*.

Note.—*Passastras* are systems the goal of the best which reach only to a discrimination of the *passu* or soul; they do not understand the nature of the *Pati* or the Lord. In contradistinction to these, the Agama calls its teaching the *Pati-sastra*. For instance we may take the Advaita Sankara. The Agama will say that what he considers the *Nirguna* Brahman, which he holds to be the only reality and essentially non-different from the true nature of the *Jiva*, is merely the soul which he mistakes for the Highest Being. It will say that its system goes far higher than that it recognises a Supreme Lord, who is the very Self this self, who is its very intelligence and who rules and blesses this soul. The highest place assigned by the Agama for the followers of these systems is the world of *Kâlâgri* *rudra*.

12. Pervading by force of his energy (*icchâ-sakti*) these along with their means in the state of conservation, He employs them for the accomplishment of their ends, remaining the while unrecognised by the beings.

Note.—“These” refers to the *passus* of the former verse and the *Bhuvanas* or worlds appointed for them.

13, 14. The Lord, ever merciful to all beings, withdraws all the accessories of experience, and merges them into their primal cause (viz *Mâyâ*), so that those who are in the world of experience and those who are tired of it, may find rest. At last He then remains pervading this (*Mâyâ*) as well as the souls. This cosmic slumber having ended, evolution commences as before.

Note.—“Accessories of experience”—are the bodily senses and the world outside. When the souls have found sufficient rest, the Lord begins again his work of creation, or rather of evolution.

15. Even in this resting state, the Lord instructs those who are fit to receive instruction, obstructs those that deserve to be obstructed (by his *tirodhân sakti*), matures (or ripens) the souls and their karma makes the powers (*saktis*) of *Mâyâ* fit for emerging into manifestation, and otherwise watches over everything in appropriate manner.

Here ends the Fourth Chapter.

M. NARAYANASWAMI Aiyar.

PADMAVATI.*

(A NOTE.)

When about two years ago, a novel by Mr. A. Madhaviah was announced, I looked forward to it with a certain amount of anxious interest. Mr. Madhaviah is a distinguished alumnus of the Madras Christian College and a very successful student of our dear old Hindu College at Tinnevely. What I knew of and had heard about him led me to expect that he would succeed in his attempt, and I am glad that the book has been received favourably; though I feel it has not fully realised the very high expectations I had formed from the name of the author, and previously read the "Kamalambal"—that delightful classic of my greatly esteemed and much-remembered friend B. R. Rajam Aiyar; and that has perhaps influenced me a little. I feel the same sense of disproportionateness, that comes upon me as I read "The Christian" after "The Ordeal of Richard Scudger", the greatest novel of this century. But "The Christian" is a decided success as Mr. Madhaviah's will accept and a fine book, as the demand for so many editions proves. "Padmavati" is a decidedly fine book in its own way and it deserves to be warmly congratulated. Further the Tamil novel is of recent origin: there are not many of them and we should always feel kindly disposed towards those who strive and add some contribution to the literature; especially when it comes from one who does so with the mere love of it. Industry and a taste for intellectual pleasures are peculiarly respectable in one who can afford to be idle and who has every opportunity to spend their time in airy gossip and idleness. It is impossible not to wish success to one who resisting such strong temptations loves work for his own sake.

Mr. Madhaviah had already put in his first appearance as an author in Tamil, when he gave us his first part of the story. That was a decidedly creditable performance; and the present book gains the reputation of the first. He has undoubtedly some of the valuable elements of the artist—a keenly observant eye, a widely retentive memory and a capacity for properly using them. I must be permitted to say that the book now

and then betrays the literary novice. There are a few occasions when a little conciseness would not have been amiss; and the style lacks that allusive charm which while interesting the ordinary reader takes captive the "student". But these are precisely the faults—if indeed such an expression can be applied—which time seldom fails to cure; and from the promise of the present work we may prophesy a successful literary career for the author.

It will be unnecessary for me here to recapitulate the incidents of the first book; it has been before the public for about two years, and most of us that take any interest in Tamil literature have read it. Our author begins the present part with the arrival of Gopalan and Narayanan in Madras. They determine to join the Christian College, and go to see it in a jukka. Here is a pretty description of the jukkawallah—that "horrid" fellow that somehow accents mofussilities, and asks four times the usual fare; we compromise for double and as he drops us he howls and we are glad to get away by paying him an extra anna or so. Then comes a tribute to the Christian College in pious fulfilment of the old "promise", "In loyal love of thee I yield to none first place"—which it will be ungraceful on our part to dispute. Still to call it the premier institution of the presidency may to some sound hysterical and a convenient forgetfulness of the Presidency college. But with all that is said of the Professors we cordially agree. Very learned men, they are supreme over all in kindness and benevolence and sympathy. They love their work, their college, their boys, the land they live and labour in; not very highly paid, they use what they can spare of it in deeds of "assistance"—genuine "charity".

This is followed by a hymn of praise to the Rev. Dr. Miller. All of us join in that hymn. All the lines of that venerable countenance are before us; all the little peculiar cadences of that voice from which scholars love to hear the lessons of a benevolent wisdom are in our ears; all the fire and brilliancy of his eyes attracts us like the lighthouse does the night-invested sail. There have been occasions indeed when our views on contemporary matters have not been in harmony with—nay even adverse to—those of the Rev. Doctor; but the sincerity with which they are felt and the courage with which they are expressed, leave us still admiring the "MAN."

In the second chapter we are given a view of the daily routine of our friends. Narayanan the scholar-

*Padmavati, a story of the Tamil country (in Tamil), Book II, by A. Madhaviah, B.A., Madras, Brinivasa Varadachari & Co. 12 ss.

ship student works well and maintains his position in the class : Gopalan, the rich man's son, comes out a failure. This forms the subject of a little dialogue between them and the failure throws the blame on his wife, who, he says, occupies, whether he likes it or not, his whole attention. This is a dictum that we see is now growing in strength—of numbers at least. It was our intention when we were reading this chapter to dissent from it; and we are glad that the author has impliedly done so for us in the sketch of the married life of Narayanan and Padmavati. It is the noble woman, that like a guardian angel, warns us of dangers ahead, comforts us in our sorrows, firms developing resolves and inspires endurance, foresight and skill.

The plot of the tale is simple; Narayanan, while at Madras receives intimation of his wife's puberty, and during the next recess is "married." He, his friend Gopal and their wives all spend the remaining part of their vacation time in that lovely sanitarium, Courtallam, a place which has justly drawn a glowing and eloquent chapter from the author. It has been our privilege to visit these delightful hills on more occasions than one, and never once while there, have we felt, even for a minute, the dreadful monotony and the lingering torture of a tedious hour. The ancient shrine, the glorious waterfall, the rich green of the storied hills, the sweet song of birds, and the antics of those lawless pranceful bands, that half way up to the jealous moon go in a flung festoon, all these inspire the heart with vernal delight and joy, able to drive all sadness and despair. Ascend then, the lovely hills and what a charmed circle of rest meets our entranced gaze—the grand and stately silence of virginal nature, unbroken still, in parts, by the ruthless step of man's civilisation, a haven of perfect calm, delicately disturbed by the fluttering wings and soft voices of birds, the gentle murmur of the freeborn winds of heaven, the low ripple of a distant stream and the soothing melody of a far cascade. All the emotions there are ours—from fun, frolic and jollity to meekness piety and devotion.

The pleasant stay of our friends in these charming hills is only marred a little by the ill-natured step mother of Gopalan and his father who is ruled by her with iron will. On the re-opening of the Collège while Narayanan brings with him his wife, Gopalan comes only with his sister leaving his wife behind him, believing that in her absence glorious days of work

and study were before him. They as before together. One day Narayanan and Gopalan play attend a certain theatrical performance not chiefly for its well sung songs, Narayanan having partiality for music. On mention of this Narayanan to his wife Padmavati, unexplained she feels an instinctive dread of coming evil. He silences her and off they go. The description of the performance at the theatre is an admirable chapter of the book; a fine example of vivid realistic portraiture. In one of the actors Gopal and Narayanan recognise the long lost brother Gopal; they wait till the performance is over, the prodigal brother is brought home. On looking at his sister the kindly natural instincts overcame even this gallant gay Lothario and he weeps. All this repentant regret is but of brief duration; early the next day he gives a graphic account of his life after his disappearance. Sankaran's—for this is this precious brother's name—history is brief; this; he gets disconsolate at being left unmarried while his old father goes all the long distance from Tinnevely to Tanjore, to get for him a stepmother; he is incited to claim partition from his father by his father's local enemy; and to get legal assistance he goes to Srivaikuntam, where while selling his jewels to a goldsmith, to meet present expenses he is quite taken hold of by the police, who extort from him his jewels under threat of prosecution for some theft, and despatch him to Trivandrum under a special escort as to keep him out of their way. He there lives with a woman of that place and shortly after, finding his brother-in-law in that town he steals his mistress and runs away. Then after a roving reckless life in the Bombay Presidency and elsewhere he comes to Madras and falls in with a company of actors to whom he stays until found out and taken back by his brother, as we have seen. He threatens to go home and institute the partition suit: but his brother dissuades him from it promising to write his father himself and thus detains him in Madras.

Sankaran's associations and his late reckless life had fully wrecked his nature and made an absolute rake of him: his talk was coarse and his manner repulsive, his mind ever clouded with the turpitudes of vice. He cast a lustful look on Padmavati whenever he chanced to obtain a glimpse of her; and thence, avoided him studiously. Once when Gopal and Narayanan were away at college, Padmavati sat re-

in her room; where beside her, her mother and her sister lay asleep. With quick smooth steps, Sankaran hurried thither and glancing at her with lust-lit eyes, he hastily called Padmi to come.

Terrified she silent sat: her arms her eyes shivered: this noting, he a little shell upon her brow, which unlocked her paralysed voice and she uttered a frightened cry. The women beside her woke, and weeping Padmi moaned the plaintive tale: which Gopalan on his return heard, he sharply questioned Sankaran, who with an indifferent air, gave a plausible explanation. Narayanan shortly after retired to another house with his wife and mother.

Gopal, who to obtain more time for work, had left his wife behind him, was no whit better sown. For a while indeed he worked a little: but, latterly, any girl, reminded him of his wife and the happy married days of the last season: little by little evil thoughts made their way into his mind; and the face of "Dropadi" which he saw at the Chenga Bazaar more haunted him. Through his brother, he obtained an introduction to one Seshiyangar the gentleman who figured as "Dropadi"—and he in his turn introduced him to his concubine Sala, a previous acquaintance of Gopal as readers of the first part know. From that time began with him an era of duplicity. He deceived Narayanan, and he hid a good deal from his sister. He never felt the same as before. He began, on, began to write letters to Sala. These letters were obtained by Seshiyangar for Sankaran, who filled with thoughts of vengeance on Padmavati for her exposure of him, cut out the address from those letters, and addressed them to Padmavati, so that when read as love letters from Gopal to Padmavati. The letters being posted were received by Narayanan who on reading them grew suspicious; and ever afterwards a suspicion characterised him. He did never think of questioning Padmi, so much was he set. A second similar letter coming to him confirmed him in his alienation from Padmi. He then thought of sending away his wife to his father-in-law with a lying letter to him that his wife wanted to come some time on account of ill health. Shortly after Gopal left Madras for the holidays. That night, trying to know the cause of her husband's coldness, he asked him some question to which he returned evasive answers and threw to her the letters of Gopal for explanation; on her asking why those letters were addressed to her Narayanan angrily said that they were addressed to her and—she faints. Shortly after res-

toring her, rebuking her for her faithlessness he goes out. Later he learns that his father-in-law's business had failed, that he was a ruined man and that as such, Padmi must stay where she was; and he is thus baffled in his attempts to separate from his wife. His father-in-law's failure reduces Narayanan's income a bit, and his scholarship money not being enough to maintain him, he becomes a private tutor, which gives him a few rupees. But this was not enough always to maintain him: it was a living from hand to mouth. One touching incident of this nearly starving life is recorded as how his mother rather than increase the expenditure starved herself on some occasions and noting one of which he sold some of his beloved prize-books, and gave her the wanted money. Padmi seeing all these events thought of selling some of her jewels and surprise the money into her husband's hands.

Gopal had meanwhile returned after the vacation. His letters to Narayanan during the recess and one asking him to meet him at the railway station, were left unheeded. On the evening of his return Gopalan happens to pass by Narayanan's house and Narayanan himself was just coming home in a melancholy mood. He did not wish to meet Gopal who happening not to notice Narayanan went his way. On Narayanan reaching home he heard his wife singing and seeing by that that his mother was not at home. He thought that his wife was in high spirits owing to having met Gopalan, who as we know, had not even entered the house, but only passed by it. Narayanan entering his house asked if "that fellow" had been there: not knowing what he meant, she asks "which fellow?" and then drops into his hands the sale proceeds of the jewel. Narayanan mistakes it as a gift from Gopal and roundly questions her if he has given her anything else in consideration of her unfaithfulness. She had not expected this before: trembling and weeping she explains to him the sale of the jewels of which she had not told him before as she wanted to surprise him with the money, and also for fear that he might not permit her to sell her jewels: but he is unconvinced and frantically kicks her. The pregnant Padmi falls unconscious and the fright with the treatment she received, results in a miscarriage. His mother who returns a little after urges him to get medical aid; he then explains to Dr. Miller the state of the circumstances and the Revd. gentleman with

his usual loving kindness sends his own doctor. Padmi slowly rallies and sometime after, Narayanan's mother dies, her very last act being to place Padmi's hands in Narayanan's and with a look that spoke more truly and eloquently than words, imploringly ask him to love and cherish the precious heritage she was leaving in his hands.

Thus were husband and wife left alone. Narayanan grows worse in mind. If but to be wroth with those we love, doth work like madness in the brain, expression fails to state the excruciating torture and feverish agony that follows on our belief that one whom we loved and trusted had proved faithless. Narayanan's mind was ever stretched on a wrenching rack of thought: futile tears filled his tired eyes: and often he thought of killing his wife. Once when seriously contemplating it, that last look of his mother rose before his eyes like a fairy vision, and dispelling for the moment mistrust and anger reminded him of the past delights of his earlier married days, sweet as a song sung perfectly. He returns home deliriously singing to himself the well known song,

Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart and gather to the eyes,
In thinking of the days that are no more.
Dear as remembered kisses after death
And sweet as those by hopeless fancy feigned
On lips that are for others; sweet as love,
Sweet as first love, and wild with all regret,
O, death in life, the days that are no more.

and as he came by his door heard his wife singing the tender "hymn" whose pleading plaintive notes came quivering from her lips:—

Prince of my soul*
My life's goal
Fond heart's desire
Love burns like fire;
No fault of mine
Handmaiden thine
Turned thee 'gainst me
And plunged me in sorrow's sea:

* These verses are a free rendering of the "hymn": it has not been found possible to preserve the unutterable sadness and the wailing melancholy of that wild tune.

(Chorus) When wilt thou hark to me?
When will thy bosom warm towards
When will my head nestle on thy breast
And there have rest?

II

My life thou art,
And mind and heart:
Affection's fountain thou,
Ever and now.
Te me, in woman's guise
The pole-star of the skies:
All things: aye, even
My thoughts' sweet heaven.

(Chorus) When wilt thou hark to me?
When will thy bosom warm towards
When will my head nestle on thy breast
And there have rest?

and suddenly with one piercing cry she fainted, fell. Bitterly weeping Narayanan, wildly rushed and clasped her to his breast.

Gopal's sister had latterly been asking him, he had neglected Narayanan all these days and as he was answering, Narayanan suddenly enters, and a Gopal to go out with him to discuss some matters private. The whole affair is explained and Narayanan learns that the tell-tale letters were addressed Sala, from whom they were obtained for Sankar who used them as we have seen. All these were corroborated by Sala herself.

Then follows a reconciliation and under Narayanan's influence Gopal is induced to leave Sala and bring back his wife. The happy days once more return and our author bids us good bye leaving them happy and us delighted: but as in this universe of all possible worlds there is no joy without alloy, our delight is mixed with regret that there is no more of the book. We feel much inclined to "ask for more" and I believe it is but fair to hope that so educated a gentleman as the author would not behave like "the master," but indulge us in our little whims, and give us some more "Scenes in Hindu life".

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS, NOVEMBER 1900.

The Rev. G. U. POPE, M.A., D.D.

We are glad to present our readers with a fine portrait of the veteran Tamil Scholar in commemoration of the publication of his Translation of the Sacred Tiruvachakam. We cannot do better than quote his almost pathetic words with which he records his life's work.

"I date this on my eightieth birthday (24th April 1900). I find, by reference, that my first Tamil lesson was in 1837. This ends, as I suppose, a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to a close my life's literary work.

"Some years ago, when this publication was hardly projected, the writer was walking with the late Master of Balliol College in the quadrangle. The conversation turned upon Tamil legends, poetry and philosophy. At length, during a pause in the conversation the Master said in a quick way peculiar to him, 'You must print it.' To this the natural answer was, 'Master! I have no patent of immortality, and the work would take very long.' I can see him now as he turned round,—while the moonlight fell upon his white hair and kindly face,—and laid his hand upon my shoulder saying, 'To have a great work in progress is the way to live long. You will live till you finish it.' I certainly did not think so then, though the words have often come to my mind as a prophecy, encouraging me when weary; and they have been fulfilled while he has passed out of sight."

We hope to publish a thorough review of the work and a full sketch of the old Doctor, who would be content to have inscribed on his tomb the bare words, 'A Student of Tamil'. And whatever criticisms the book may elicit, we could assure our friends of the old scholar's undoubted love of the Tamil people and their literature and religion. We owe him in return our deepest love and gratitude, and love and gratitude have been the surest traits of the Tamil Race.

LEAVES FROM AN OLD INDIAN'S NOTE
BOOK.

BY THE REV. G. U. POPE, M.A., D.D., BALLIOL COLLEGE,
OXFORD.

The Purra-[^]nann[^]urru.

The Hill-Chieftain. 'Strong-bow.'

ONE of the seven celebrated generous chieftains of the old Tamil country was Val-vil-ori, or [^]Athan-ori ('Strong-bow'). His title expresses his special characteristic: he was a Nimrod, 'a mighty hunter.' His hill was Kollu, on the Malabar coast—a hill from which the Sera (or Malabar) kings take one of their titles. He was also celebrated for his lavish gifts of richly caparisoned elephants. Three songs are inscribed in his praise (152, 153, 204).

This chief is mentioned in the *Pattu-pattu* as having fought with another of the seven liberal kings, [^]Kari (of whom we shall hear by and-by). He is also named in 158, but simply as the 'Lord of the gleaming hill of Kollu.'

His especial bard was Van-Paranar, whose lyric we translate in a somewhat condensed form. It is doubtless a fair picture of the old Tamil highland chiefs before the Muhammadan invasion.

The Generous Archer.

[152]

What artisan thy arrows excellent
Fashioned with many a stroke, O thou, in chase
Victorious ever with thy mighty bow?
Low lay they mighty elephants, and slay
Tigers with wide cavernous jaws.
And spotted antelopes with branching horns!
Before them falls the woodland boar's huge head.
The guano, neighbour of the lowly ant.

They kill. Yet [^]Ori hunts not for mere gain,—
Destroyer mighty though he be; for he
Reigns the right wealthy Lord of Kollu's fruitful
hill

Around whose base the mountain streamlets flow,—
Whose mighty breast chaplets of pearl adorn

O minstrel maid, sing thou a triumph-song!
And ye, bear burthen with your tambourines.
Make ready lute and lyre, tabor and drum,
And every instrument of joyous melody!
Then will we pass from land to land, and say:
There is no huntsman like to him: in war

No arm so strong as his to guard and rule—
The Lord of Kollī's hill, Ori's proud height;
 The brave one, loved and loving, rich in gifts!

Another bard, whose epithet was 'Owner of the elephant that chews the sugar-cane,' and who is otherwise unknown, has composed an interesting poem in his praise.

The Sea and the Streamlet.

[204]

'Tis shame to wealthy chieftains, 'give ye,' to cry;
 Sorer disgrace when these their gifts deny.
 Doubtless, who saith, 'Take this my gift,' does
 well;

Who saith, 'I take not,' doth in worth excell.

Who thirst for water will not stoop to drink
 Where sparkling wavelets play on ocean's brink,—
 Tho' draught be crystal clear. Where cattle pass,
 And thronging thick make bank a muddy mass,
 And tho' the streamlet trickle scant and slow,—
 There's well-trod path to where sweet waters flow!

If thou give not, thy suppliants blame the hour
 And inauspicious signs, and fate's dread power;—
 They blame not thee, as all forlorn they sigh,
 For thou art liberal as th' o'er arching sky!

The lavish generosity of the archer-chief is celebrated in hyperbolic strains in 153, which is a singularly artistic Tamil lyric.

Bewildering Munificence.

[153]

Daily the chieftain of the cloud-crowned hill*
 Gives askers elephants caparison'd.

Great *Āthan-ori* height,—his hand, adorned
 With radiant gems and gold, grasps the round
 disc,—

Insatiate lover of the deadly strife.

To see his gifts showered down like kindly rain
 My merry company went trooping forth.
 Garlands and ornaments of silver twine,
 With jewel-lotus-flowers, in no cool stream
 That grew, and line of elephants they gained.

As they went forth, according music loud
 Sounded on every side from instruments
 Well-strung: but they—because they hungered
 not?—

Forbore to dance, and quite forgot their song.†

* Kollī.

† Paralysed and struck dumb by his munificence.

These verses give the merest glimpse of the mighty Tamil archer. For twelve centuries they have existed in South India, have been the source of many legends in other literatures, and are mixed up with traditions of the Pāndiyan kings of Madurai, who, being supposed to be incarnations of Siva, had the bow and arrows as their special attributes. But all that is received and accredited tradition about Ori is contained in these three lyrics.

THE SUTASAMHITA ON THE SAIVA AGAMAS.

The Sutasamhita, perhaps the most favourite book among Indian Sanyasins, forms part of the huge Skanda Purana, which according to itself consists of 100,000 slokas. This Purana, owing to its strong Saivite bias and the large number of Saivite shrines it mentions, has generally been put in the ninth or 10th century A. C. by western scholars. And it must have been with a shock of surprise that they would have received the announcement of Prof. Bendall, that he had secured a manuscript of the same Purana dated the sixth century A. C. in Nepal. Allowing, as we must, under the circumstances, at least two centuries for it to become famous so as to be preserved as a Purana, we may provisionally assign it to the fourth century A. C. It is quite likely that it is considerably older; but the fact that a portion of it, the Sutasamhita mentions Buddhas and Jains positively prohibits us from going behind the third century B.C., when only Buddhism came into prominence as a State religion, menacing the existence of Hinduism itself. Probably the beginning of the Christian era is the safest date that can be assigned to it at present. This argument, of course, assumes that the Sutasamhita formed an integral portion of the Skanda even in those times; and till we get more information regarding Prof. Bendall's manuscript, we may proceed on the assumption that it was so.

This preliminary matter will make us appreciate in due measure the mention of the Saivite Agamas by name in the Sutasamhita. In the very first chapter in enumerating the eighteen Puranas and the eighteen Upapuranas, occurs a sloka which says that just as Isvara is the source of the Agamas like Kāmika and the rest, so the son of Satyavati (Vyasa) is the source of the Puranas.¹ (I. 1. 12.) In IV-8, 22—24, the Bhārata, "the Tarka and other Sastras," Saiva Vaishnava and other Agamas are mentioned. I may

here state that the Bhārata is very often mentioned in the body of the book, so that all mention of it may be omitted hereafter, after giving a few references here. (I. I. 86, 47, IV. 19, 26, IV. 22, 2, IV. 39, 23, etc.)

In IV, 20, 14—27, occurs a list of things, the succeeding one of which is declared to be better than its preceding one. In this ascending scale are to be found worship of God according to methods devised by oneself solely, adherence to the Bauddha Agama, the Arha Agama, the Prājāpatya Agama, the Vaiṣṇava Agama, and the Saiva Agama. The Saiva Agamas are said to be divided into two portions, one having a low source, the other a high one, of which the second is declared to be superior. This the commentator explains as follows: that the lower portion has its origin from below the navel of the body of Siva and that the higher one comes forth from the five Saktis of God called Isāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojīta, forming the well-known Saiva Agamas Kāmika and the rest.¹ He then quotes from some Agama to show the distribution of them to each of the five.

From Sadyojīta	—the five Agamas beginning with Kāmika.
„ Vāmadeva	—the five beginning with Dip-ta.
„ Aghora	—the five beginning with A'p-tivijaya.
„ Tatpuruṣa	—the five beginning with Rou-rava.
„ Isāna	—the eight beginning with Prodgta.

Then the Samhita proceeds that the Smārta rules are better than rules in Agamas, and that better than both is the Śrauta Dharma, and so on. The mention of the Bauddha and Jaina systems is to be noticed. It is not condemned as intrinsically bad, but as only lower than some other systems.

Our next passage occurs in IV. 23, 2—6, where we find mention of Dharma Śāstras, the Bhārata, Vedāṅgas and Upavedas,² of the Kāmika and the

¹ In this paper I have used only the Anandashram edition, which contains the commentary of Mādhavācārya also. I have not consulted the Grantha edition.

² The Sutasamhita makes a distinction among Saiva Agamas, the now-known 35 Agamas being classed as higher than the others. I do not know whether there are any other Saiva Agamas than these twenty-eight; at least I have not met with mention of any.

³ This the commentator explains as A'yurveda, Dhanurveda etc., i.e., the sciences of medicine, of war etc.

other Agamas, the Kāpāla,⁴ Lākula,⁵ Pācupata, Soma, Bhairava, Vaiṣṇava, Brāhma, Bauddha and Arha Agamas, and of the Lokayata, Tarka, Mimamsa, Sankhya and Yoga systems. IV. 39, 23, informs us that the Smritis, the Bhārata, the Saivagamas and Tarka teach only Advaita and never Dvaita.⁶ The superiority and the all sufficiency of the Veda, is described in IV. 45, 52, where the Samhita asserts that knowledge of the Lord can be obtained only from the Veda, and that knowledge derived from other Agamas is no knowledge at all. It then proceeds to say that the other Agamas (i.e., the Veda itself being called an Agama) teach only a fragmentary portion of the truth contained in the Veda, and quotes as examples the Saiva, Vaiṣṇava and the other Agamas we have become familiar with by the previous quotations, which, it says, are fit, only for lower Adhikaris (i.e., persons fit to follow them). This is rendered much more emphatic by the 8th chapter of the Brahma Gita, where six slokas (25 to 30) are devoted to the explanation that the Agamas are not meant for men who follow the Veda, and that they are solely intended for such as cannot go to it or have fallen from the Vedic path. In the first verse of this series, the Saiva Agamas are mentioned as example, and in the following ones, it is taught that the same principle applies to all the other Agamas also. The Samhita then proceeds to extol the excellence of the Veda, and winds up the chapter with the statement that while Tantrikas incorporate Vedic teachings with their creed, the followers of the Veda do not stand in need of what is taught in the Agamas.

Looking back over our few gleanings from the Sutasamhita, we may easily gather, that at the time the book was written, which we have provisionally accepted as the fourth century A. C., and which may in fact be much earlier, there was a considerable body of what are called Agamas, appertaining to the particular cults of Siva, Vishnu, Brahma, &c., and that there was some antagonism between these and the Veda, which the Sutasamhita tries to reconcile by the theory that they were given out by God for lesser Adhikaris or less developed men, while the Veda was only for the

⁴ The Kāpālas are a certain Saivite left-hand sect, who are noted for carrying a garland of skulls, and for eating and drinking from them. There is a graphic description of them in Bhavabhūti's drama Malatimadhava.

⁵ I do not understand what this is. There is another reading Nākula, which means 'relating to Nakula.'

⁶ A very similar series of verses occurs in the Brahma Gita portion of the Sutasamhita. Chap. 9. Verses 25 to 46.

highly developed. We also learn that there were two divisions among the Saivite Agamas, the higher comprising the now-known twenty-eight beginning with the Kamika, the lower having to all appearance disappeared. It is evident that a huge body of literature must have perished, for now we have absolutely none of the Agamas mentioned in our extracts, except one or two of the Saivite ones. And it is sorrowful to think how with these, have also gone our hope of ever tracing to their primal sources, the history of many a ceremonial quite meaningless at the present day. That such a considerable literature existed even at the time of the inception of the Puranas, lends colour to the surmise entertained by many that some of these Agamas had their origin in times almost coeval with the dim days of the Brahmana period.

There is also another source from which evidence may be gathered, viz., Tamil literature, almost the whole philosophical portion of which is dominated by the Agamas. The greatest of the Saiva saints, Tirumular, who is specially worshipped in perhaps the most revered Saiva shrine in Southern India, Chidambaram, mentions the twenty-eight Agamas and even gives the names of nine of them. His great work, the *Tirumantiram*, is, on his own avowal, a condensation of the Agamas.⁷ This saint is ascribed by some Tamil scholars to the first century A. C., but so far as I am acquainted with the literature of the subject, no reasons are given for this date. Another early saint Manicka-Vachakar also mentions these, though not by their individual names. Mr. Tirumalaikolundu Pillay has recently attempted to place the latter in the second century after Christ.⁸ This, if well-founded, will also go to confirm the conclusion we have already arrived at, from Sanskrit sources, regarding the antiquity of the Saivite Agamas.

⁷ In the second verse of the chapter on *Agamas*, he gives the number of verses contained in the Agamas as twenty-eight crores and one lakh. In the fourth, curiously enough, he gives seventy crores and one lakh as their number. I do not know if I interpret the latter verse right; any how it seems to me to be the plain meaning.

⁸ In his small pamphlet styled "The Age of Manickavachakar."

[N.B. I must mention that there is no mention of any Upagamas in the *Butasamhita*. Apart from this, there are reasons to think that they form a body of literature, which came into being at a much later time. Personally, I think they mark a revival of *Salvism* which followed upon the publication of the classical scholastic works of Indian Philosophy. In this connection, the omission of any mention of these Upagamas in Sureswara's *Manasollasa*, while the primary Agamas are mentioned, is significant.]

M. NARAYANASWAMI AIYAR.

THE PROBLEM OF EVIL—No. VI.

36. Elsewhere Aryans have said :

పరిహరణార్థం కేభ్యో హితుద్భావో రితి ॥
 కస్త్యైకరాష్ట్రీ ర్వాసిస్త్వత్రాయయాధాపితా ॥

Trans : As like father with good intent permits surgery and application of scalding remedies (silver nitrate, e. g.) to his sick son so doth God in placing his children in affliction wash them of sin.

Affliction is the chemicals the great Washerman applies for the bleaching of unclean clothing.

Side by side with the Aryan is a Mahomedan saint Jalaludin Muhammed, Er-Rumi, who in his book of verses "The Greater Warfare," most enthusiastically sings in the following strain. The lines are so beautiful that they are worth committing to memory :—

"Did not our God mean mercy in his wrath
 How could the lord of mercies thunder forth?
 A child may tremble at the lancet's smart;
 His mother knows there's healing in the dart.
 It may half kill him, but restores sound life;
 So God's great mercies far surpass our strife.
 Men judge of what they see by what they think.
 From judging Justice, men of sense will shrink."

To our narrow view, our position on earth surrounded with things *thought* good and bad, is necessarily a riddle: the best explanation that is given by many souls of the saintly order, we may well submissively accept tentatively with full liberties to explore into the unknown to find if possible a better solution.

37. A dip into Vishnu Purāna. In the description of what is "Hell," Bk. 11 Adh: 6, (Hell being taken, as representing all that is evil), Sloka 46 runs as follows:—

మనఃక్రియోన్మత్తస్య హి వై ద్విపర్యయః ॥
 సరస్వతీనానందే వై హి వాపున్మత్తస్యోద్భవః ॥ 46 ॥

Trans : "What contributes to the delectation of the mind is heaven (Svarga), and to its reverse (*i.e.*, pain to the mind) is hell (Naraka). Virtue and vice, O, the best of the twice-born! are, thou wilt admit, symbolised by the terms Naraka, and Svarga." Delectation of the mind and pain to the mind as arising from the practice of virtue and vice, is meant; *i.e.*, acts done in accordance with the injunctions of the laws of ethics (shastras), giving tongue to the voice of inward conscience.

Then runs the Sloka :—

వస్త్యై హి వదుభా మసుభాయోన్మత్తస్యోద్భవః ॥
 హి వాయచయత ప్రాప్నోమ్యవస్థాన్మత్తస్యోద్భవః ॥ 46 ॥

Trans : "Nothing can be designated as absolutely that thing which produces pleasure unadulterated or pain un-

mixed: as, under different circumstances, that same one thing gives rise to pleasure, again pain, again anger, again malice &c.

Stokas 48 and 49 conclude the subject as follows:—

తదేకైశ్చైవ హి శుభం శుభాదుఃకృతం తే |
తదేకైశ్చైవ హి దుఃఖం దుఃఖాదుఃకృతం తే : 48 |
తత్తత్సమీక్ష్యైవ వంశాన్విరతం తిర్యగ్భూతం తే |
మనోహరం హి హృదయం న పునః పునః : 49 |

Trans: Thus there is no cause which is by itself a cause of sorrow and none *per se* of enjoyment. The undulations of the mind alone characterise pain and pleasure."

If by the power of one's will, a mind wandering in the various stages accompanied with pleasurable or painful feelings can be abstracted therefrom into quiescence—which would be an almost superhuman feat, tried by very few men, and attained by fewer still—that is called "wisdom" the state of ineffable, happiness, eye, beatitude in exaltation, and which may be rightly called "the absolute good." So, there is that "absolute good," vain man! if you could only deceive your mind away from thoughts of evanescent things.

38. The famous Prahlada of the Aryan Puranas, thus discusses the question of what is good and evil:—

అన్యేషాం దుఃఖానాం హితం తే దుఃఖం తే శుభం
శుభానాం హితం తే దుఃఖం తే దుఃఖం తే : 38 |

The meaning of the above is simply:—"Evil to him who evil thinks," and when such thoughts i.e., doing harm to others, which he knows as harm,—for he would not have others to do it to him,—do not exist, no evil exists.

39. In the Niti Shastra, the following Stanzas occur:—
నరేంద్రవర్మకృతం శుభం శుభాదుఃకృతం
i.e., "Benefaction to others is virtue (good), malefaction is vice (evil)."

And again,

శుభాదుఃకృతం శుభం
శుభాదుఃకృతం శుభం
అన్యేషాం దుఃఖానాం హితం తే దుఃఖం తే శుభం
దయం హి దయం హి దయం : 39 |

i.e. "Good men show mercy towards beings, because under such conditions themselves, they are aware of their agreeable feelings."

If in our hum-drum, and work-a-day world, every mortal was inspired with this motive, heaven then on earth! Let none despair however, for let every one ennobled by such sentiments strive to follow the teaching, and aspire after the high ideal to the best of his moral nature.

Gita says: (vi-32).

అన్యేషాం దుఃఖానాం హితం తే దుఃఖం తే శుభం
శుభానాం హితం తే దుఃఖం తే దుఃఖం తే : 38 |

"He is the perfect being who like himself in all, perceives the good and the evil without difference.

40. From the beginning, the design of this paper has been that of Pascal's *Pensées* so that our readers may not tire, so that different views might address themselves to different minds. We therefore hop again—variety being the principle—from *Paranas* and *Niti Shastras* to *Malthusianism*, a while.

What causes misery in the world? It is said, poverty and again, over-population? Consider each in itself, and then as related to each other:—

Poverty.—Jesus Christ was a poor man; and Buddha Ghosha made himself purposely poor. The former was godly, the latter godless: and yet, poverty was by both of them liked. A poor Arab's wife thus spoke to her husband:—

"How very poor we are! What hardships have we borne!

"The whole world lives in pleasures; we're the butt of scorn!

"We have no bread; for condiment we've grief and care.

"Jug, pitcher we possess not; drink we naught but tears.

"By day, our only raiments scorching solar heat;

"Our bed clothes in the night, the moon's rays pale and sweet."

"The woman's husband answered: "Pray now, silence keep!

"Our life is most part o'er. What's left us but to weep?

"The wise man cares not for a little more or less.

"These both will pass away, like torrent's waywardness.

"A torrent may be clear or muddy, black as ink.

"It will not last. Why then should we about it think?"

"Within this world what millions, living creatures all,

"A life of joy still lead, quite free from let or fall,

"A dove is always cooing praises to the Lord,

"Upon a tree, so long as day may light afford.

"All these anxieties that fall on us like darts,

"Are but the vapours, tempests, of our human hearts.

"Whoever leads a joyous life finds death severe,

"And he who's slave to body, mars his soul's career.

"I choose the road that leads straight to contentment's door,

800 years ago exclaimed "పితృవత్త్వే యాః జననవత్ప్రభావః
 తస్య పితృస్సాదృశ్యత్యాధవతి తదాదిత్యులవధీః," meaning
 that like a father, the Omniscient, seldom on an occasion,
 is angered in order to be benificent to a creature steeped
 in sin. To follow Miss Cobbe:—"such are the sufferings
 (of rational beings) which punish and repress sin, and
 those through whose fires the noblest and the purest
 virtues have ever passed to perfection. That there is
 some wondrous power in suffering thus to bring out of
 human souls qualities immeasurably nobler than are ever
 developed without its aid, is a fact equally plain to those who
 have watched the almost divine transformation it sometimes
 effects upon characters hitherto hard, selfish or common-
 place; and to those who have noted how thin-natured and
 unsympathetic, if not selfish, are at the best those men and
 women who have lived from youth to age in the unbroken
 sunshine of prosperity. Even among very ordinary char-
 acters, and where the lesson of suffering has not been
 deep, there are very few of us, I believe, who after the
 lapse of a little while would wish that we could unlearn it,
 or return to be the slighter, feebler, shallower-hearted be-
 ings we were before it came. Rather do we recognize
 the truth of the poets' words:

"The energies too stern for mirth,
 The reach of thought, the strength of will,
 'Mid cloud and tempest have their birth,
 Through blight and blast their course fulfill."

45. Cobbe however, like any of us is not satisfied;
 and the Problem of Evil she pursued fairly well, till the
 threshold of death, but beyond? Why even now, it
 "baffles" "the ingenuity of mortal man" "to explain."
 And if the "riddle of the painful earth" has to be recon-
 ciled with the all-beneficency of God, "the solution is yet
 to be given to that dark problem hereafter." Even Jesus
 Christ, "one of the holiest of men" than whom no man
 had loved more his father, God, exclaimed at the supreme
 hour of his agony, "My God, why hast thou forsaken
 me?" Miss Cobbe says that "that ancient story, stripped
 of all its misleading supernaturalism, seems to me the
 sufficient evidence that God reserves his justice for
 eternity." As all theists unanimously declare, our tra-
 vail on earth, is of the child-birth kind which as a
 law of nature precedes the ineffable joy given by the child's
 birth itself. The question is whether a mother's love is
 not enhanced all the more for the pains?

Saint Jelaluddin Er-Rumi sang:

"Plagues, troubles, fears and cares of various degree
 All spring from many sides and fix themselves in thee.
 Bear all with patience; slowly thou 'lt experience gain
 Thou 'lt recognise the truth; the dark will be made
 plain."

"Should God's decree encompass thee with blackest
 night,

The same decree will readily help set thee right.
 Should Providence at times thy life to menace seem,
 'T was Providence that gave it, can prolong its gleam,
 Should life's events appear to threaten every way,
 God can in Heaven prepare a home for thee to stay."

So that, like Miss Cobbe, and like this Holy saint among
 Mussalmans, shall we wait? and that waiting is not long;
 it is certainly microscopical when compared with eternity,
 and each traveller when he gets to his bourn shall find the
 explanation waiting for him there.

46. Many paras behind, a verse from Sri Vishnu
 Purana was quoted:—

విచక్షిన్మరణవిప్లవః । సంపత్తైః క్షణసంస్కృతిః ।

I-E. "The forgetfulness of Vishnu, or the All-immanent
 Holy Spirit is real misfortune, remembrance of Him alone
 is real fortune."

Miss Power Cobbe, who is a godly woman, writes exact-
 ly in this spirit:—"The Supreme Justice may.....reward
 virtue—not with the dross of earthly wealth or health,
 or of celestial crowns or harps—but with the only boon
 the true saint desires:—

even the sense of union with God;
 and punish vice—not with disease and disgrace, nor with
 the fire and worms of hell—but with the most awful of all
 penalties:—

the severance of the soul from Divine light and love.

Many saints, Kulasekhara of Travancore, Nammalvar,
 Yamunacharya, and all martyrs of the godly-kind unani-
 mously proclaimed in like manner. "What availeth
 if the whole world be gained, but one loose his soul?"
 This is the stand point from which all great men looked at.

47. An exemplification of distress making characters
 of men is found in Debendra Nath Tagore, the Brahmo
 Reformer. Brought up in a life of profuse wealth and lu-
 xury, he did not escape its demoralising influence. Accord-
 ing to his own account, from the sixteenth to the twenti-
 eth year of his life, he went on "intoxicated with the plea-
 sures of the flesh," regardless of his "spiritual interests
 and dead to conscience and God." He thus describes how
 he was awakened:—

"Once on the occasion of a domestic calamity, as I lay
 drooping and wailing in a retired spot, the God of glory
 suddenly revealed Himself in my heart and so entirely
 charmed me and sweetened my heart and soul, that for a
 time I continued ravished—quite immersed in a flood of
 light." "After a long struggle", he says, "the world lost
 its attractions, and God became my only comfort and del-
 ight in this world of sorrow and sin."

48. Mr. Ingersoll, the reputed American agnostic had
 naturally the "Problem of Evil" continually pressing it-
 self on his notice, and he could not like Mrs. Annie Be-

to see its consistency with the theory of an all-good Creator.

The convulsions of nature startled him and lashed him into rage. In her "peace," Beant found the riddle solved, but here is Rev. L. A. Lambert's justification for the troubled soul of Ingersoll; when he said bitterly "for it is hard to see the plan or design in earthquakes and pestilences," Rev. Lambert taunted him thus: "A boy stood on the railway gazing philosophically at a passing train, burning cinder from the smoke-stack struck him in the eye. He mused on the incident in this way: 'For me it is hard to see what design or plan this great corporation could have had in spending vast sums of money to throw that cinder in my eye.' It is somewhat difficult to discern design or benevolence in it." Who will say that boy was a philosopher and an ecotist, or that a fortune does await him when he is old enough to take the lecture-board?

49. When Ingersoll said "prosperity is good," he was evidently not in the plight Devendra Nath Tagore was in (para 42 ante). The results of prosperity however are felt on in the following language by Rev. Lambert: "The philosophy of history teaches that prosperity leads to the downfall of nations as well as of individuals. What did prosperity do for Egypt, Greece and Rome? It made the people luxurious, voluptuous, and imbecile, and buried the monuments of hardier ages in ruin. It was the siren that lured Hannibal, Alexander and Caesar to untimely graves, and Napoleon to Moscow and Waterloo. Prosperity leads to decay, national, individual, intellectual, moral and physical. When prosperity is at its zenith, decay is at the door; when the tree is in full bloom, there is but one step to the bare and yellow leaf. Prosperity has evil consequences, and if, as you say, consequences determine the quality of actions, how can prosperity be good?"

50. In the Maha Bhavata, which is called the 5th Kanda, in many places, and particularly in the Anumasanika Parva, good, evil and mixture of good and evil, are treated severally in 'Sarga,' 'Naraka' and the Earth, that we here i.e., on earth, of that mixed link in the chain of evolution, have to eat of the fruit of both good and evil mixed together.

51. Man is a compound of both the *Seraph* and the *Aspid*; in other words his nature is dual, celestial and terrestrial, and according to theosophy which divides man into seven principles, the upper triad, viz. Atma, Buddhi and Manas, as belonging to the celestial constitution, and the lower quaternary, the Sthula Sarira (gross body), the Linga Sarira (subtle body), Prana (vital airs) and Kama (animal man or desires), as constituting his earthly tendencies; the former "levitating" or lifting him up heavenward, and the latter, gravitating down to the mundane.

ALKONDAVILLI G.

(To be continued.)

THE WORD "AYAL"

As the readers of the "Siddhanta Deepika" are aware, Ayal is one of those Tamil words on the derivation of which I differ with Pandit Savariyayan. He is of opinion that ayal and the English alien are cognate words and that the European stem *alia*, to which the latter is ultimately traced back by Professor Skeat, is but a metathetical modification of the Tamil aial (ayal). Moreover, he says that the terminal *al* means "not," and that the idea of 'not being close or kin' is conveyed by aial. The Precedent which the learned Pandit quotes for the novel explanation of *al*, is found in the Tamil Kadal, which he analyses into *kada* = pass over and *al* = not, and which he thereby makes a conveyance for the signification of "the impassable."

Before considering whether the connotation of ayal or neighbourhood necessarily excludes 'closeness or kinship,' or whether it is almost the same as relations dwelling in the vicinity, let me shew that the analysis of Kadal and the meaning assigned to its parts, are not quite satisfactory. Granting that the stem *Kada* = to pass over or cross, is its radical element, it is very probable that the ancient Tamilians meant by Kadal 'that which should be crossed over' as distinguished from land upon which men and animals do walk; compare the expressions 'செல்லுபட' and 'to cross the sea.' If such be the primary sense of this Tamil name for sea, one is bound to accept that the union of *Kada* with the verbal suffix *al* brought forth Kadal by a process of coalescence similar to the Sanskrit *Dirgha Sandhi*, and that the resultant long *a* was subsequently shortened.

Instead of accounting in this circuitous manner for the form of this appellative, it is possible to bring it under the list of derivatives from the root *Kad* = to connect, to bind to tie, to gird, to build, &c. Even the stem *Kada* is traceable to this root, as it necessarily implies passing over a barrier or difficulty. Kadappu (கடப்பு) = a stile or way through a hedge serves well to ward off cattle from the enclosure, while it gives entrance to mankind. In this connection it strikes my mind forcibly that the Tamilian doorway was originally a Kadappu, Kadavam (கடவம்) or Kadavu (கடவு), and that the two latter forms ceased to exist at some remote period in the past when phonetic corruption gave rise to *செலவு* or *செவு* (a door or custody). Kadavu (கடவு) however occurs in pro-

vincial usage to denote a path or way (Vide Dr. Winslow's Tamil-English Dictionary). Numerous as are the offshoots of the prolific *Kad*, I reserve their consideration for a future occasion in order to avoid here a long digression from the point in view.

The Derivation of *Kadal* from *Kad* makes one to understand that the service of the sea as a *barrier*, or *protection* for the land, or the facts of its *begirding* the land was clearly visible to the person who first gave utterance to this name. If this be the true account, there is no doubt that the *al* here is merely a verbal suffix (சொதித் பெயர்விகுதி) denoting 'being or existence' and identical with the *al* in *அலகு-to remain or to stay, from which comes அலகல்-the night, or the time when persons remain at home. Further examination brings this *al* into the closest proximity to the *al* implying negation. Though this statement is apparently absurd, yet it is really true. It is a paradox in Tamil philology, and the apparent absurdity will be entirely removed when அல்ல-a synonym of *al*-not, is taken to parts. It is made up of *al* and the negative suffix *a* (அ). If the first part also implies negation, then the whole should convey an affirmative meaning, but it is not so. Therefore the root *al* affirms something which is denied by *a*; hence its identity with the former root is a necessity. The negative *al* is nothing but a dwindled form of அல்ல. It is however the parent of அல்ல or அல் that which is *not day* or 'the time when the sun is *absent*,' of அலகு-to dwindle into *nothing*, to diminish, &c., from which is derived அலகல்-deficiency or want, and of அலகல்-pain or sorrow.

It is interesting to note here that not only அல்ல, but also இல்ல which is traceable to the root of இல்-residence, has dropped off the negative suffix, and that *al* (அல், இல்) *ul* (உல்) and *ir* (இரு) are modifications of a common root-denoting 'being or existence.'

Turning to the subject of this article, I hope that I have endeavoured my best to prove that *al* in *ayal* is only a verbal suffix as in *Kadal*. Moreover *ayal* denotes nearness or vicinity and *ayalar* are *neighbours*, or persons who dwell *near* one another. In primitive times when towns and cities had not come

into existence and when people lived in hamlets or clan by itself, none but relations would be meant *ayalar* or neighbours. Hence it amounts to an absurdity to say that *ayal* is an antonym of *kin*. In conclusion, I wish to point out that in word-collocation the post fixing of *al* (not) is quite unknown to the Tamil language, and that whenever it enters into the composition of names, it is invariably prefixed. Compare அம்மொழி-அந்தணை அந்நினை and அலக்கே (அல்-not, அம் beautiful and அலகல்-shape).

S. W. COOMARASAWMY.

REVIEWS.

ABHITANA KOSA.

We give a right hearty welcome to this new publication, which is decidedly "The Tamil classic Dictionary." News reached us some months ago that such a book was in preparation and we even had the pleasure to see the first four pages of it. Now too we have not the whole work before us but only the* first part of it which contains 10 forms (Demi) of 8 pages each, and from the nature of the treatment adopted, we can only be said that the Dictionary when published in entirety will contain more than 1,500 pages. The *Kosa* proposes to give short accounts of deities, sages, asuras, kings, pandits and others that occur in the Vedas, the purāṇas and the Itihāsas, of hallowed rivers, hallowed places, mountains, animals and trees and also of books with special reference to the exact time when they were composed. Names will be dealt with, however, alphabetically and each part will contain 80 pages each. This Dictionary, we think is written on the plan of European Classical Dictionaries. But the English Classical Dictionary will have nothing to do with English authors or books, in short anything English. Unlike that, our *Abhitana Kosa* (lit., a book of names)—the name is not very happy, a Sanskrit name for a Tamil work—has a larger scope, and thus aims at supplying information not only on subjects that are connected with the Sanskrit tongue but also on Tamil subjects largely. We have no doubt that the work will be very useful as a book of reference. Explanations of allusions are clear enough, so much so that we even venture the statement that the lady who did not find any story in Dr. Johnson's Dictionary, will relish our *Abhitana*

*அஃகு from *Mal*-to be abundant or full, occurring in *அஃ* to be plentiful or to be cheap, *அஃ* a large quantity or heap of stone or sand.

+ Compare this word with அலகல்-wicked, of which அலகல்-the radix means 'graceful' as in அலகல் and அலகல்-beauty, and *அ* is a negative-particle.

* Copies of the first part can be had of Mr. A. Muttutambi Pillai, Navalar's house, Jaffna, at, As 8 each. They can also be had of Messrs Ward and Davy, Jaffna.

as provided she has a tolerably good knowledge of Tamil and is shown this book, and above all she is doing it at this hour. But we would be doing great injustice to the author if we fail to point out the defects of the work. We would in a way check the ferment of it by withholding our remarks which, though bitter, should be expressed when we have a progress of Tamil literature in our view. We can only give here some examples of the errors committed by the lexicographer and we give them on the understanding that Mr. Muttatambi Pillai will bestow his care in the preparation of the parts that are yet to appear, meanwhile profited by our criticism.

The task of a lexicographer is not an easy one. In a single publication that has a bearing direct or indirect on the work in hand he can afford to give a momentary stay in his shelf. He is the best-informed man that one can find as far as the sphere with which he has immediately to deal, is concerned. And about keenness of intellect and the strength of memory we need hardly say anything, for they are the first requisites that can never be dispensed with. Now, about entering into the unpleasant task of examining the capabilities of one who has undertaken to write a work of valuable service to the Tamil-reading population, we shall merely point out what to us seems to be erroneous. In the first place, it would have been of no use to us if the author had given the derivative meanings of all names, as he has done only in a very few cases. For example, Ekadanta and Adhyātmaśāyana are said to signify Ganesa and a Sanskrit śāstra respectively. But that is all. How the names are connected with the things that they signify the author has left for the reader only to discover. Then, we cannot say to what extent he is justified in using Ahavals (stanzas) to describe the Tamil grammars while in his object we see clearly involved the interests of the non-pandit population of the Tamil country. He could have cared to learn the present traditions about the lives of Arulnandisvārīyar and Umāpatīsivāchārīyar. We regret to find that he has not seen the Tamil Lingapurāṇa; otherwise notice of it should appear under the heading 'அருள்நாந்திரம்'. Advaitam according to the author can mean only the peculiar side represented by Sankara. That the meaning of it is always open for discussion has entirely escaped his notice. Many of the readers may be familiar with the 'The Garland of Tiruvalluvar' a book of eulogiums on the *ṭukkural*. There are in it more than 50 stanzas

composed by different members of the last sangam. While the author in his dictionary notices these members, many of them he disposes of in a line saying they belonged to the last sangam. But to Kaṇṇiyanār, he gives more than 5 lines and the special feature of it is that he is pleased to record the substance of the eulogium he composed on *Kural*. That stanza unfortunately is very barren of any admiring epithet, and lacks commendable beauty in itself. We cannot indeed see the propriety of introducing the particular stanza in preference to that composed by Kavisiṅgarapperuṇḍevanar and others. The latter as already remarked appear almost naked for want of a little care on the part of the author. Kaṇṇiyanār is made to proclaim that whatever is said by Tiruvalluvar has been once said by ancient authors in their works. That proclamation is not certainly very complimentary to Tiruvalluvar. Yet, our author has chosen Kaṇṇiyanār as the type of the eulogists. The name of Uṇḍrajaumakanar does not appear in the dictionary. Probably the author is inclined to identify him with Uṇḍrajanmar. In that case he should have stated that explicitly. Turning now to the question of chronology of which a good deal was promised in our author's prospectus it may be observed that he has taken no pains at all in that direction. Even the little that he gives hardly approximates to truth i. e., the dates ascertained with the help of inscriptions and by a study of Tamil literature. Just fancy a Tamil lexicographer who professes to instruct the Tamil people, fancy him propounding a new theory that the age of Ativīrārāma Pāṇḍiyan is determined to have been about the Salivahana Era 733 (A. D. 806) on the strength of some stone inscriptions. Our lexicographer indeed has unearthed a curious fact. Ativīrārāman according to him is only a contemporary of Sundara, one of the Devara-hymn-writers. Pattinattu Pillai, Sekkilar, Kamban, and a host of others who are considered by extant Tamil scholars to have flourished anterior to Ativīrārāma Pāṇḍiyan must have all been tutored by the royal poet only. Yes, this is doubtless an instance of 'New Investigation.' The same argument applies to the date of Ottakkūttar whose age is said to have been about 1200 years ago i. e., A. D. 700. In determining the relative ages of Adiyārkkunallār and Nacchinārkkiniyar, he blindly follows Mr. Swaminatha Aiyar and says merely that Adiyārkkunallār lived anterior to Nacchinārkkiniyar. Almost all Tamil writers have been

touched upon, but with no reference to the age in which each of them flourished; and if any reference is made, it leans more towards untruth than towards truth. The author who has cared to give in full the history of many Itihāsic and Purānic characters could have given also intelligible accounts of Tamil writers as far as can be gleaned from Tamil literature. Tamil readers generally are all well versed in the Purānic lore and the Purānic stories retold here do not deserve in our opinion to be twice-told tales. They could be dismissed with a line or two. All readers do not and cannot have access to the Tamil classics and the author therefore would have done well to extract from them accounts of authors and other historic characters that will amply repay a perusal. In the note on Uttara-mīmāṃsā, he says that it is the Vedānta Darsana written by Jaimini. We have read that the Vedānta Darsana was composed by Vyāsa and that Jaimini was the author of Jaimini Sūtras (Karma Kānda Sūtras). But to connect both of them requires great skill; and again Uttara Mīmāṃsā is Vedānta Darsana no doubt but Jaimini's work goes by the name of Pūrva Mīmāṃsā or Mīmāṃsā merely. Lastly to make *Ellappa Nāvalar*, the commentator of the Tamil Saundarya Lahari, to make him, I say, the author of the book itself and give him no other claim to Tamil authorship in defiance of Arunakkalambakam, Arunāchala Puranam, Sevvandi Purānam, which are professedly his works argues want of study and neglect on the part of the lexicographer. To make, again, Ambar another name of Sendan at whose instance the Divakaram was composed while we have the authority of the book itself to regard it as the residence of Sendan, and to call Attiraiyan a Tamil great commentator without having the power to grasp the meaning of the expression 'அத்திரையன் பேராசிரியன்' which can only mean the commentator Perāsiriyaṉ who came of the Atreya Gotra is simply absurd. Similar errors are not rare in the Kosa; but for want of time and space, we have to close our remarks with pointing out these only. We trust, however, that these, forming the types of the errors he is likely to commit, will give an idea as to how the author should improve the work when he prepares the subsequent parts. We have no doubt that the Kosa when complete will be an excellent work of reference and study provided the author improves his book in the ways suggested.

S. ANAVARATAVINAYAKAM PILLAI.

KAMBARAMAYANAM.

This is admittedly a great work in Tamil and poem widely read. But like other books it fails to attract the modern anglicised Tamil students; and we think the chief cause of it to be the absence of a good commentary. The text of *Kambaramayanam* in spite of its popularity rather tough and the meaning of a great number of stanzas is open to much dispute. In such circumstances, it is only natural that earnest students should stand under the necessity of spending a few hours with Tamil scholars who have mastered the traditional commentary communicated hitherto orally. And as the busy present-day students cannot afford to undergo such hard tuition, they often abandon the study of the Ramayana. Now would be a great boon if any Tamil scholar could come forward with the traditional commentary and commit it to writing and hence to print, so that it may be of use to many. Of such attempts* *Kambaramayanam Aranyakandam with commentary* is one though not the first, and the commentator is Mr. Kandasami Kaviyar of Udumalpet. The attempt we think of the whole can be pronounced to be good and we heartily recommend the book to all Tamil students fully believing that it will be of incalculable service to those for whom it is intended.

ERRATA.

P. 82, Sloka 23. For दृमः read दुमः.

P. 97. „ 1. For मलपित read मलापेत.

P. 98. „ 15. read स्वातन्त्र्य.

„ „ 18. read सदायुक्तरो.

„ „ 19. read सामान्यतर.

„ „ 22. read जायमानेव.

„ „ 26. read पाशजन्पार.

„ „ 27. read सर्वदास्ते.

P. 125. First column. Sloka 1. read वस्तु.

„ Second „ „ 8. read स्वाध्व.

„ „ „ 10. read येभ्यस्सर्व.

It is to be regretted that so many errors have crept into the text of the *Mrigendra*, but it will be noted that almost all of them are due to the indistinctness of the types used; and so far the blame must rest upon the printers.

* To be had of Mr. Arunachala Kaviyar, 20, Ramaswami street B. T., Madras, at Rs. 3 each.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RĪ'KANTHA-
BHĀ'SHYA.

(Continued from page 124).

Adhikarana 35.

The interested ones, however, may be conjoined together
at will, or not, because of the absence of the
foregoing reason. (III. III. 58.)

Now, a doubt arising as to whether the principle
set down in the last preceding Adhikarana applies to
all contemplations (Vidyās) which are intended to
produce results distinct from the intuitive realisation
of Brahman, we hold as follows: The principle estab-
lished in the foregoing adhikarana does not apply
to such contemplations; for, there is a distinction be-
tween the two kinds of contemplation. "Becoming a
Ātma, he goes to the Gods:"* in these words the śruti
teaches us to understand that, in all contemplations of
the Supreme in which the Supreme is contemplated

as the Self of the devotee, the realisation of Divinity
is attained while still alive, as a result of intense
meditation. There is no evidence whatever to shew
that in the same way the interested (Kāmya) contem-
plations, such as the contemplation of 'name' as Brah-
man, produce such intuitive realisation. As the inter-
ested contemplations are not calculated to produce
the result spoken of, it would seem proper to practice
as many of such contemplations as possible, with a
view to produce a proportionately greater result.
Hence the conclusion that one may resort to either
one alone of such contemplations, or more

Adhikarana 36.

In the case of the members (of sacrificial rites), they follow
(the rites) to which they relate. (III. III. 59.)

Now, again, a doubt arises as to whether the Upāsa-
nas connected with members of sacrificial rites, such
as the Udgītha and the like, form part of the rites
concerned, or they are independent.

(Pūrvapakṣa): Such a doubt having arisen, the
argument on behalf of the *prima facie* view is stated
by the Sūtrakāra as follows: The Upāsanās relating
to the Udgītha and such other members of sacrificial

* Bri. Up. 6-1-2.

rites do, like those members themselves, form part of the sacrificial rites concerned, since, as in the case of the milk-pail and so on, no result is said to accrue from such Upāsanas where the S'ruti speaks of them.

And because of the commandment. (III. iii. 60.)

Because there is an injunction implied in the words "let him contemplate the Udgītha,"* and because no injunction is implied in the words "whatever he does with contemplation (Vidyā),"† etc., we conclude that the Upāsanas referred to, do form part of the sacrificial rites.

Because of the rectification. (III. iii. 61.)

"He who knows that the Udgītha is the Pranava, and the Pranava the Udgītha, rectifies, from the seat of the Hotri priest, any mistake committed by the Udgātri in performing the Udgītha;"‡ in these words the S'ruti impresses the necessity of conjoining the Upāsana. For this reason, too, these Upāsanas form parts of the sacrificial rites. The mistakes referred to consists in performing the Udgītha without knowledge or contemplation (Vedana). The S'ruti, which speaks of rectification by other means in the absence of the knowledge, certainly points to the necessity of conjoining the knowledge or contemplation with the sacrificial rite. Because of this necessity, the Upāsanas referred to, form parts of the sacrificial rites.

Because of the declaration that the attribute is common. (III. iii. 62.)

"By that (syllable) does the threefold knowledge proceed. 'Om,' thus does the Adhvaryu priest give an order; 'Om'; thus does the Hotri recite; 'Om': thus does the Udgātri sing." Thus the Pranava is associated everywhere; and since the Upāsana is here spoken of as an attribute of the Pranava, it may be concluded that the Upāsana is a necessary part of the sacrificial rite. The word 'that,' (occurring in the passage quoted above) referring to something that has just been spoken of, must here refer only to the Pranava combined with Upāsana. Wherefore it cannot be made out that the Upāsanas connected with the Udgītha and the like do not form necessary parts of the sacrificial rites concerned.

(Siddhānta:) As against the foregoing the Sūtrākāra states the Siddhānta as follows:

Certainly no, because of the absence of the declaration that they go together. (III. iii. 63.)

For the Upāsanas to go together with the sacrificial rites is to form necessary parts of them. Because

this is not declared in the sruti, the Upāsanas do not form parts of the sacrificial rites. "What a man performs with knowledge, that alone is more powerful;"* in these words we are told that such Upāsanas are the means of producing distinct results of their own; they cannot therefore form parts of sacrificial rites. "Let him sing the Udgītha": here the sruti teaches merely that the Upāsanas are related to the Udgītha; and therefore those Upāsanas which are connected with the members of sacrificial rites are not necessary parts of those sacrificial rites.

And because of the revelation. (III. iii. 64.)

"A Brahman priest who knows this saves the sacrifice, the sacrificer, and all the other priests;" thus speaking of all being saved by the Brahman priest's knowledge, the sruti shows that the knowledge is not quite necessary for the Udgātri and the other priests and that it does not therefore form a necessary part of the sacrificial rite. Wherefore it is but right to hold, as we have done above, that the Upāsanas are not absolutely necessary for the sacrificial rites.

THIRD ADHYA'YA—FOURTH P'ADA.

Adhikarana 1.

In the preceding section has been expounded the nature of the Paravidyā, the supreme wisdom. And now, with a view to expound the nature of the *a's'rama dharmas*,—those duties which are enjoined on the several holy orders,—which are accessories to that wisdom, the Sūtrākāra declares that the end of man is attained through wisdom alone.

Thence is the end of man, because of the word. So says Bāḍara'yana. (III. iv. 1.)

Thence,—that is from wisdom alone,—accrues the end of man, because of the following passages of the S'ruti:

"The knower of Brahman reaches the Supreme."†

"Having known S'iva, one finally attains peace."‡

So thinks the blessed Bāḍarīyana.

Now a doubt arises as to whether this is possible or not, because of the passages of the S'ruti pointing both ways.

(Pūrvapaksha):—The *prima facie* view is stated follows:

* Chhā. 1-1-10.

† Chhā. 4-17-10.

‡ Tait. Up. 2-1.

§ S'vetā Up. 4-14.

* Chhā 1-1-1.

† Chhā 1-1-10.

‡ Chhā 1-5-5.

as an appendage, it is a mere arthavāda concerning man, as in other cases. So thinks Jaimini. (III. iv. 2.)

The end of man accrues not from knowledge. Why? For, it is the agent of actions that is declared to be one with Brahman in such passages as "Thou art That," where the words referring to the agent and Brahman are put in apposition to each other; and to treat the agent as one with Brahman conduces to the perfection of the agent and thus forms an accessory to the ritual. As to the Śruti, however, speaking of independent fruits of knowledge, we hold that it constitutes a mere Arthavāda, on the principle enunciated in the Pūrvamīmāṃsā (IV. II. 1). Accordingly, the end of man does not accrue from knowledge. So thinks the teacher, Jaimini.

Because it is seen to be the custom. (III. iv. 2.)

Custom to the same effect is also seen. Aśva-kṛt Kekaya, who knew Brahman, says: "I am going to sacrifice, O Lords." Thus we learn that ritual is essential even in the case of knowers of Brahman, such as Kekaya.

Because there is Śruti to the same effect. (III. iv. 4.)

Knowledge is a mere appendage to ritual because, the words "whatever one does with knowledge," knowledge is declared by the Śruti itself to be a part of ritual. The Śruti means that what is done is done with knowledge.

Because of the embrace. (III. iv. 5.)

Him do knowledge and work embrace?† From the words we understand that knowledge and ritual are united in one and the same person; and therefore knowledge forms but an appendage of ritual.

Because of the injunction in the case of him who is possessed of it. (III. iv. 6.)

Ritual is enjoined on one who has studied the Vedas till he has understood the meaning, as may be seen in the passages like the following:

"He who has learnt the Veda from a family of teachers, according to the sacred rule, in the leisure time left from the duties to be performed for the Guru, who, after receiving his discharge has settled in his own house, etc."‡

Wherefore, too, knowledge is an appendage of ritual.

Because of the rule. (III. iv. 7.)

It has been definitely laid down as a rule that the knower of Atman should devote his life to ritual. "Only performing works here a man should wish to live a hundred years."* For this reason also knowledge is an appendage of ritual. From that no good accrues to man.

(Siddhānta).—Now the Siddhānta is stated as follows:—

Because of the one above is taught. Śaṅkara's view is (valid); because so it is revealed (III. IV. 8).

Knowledge is not a mere appendage of ritual. On the contrary, Śaṅkara's view that by knowledge alone man attains his end holds good, because He alone who is a being other than the individual soul, other than the agent, is pointed out as the one to be known. So indeed the Śruti says.

"Let me be born manifold"†

"He is the Cause, the Lord of the lords of senses."‡

"Superior to the universe is Rudra, the Great Sage."§

In passages like these we find declared the superiority of Brahman who has to be known. Wherefore knowledge is not an appendage of ritual.

As to the contention that custom points otherwise, the Sūtrakāra says:

But equal is revelation (III. iv. 8.)

Custom is found pointing equally to the supremacy of knowledge, not alone of ritual exclusively. Revelation, indeed, points to the renunciation of ritual by knower of Brahman, as seen in the passages like the following:—

"This, indeed, said the Kṛasheya sages who knew Him: 'for what purpose are we to study? for what purpose are we to sacrifice? What are we to do with offspring?'"

One should perform, as an accessory to knowledge, that work which is not accompanied with a longing for the result; whereas one should abandon that which is accompanied with a longing for the result. So, there being no incongruity whatever, it is ritual that forms an appendage to knowledge, while knowledge is of primary importance.

As to the argument based on the text "whatever one does with knowledge," the Sūtrakāra says:

*Chhā. 6-11-10.

†Ibid. 1-1-19.

‡Bṛi. Up. 6-4-2.

§Chhā. 8-12-1.

*P'rā. Up. 2.

†Chhā. 6-2-2.

‡Śruti 6-9.

§Mahānā 10-12.

Not universal. (III. iv. 10.)

The passage "whatever one does with knowledge," does not speak of knowledge as common to all cases, inasmuch as it speaks of knowledge as if it has been already made familiar. And the knowledge which has just been familiarized is that concerning the Udgitha-Vidyâ. "Whatever one does with knowledge that alone becomes more virulent;" in these words it is taught that the Udgitha-Vidyâ, the subject of the present section, is the means of making more powerful the ritual which is associated with it. Accordingly the Vidyâ does not form an appendage of ritual.

As to the contention based on the text, "Him do knowledge and work embrace," the Sûtrakâra answers as follows:

Division (is meant), as in the case of a hundred. (III. iv. 11.)

"Him do knowledge and work embrace:" here, knowledge and work being productive of distinct results, knowledge accompanies (the soul) to yield its own fruit, and work accompanies (the soul) to yield its own fruit. Thus a division is meant here, when we say, for example, two hundred (rupees) has been realised by the sale of land and precious stones, we mean a division, namely, that land has been sold for a hundred (rupees) and that precious stones have been sold for a hundred.

For him who is possessed of the mere learning. (III. iv. 12.)

Because the scriptural text "Having learned the Veda," etc., enjoins ritual only on him who possesses the mere learning, knowledge does not form an appendage of the ritual. The injunction concerning the learning of the Veda relates merely to the getting up of texts. Even supposing that it extends also to a knowledge of the meaning of the texts, the Vidyâ or knowledge spoken of (in the passage under consideration) is something different from that relating to the meaning of the texts. Vidyâ is that revolving in mind of a certain idea, which is enjoined in the words "let him contemplate (upâsita)." Therefore (this knowledge which is under discussion) nowhere forms an adjunct.

Because there is no specification (III. iv. 13.)

In the passage "Only performing works here," etc., there is no specific reason found to shew that the whole life of the enlightened sage should be devoted to ritual for ritual's sake. On the contrary we understand that this ritual is an appendage of Vidyâ, because it occurs in a section devoted to Vidyâ, beginning with the words "By Lord should be covered all this." Therefore Vidyâ does not form an appendage of ritual.

Or it is a permission, for the praise (of Vidyâ) (III. iv. 14.)

The sequel says indeed that, though doing works always, one is not tainted by them, in virtue of Vidyâ. For the foregoing reason also, Vidyâ alone is of primary importance.

And some (read of the abandonment of ritual) on the impulse of desire. (III. iv. 15.)

"What shall we do with offspring?" in these words some speak of the enlightened sage's abandoning of house-holder's life on the impulse of desire. Therefore, too, Vidyâ appears to be of primary importance.

And (of) destruction (III. iv. 16.)

And some read of the destruction of all work brought about by Vidyâ. "His works, too, are destroyed, when, He, who is high and low, is seen." Therefore ritual is not of primary importance.

And (Vidyâ is found) among celibates; and indeed in the word (they are mentioned.) (III. iv. 17.)

Because we find Vidyâ among those holy order whose ranks are composed of celibates, and because such cannot perform Agnihotra and other rites, Vidyâ cannot be an appendage of ritual. Indeed, in the Vedic passage "Three are the branches of law,"* three orders of holy life are mentioned. Hence the conclusion that Vidyâ alone is of primary importance, conducing to the good of man, and that it should be combined with those of the prescribed works, as its appendage, which are not associated with a longing for the fruits spoken of primarily in connection with them.

Adhikarana-2.

Jaimini (thinks there is) a backward reference, because of the absence of command. The S'ruti indeed forbids. (III. iv. 18.)

In the preceding section three orders of holy life alone are mentioned as the paths of religion, in the words "Three are the branches of law." Therefore there arises a doubt as to the existence of the fourth order of holy life.

(Pûrvapaksha):—Because of the absence of all injunction of the fourth order of holy life in the passage referred to, Jaimini thinks that the reference to the fourth order in the passage "wishing for that world (for Brahman) only, mendicants leave their homes,"† is intended as a praise of the upâsana. Indeed, the S'ruti forbids the fourth order in the words, "the killer of the son of the gods, indeed, is he who casts aside the sacrificial fire."‡ Accordingly, there is a great evil in the abandonment of the sacrificial fire, and therefore no other order of life can be entered on by abandoning fire.

* Mund. Up. 2.2.9.

† Bri Up. 6.4.23.

‡ Tait-Sam. 1.5.2.

A. MAHADEVA SASTRI, B. A.

(To be continued).

THE MRIGENDRA AGAMA.

CHAPTER V.

पञ्चदशप्रकरणं.

- तमश्शक्त्यधिकारस्य निवृत्तेस्तत्परिव्युत्ती ।
 व्यवसक्ति इतिक्रियानन्तं जगद्भ्रूणोद्दिशवः ॥ (1)
 यान् विधीययति स्वापे शिवास् सद्यो भवन्ति ते ।
 संकृती वा समुद्रतावणवः पतयोऽथवा ॥ (2)
 रुद्रधन्वपतीशानपदमात्रां भवन्ति ते ।
 स्थिती याननुगृह्णति गुरुमास्थाय चिद्रतः ॥ (3)
 देशां शरीरिणां शक्तिः पतत्यविनवृत्तये ।
 तेरान्तर्दिद्वीन्सुष्यं मुक्ती हेयो भवस्थिती ॥ (4)
 भक्तिश्च शिवभक्तेषु श्रद्धा तच्छासके विधी ।
 अनेनानुमितिः शिष्टैरेतैः स्यूयाध्यामपि ॥ (5)
 पशुदृग्योगसिद्धानां कर्मव्यक्तिद्वयं समं ।
 ज्येष्ठादिकलयोग्यानां साधिकारास्तु मुक्तिषु ॥ (6)
 उपायादरवैशिष्यान्मृग्यते तत्रयं पुनः ।
 इत्योर्व्यतिकरः कश्चित् व्युत्तिसिद्धिबिलक्षितः ॥ (7)
 ईषदधनिवृत्ते तु रोधकत्वे तमःपतेः ।
 भवन्त्येतानि लिङ्गानि किञ्चिच्छिष्टे च देहिनां ॥ (8)
 योग्यताप्रयमयेतत् समतीत्य महेश्वरः ।
 स्वापेष्णुमनुगृह्णाति साधिकारमिदं यतः ॥ (9)
 सर्गमूले त्रितीयायां स्वापवद्भूतसंकृती ।
 स यद् व्यपास्य क्रियते तद्विधौ योष्णुरुच्यते ॥ (10)
 तथा बीजं शरीरादेः पाचयत्यानिवेशनात् ।
 न योग्यताङ्गममजत् सद्यस्यादीवषादिबत् ।
 पाकार्क्यमपि तद्वक्तुं नेश्यात्मानमात्मना ॥ (11)
 सर्वज्ञ सर्वकृतृत्वात् साधनाङ्गफलेस्सह ।
 यो यज्जानाति कुर्वते स तदेवेति सुस्थितं ॥ (12)
 चास्यावृत्तिशून्यत्वात् व्यञ्जकपक्षेते । प्रकाशकं
 प्रसादाधिकन्तस्माद् विपरीतजनानुचितं ॥ (13)

- यानि व्यञ्जकमीक्षन्ते वृत्तवान्मलशक्तिभिः ।
 व्यञ्जकभ्रानुरोधेन तानि स्युर्व्याहृतान्यपि ॥ (14)
 नाध्यक्षं नापि तल्लैङ्गं न शाब्दमपि शाकरं ।
 ज्ञानभाभाति विमलं सर्वदा सर्ववस्तुषु ॥ (15)
 सत्तास्वरूपकरणार्थविधियदृग्भि-
 र्लेशोदिताभिरिति ये विदुरीशतत्त्वं ।
 ते मोक्षयन्ति भविनां भवपंकजग्नान्
 नी विस्तरेण पुरुषाः पुशुपाशरूपं ॥ (16)

CHAPTER VI.

पशुलक्षणप्रकरणं.

- अथ विश्वनिविचरस्य प्राप्तं लक्षणमात्मनः ।
 तदीशोक्ती गतप्रापं तथाप्युद्देश उच्यते ॥ (1)
 कार्यं क्षित्यादि कर्तेश्च तत्कर्तुर्नोरयुज्यते ।
 न स्वार्थमप्यचिद्वावान्मनार्थं कर्तुर्गौरवात् ।
 पारिशेष्यान् परार्थं तत् क्षेत्रज्ञस्य परस्तयोः ॥ (2)
 पशुर्देहस्य तदर्थत्वात् परार्थाः ह्यमादयो ननु ।
 कावोप्यचित्त्वादन्वार्थं सुतरां प्रतिपद्यते ॥ (3)
 चैतन्येन भोग्यत्वाद् विकारित्वाच्चजातुचित् ।
 भोग्या विकारिणो दृष्टाश्चिद्विहीनाः पटादयः ॥ (4)
 यस्मिन् सति च सद्भावाद् यदि चैतन्यमुच्यते ।
 यस्मान्न सत्पि दावे चित्तिर्देहोह्यचेतनः ॥ (5)
 शरीरायस्य वैशिष्यादस्तिचेन्नस्मृतिर सदा ।
 नाप्येवं सुप्रतीतत्वात् स्पर्ता कायेतरोस्त्यतः ॥ (6)
 नाव्यापकी नक्षणीको नैको नापि जडात्मकः ।
 नाकर्ताभिन्नचिद्वीगी पाक्षान्ते शिवताभूतेः ॥ (7)

THE FIVE ACTIVITIES OF THE LORD.

1. When consequent on the removal of the authority of the powers (saktis) of darkness, Mala also is removed, then Siva, the friend (or well-wisher) of the whole universe, brings out the charac-

characteristics of the soul, viz., its powers of unlimited vision or knowledge) and activity.

Note.—“The powers of darkness” are the powers of *Mala*.

2. Those souls whom He liberates at the time of cosmic slumber, instantly become Sivas, while the souls released during cosmic destruction or creation, remain either mere souls, or become rulers.

Note.—The liberated ones belonging to the latter class remain either simple *muktas* or attain to rulership, according to the degrees of their development.

3. Those sentient beings upon whom He bestows His *anugraha* (grace), assuming the form of a teacher, during the state of the conservation of the universe, attain to the positions of Rudras, Mantras, Rulers (*patas*) and *Isānas*.

4, 5. Upon whatsoever embodied beings, His Grace (Sakti) may descend, in order that they may not return any more (to the world of births and deaths), they possess two characteristics, by which even the dullest intellect may recognize a saint, viz., desire of liberation and disgust with worldly life, and love towards worshippers of Siva and towards Sastras which teach us about Him.

6, 7. It would be right for those who are perfected in *pañcāṅga* which treats only of Yoga, to hold that liberation consists in the equilibrium of the two characteristics of Karma (i.e., of pleasure and pain, which are indicative of good and bad Karma). But for those that would become worthy of the *Mokshas* taught here, ranging down from the highest and invested with varied powers, three things are requisite. The third is different alike from failure and from success (good and bad Karma), on account of the peculiarities of the methods and the endeavours necessary for attaining to such states.

Note.—As we have before observed, the Saiva system teaches a large number of what are called *mokshas* or liberations, of which it asserts the absolute one is taught only by itself, all the others being only relatively liberations, not being permanent. The commentator marks three *mokshas*, which in descending order, are these: (1) the highest is attainment to the world of the Mantra-Mahesvaras, the eight described in a previous verse; (2) the intermediate one, is to the world of Man-

travaras, also described above; (3) the lowest one is to the world of the Rudras, such as Panchashtaka and the rest.

The object of this verse is to establish that *Sakti-nipāta* or descent of the Lord's Grace, one of the peculiar features of the Saiva system, is absolutely essential to salvation. For the Saiva salvation is distinguished by this, that one who attains to even one of the lower states designated as liberation, is appointed by the Lord to positions of authority, which is not the case, the Agama contends, with the *mokshas* of other systems. If liberations were the mere equilibrium of pleasure and pain, or which is the same thing, of good and bad Karma, the descent of Grace may not be necessary. But in this, over and above the equilibrium of Karma, there is authority given, which must be ascribed to some other agency than the two *Karmas*; and this agency, which awards fruits, not embraced by the other two causes, is, the Agama says, *Sakti-nipāta*.

8. These marks show themselves in those beings from whom the power of the Lord of Darkness is either a little or half removed or in whom only a trace of it remains.

Note.—The Lord of Darkness is Vāmadeva, one of the five Saktis, who distributes the fruits of Karma. His energy is the *tirodhāma-sakti* or concealing power. The marks are three, absence of pleasure and of pain, and *sakti-nipāta*. The characteristics of the last have been given in verses 4 and 5.

9. During cosmic slumber, the Lord blesses the souls without any regard to these three qualities; for these are required only for liberation accompanied with positions of authority.

Note.—*Moksha* is of two kinds, *sādhikāra*, with authority, when the liberated are made rulers, and *niradhikāra* or *kevala*, in which persons liberated are not given any position of authority, but merely merge in Siva. The first kind takes place only during the stage of full cosmic development or *sthiti*. Liberation during other states the universe are described below. Perhaps the word *kevala* in IV 2 is used in this sense, that the souls were made Mantra-Mahesvaras, were till then *kevala*, without any position of authority, though they are liberated.

10. A. The souls released in the beginning of creation and in the third dissolution of the elements (*bhūtas*) are similar to those released during cosmic slumber.

Note.—That is, they are not given any position of authority.

10. B. He is said to be an *anu* (or bound soul), who possesses that quality, which being abandoned, he becomes like that (i.e., liberated and one with Siva).

11. A. Then He ripens the seed of bodies and the rest (viz., Karma) till it actually enters (on the jerk of manufacturing bodies).

11. B, C. Else, it (Karma) cannot yield its fruits at once, like medicine and other things. Nor can it be said that it can mature itself by itself.

Note.—This verse establishes the necessity of *prāṇa* or ripening, maturing of Karma by the Lord, so that it may reduce the due fruits of the actions of the doer. If there is no maturing, the Agama says, Karma will be as ineffective for its purpose, as medicines given raw, without the necessary preparation. And of course, it being granted that Karma is inert, it follows that it cannot spontaneously make itself fit for its work. Hence the conclusion is that an *Ivara* is a necessity.

From the next verse, an explanation is begun of the word *anurūpā*, "all-knower" in our original sutra, the first verse of Chap. II.

12. The Lord is all-knower, because He is an all-der. It is well established, that one does a thing, who knows it, together with the means (for obtaining it), its constituent elements and results.

13. This omniscience (of *Ivara*) does not require any aid by which it may become manifest, for there is no *āvaraṇa* (covering or envelope of ignorance) to obstruct Him; and it is free from doubts. Therefore it is never at fault.

Note.—The intelligence of the soul is covered up at first by *Āvaraṇa mala*, such that it cannot even perceive objects. And in order that its innate intelligence may come out, the Lord unites it to the *Pañcāhankāṇa*, i.e., *Kālā*, *Ākāśa*, *Rūpa*, *Vidyā* and *Niyatī*, by which it becomes a *Puruṣa*, or person, capable of cognizing objects and of being drawn towards them. By this process, the intelligence of the soul is partially restored, while complete omniscience can come only with liberation when every trace of *mala* is removed. But the Lord, who has no such *mala* attaching to him, does not stand in need of such aids as *Kālā* and the rest, which the soul requires.

14. Such intelligences as require aids to become manifest, owing to their being covered up by the powers of *Mala*, change (from their hidden state) in conformity with the nature of the aids, in spite of the obstruction (offered by *Mala*).

15. Sankara's (*Ivara*'s) knowledge is not like that obtained by perception, by inference, or by authority. It shines, free from taints, steadfast in all things.

According to the Naiyayikas, knowledge is derived from three sources only, from perception, inference, and authority. By authority here is primarily meant the *Veda*. The Agama says that Siva's knowledge is of an altogether different kind from these three. I should think that the idea expressed here about the nature of Siva's knowledge, comes very near Sankaracharya's conception of *Apāramārśa-jñāna*. The word "intuition" will express the idea more or less correctly.

16. Such as know the truth about *Ivara*, that He possesses these characteristics here concisely stated, viz., His existence, His forms, His instrument, His purpose, activities and knowledge, cause the liberation of people sunk within the quagmire of wordly life. So cannot those persons who understand him only in the form of *paśu* and *pātā*, however much they may know in that direction.

Note.—This verse sums up all the topics discussed before. "His forms" have been treated in the fourth Chapter. "His instrument" is the *Sakti*. "His purpose" is to grant liberation and bliss, *Mokṣa* and *Bhoga*, to souls. "His activities and knowledge" have been described in the present chapter. "Those who understand him as *paśu*" is directed against Vedantins, who believe that the soul is *Atma* and that *Atma* is everything. So not recognizing anything real but the *Atma*, the Agama contends that they mistakenly think that the soul itself is *Ivara*. Hence they understand the *Ivara* to be the soul or *paśu*. The other part, I believe, is directed against persons who think that Karma or *Kālā* (time) is the sole directing agent of the universe and that no other postulate is necessary to explain all facts.

Here ends the Fifth Chapter.

CHARACTERISTICS OF THE PASU.

1. It has been said above that the soul is (in a way) the cause of the universe; and it has been described more or less in treating of Isvara. But a brief account with reasons will be given here also.

Note.—The soul or *Atma* is the cause of the universe, in the sense that the whole thing is meant solely for purging away the *Mala* from him in order to bring about his liberation, and in the sense that the world is meant to be awarded to souls as the fruits of their Karma.

2. The earth and the rest are mere products, the Lord being their creator. They cannot be of any use to the Lord himself; nor can they be to themselves, being insentient; nor, on the other hand, can they be said to be purposeless, on account of the majesty of the Lord (which will not condescend to such purposeless work). Therefore there only remains the theory that these are meant for the use of another. This other is different from both (the products and their creator) and is called the *Kshetrajna* (i.e., *Atma* or soul).

3. This *pasu* (or soul), is it not the body, for whose sake the earth and other things exist? Not so, for the body is insentient and as such it must clearly be for another's use.

Note.—The objection here raised is supposed to be by that arch-materialist, the Chārvāka, which school is, curiously enough, said to owe its origin to Brihaspati. A Brihaspati-Sūtra too is quoted by some writers, as enunciating these views, but the book seems to have disappeared.

4. The body itself cannot be said to be sentient, for it is an object of enjoyment and is subject to modifications. It is ordinary experience that such

things as pieces of cloth, which are both objects of enjoyment and modifiable, are devoid of sentiency.

5. If it is urged that the body must be sentient, since sentience exists only when there is a body, yet because in a corpse, even though the body is present there is no sentience, it must follow that the body itself is insentient.

6. And it cannot be objected that death is but a special modification, for then there must not be any memory at all. And the soul may not be said to be without memory, for it is evident to all. Hence there must be one who remembers, apart from the body.

Note.—The objector here replies to the objection taken to his view in the former verse, thus. The body is seen to undergo a series of changes from youth to old age and that all through it is sentient, but that only the final change of death puts an end to its sentiency. The Agama objects to this explanation, that if the body is sentient, and it is ever changing, never the same for two moments together, there can be no continuity of consciousness and hence no memory. And memory cannot be denied, for it is evident to all.

7. The *Atma* is not *avyāpi* (not omnipresent, limited), not momentary, not one, not insentient (or inert), not a non-doer, and is ever united to intelligence, for it is heard that after the *Pāśa* is removed, he attains to the state of *Śiva*.

Note.—“It is heard”—the Sanskrit word is “*śruteh*,” which ordinarily means, “because the Veda declares so.” But I have shown some reason against the probability of such a meaning in a former note. This verse sums up the matter of the whole Chapter.

Here ends the Sixth Chapter.

M. NARAYANASWAMI AIYAR.

SIVAJANA SIDDHIYAR
OF
ARUL NANDI SIVA ACHARYA
SUTRA VII—ATMA DARSHANA.

Adhikarana 1 and 2

(Continued from page 80).

Sat cannot know, and Asat cannot exist

1. If everything is Sat, then no conscious knowledge of anything can arise. If Sat becomes the power by union with Asat (its products—the organs), so, Asat cannot appear in the presence of Sat, as darkness can subsist in the presence of light. If we say that Asat itself is the knower, no, it cannot be, as it cannot subsist in the presence of the Sat, and as it is merely the instrument of knowledge of another.

Adhikarana-3.

The knower of both is the Soul.

2. The knower who knows both Sat and Asat is the atma (soul). It is neither Sat nor Asat. It is eternal and Satasat. It is not produced from either as cause and effect. Yet it is produced from them as the fragrance comes out of the flower.

NOTE.—As Satasat, it is united to both and in union with each, it identifies itself with each so thoroughly that it becomes each. This is a peculiar characteristic of the Soul, which Prof. Drummond calls the law of assimilation.

Impurities attach to soul and not to God.

3. Asat and Agnana cannot attach themselves to the Sat and Gnana Svarupi and Jyoti (God). All impurities become attached to the soul. The Vedas declare that the souls and Asat exist even eternally with God; as in the instance of the sea and water and salt.

Hence God is Svatantram and soul is Avatantram.

4. The soul is called qualified Chit and Sat, as it knows when taught and is eternal. God is eternally Pure and Free and Intelligent and by His grace, He frees the souls of their impurities.

NOTE.—The analogy of the sea is particularly noteworthy. There is a world of difference between the way this analogy is used by Vedantists and the way it is ex-

plained by Siddhantists. The purvapaksha view is thus set forth by a learned Swami.

"There is but one Atman, One Self, eternally pure, unchangeable, unchanged, and all these various changes are but appearances in that one Self. Upon it name and form have painted all these streams; it is the form that made the wave different from the Sea. Suppose the wave subsides, will the form remain? No; it will vanish: the existence of the wave was entirely dependent upon the Sea, but the existence of the Sea was not at all dependent upon the wave. The form remains so long as the wave remains, but as soon as the wave leaves it, it vanishes, it cannot remain. This name and form is what is called Maya. It is this Maya that is making individuals making one appear different from the other. Yet it has no existence. Maya cannot be said to exist. Form cannot exist because it depends upon another's existence. It cannot be said to non-exist, seeing that it makes all this difference. According to the Advaita Philosophy, then, this Maya or Ignorance, name and form or as it has been called in Europe, 'time, space and causality,' is out of this One Infinite existence, showing us the manifoldness of the Universe: in substance this universe is one."

So according to this Swami, the One Infinite existence is God, and its Form is Maya and its name Ignorance! God is the Sea, and the multiformed waves are Maya. The one is unchangeable and unchangeable and yet these changes into multiform waves are but appearances. But it is on account of these changes and appearances dualistic knowledge, and ignorance, and sorrow and Samsara results, and the One Infinite Existence which is eternally pure becomes finite and impure! It is on account of these appearances, God becomes a man, a dog, a worm; and but for these appearances God would remain a God. What converts indeed a Divinity into a brute cannot be unreal and non-existent, and of no moment as denoted by the use of the word 'but' in the sentences quoted above. If these changes and appearances are vital how can the One Infinite Existence be called and unchangeable too? And what constitutes the real difference between changeable and unchangeable? The very first definitions which the new beginner in Physical Science, meets with are about 'stable' and 'unstable equilibria,' in nature. The 'Stable' is that which remains unaffected and without change of form by the surrounding forces of nature. 'Unstable' is easily affected by those very same forces and their forms are easily changed. And as examples are given, 'solids,' for the 'stable,' and 'liquids' and 'gases' for the 'unstable.' And what is here called the unchanged and unchangeable. It is the sea-water, which physicists expressly call unstable and changeable. And yet there is no incongruity in the comparison, and no contradiction in terms!!! It is the sea water which is called here

unchangeable and unchangeable, which is ever the sport of the elements and the sun and the moon, which changes with each gust of the wind and with each phase of the sun and the moon! This ever-changing and tempest-tossed and discoloured waters of the deep, are they to be compared with the unchangeable Infinite One? The horrors of an howling sea who has not read of, if one has not actually witnessed? And that true poet of nature makes his Miranda truly wish

"Poor souls, they perished!!
Had I been any God of power,
I would have sunk the sea within the earth."

So we would have wished too there was no sea, and no God, if all our sufferings and sorrows, poverty and misery, hatred and all the evils of our *Samsara-sagara* and ignorance, were but appearances of this One God!

And then again, on the analogy as explained above, what little of power and self-dependence (*Swatantriam*) is left to this One Infinite Existence? Is it self-luminous and self-dependent or is it the sport of every chance? The sea that is played on by every wind and tide, cannot be called to have any power and independence. Much less this God who is played on by Maya and ignorance? Our Swami eloquently asks, "suppose the wave subsides, will the form remain?" But suppose we ask "when will the wave subside?" What answer will our Swami return to this question? The waves will subside when the winds subside. When will the winds subside? Echo answers when? When will Maya and Avidya leave us? When our Karma ceases. When will our Karma cease? Echo answers when?

The inherent fallacy in the use of this analogy as above stated is in taking the large body of sea-water as representing God. Though popular use justifies us in taking the sea space and everything contained in it as the sea, yet the true sense of the sea is the sea space, containing water and everything else, the all container, the formless, changeless and unchanging and infinite space. In this view how beautiful is St. Meikandan's simile as explained by *Kannadiga Vallalar* and how full of meaning.

"தடல் சிவம் நீரானது உப்பு மலம் கண்டி,
உப்பு மலம் போதம் அலைகள் — இவை விடா
தவ்வாதி அக்கரணம் ஜம்பொழியிற் பரப்பாமபோதம்,
இவ்வாறுணைச் சுழம்புகொண்டி."

The Sea is Sivam, Water is the Soul; Salt is Anava-Mala, Avidya or Ignorance, Karma is the Wind; the feelings of 'I' and 'Mine' (*Pasu Botham* or *Pasu Gnānam*) are the waves. The First cause of all, in accordance with your Karma ever makes you revolve as does a top, in various births in conjunction with your external and internal senses."

In this view, God's Supreme Omnipresence and Immanence in nature is positively brought out and Supreme Self-dependence and *Swatantratvam* is destroyed; while the Soul is not left without freedom of Will and without means and hopes of salvation. By effort and practice, he can put down his *Pasu Botham* or *gnānam* and become balanced in good and bad acts (*Karma*) submitting himself to the Will of the Lord, then he can reach that condition of Perfect Calm (*Nirvana* lit. not flowing on water or air). What for? To reflect the Glory and Light of the Supreme Lord and to lose himself in that Glory and Light. Look at the incomparable word of St. Tirumular.

"உரையற்ற தொன்றை உரைசெய்ய முமாகாள்
உரையற்ற தொன்றைக் கரைகாணலாகுமோ?
திரையற்ற நீர்போற் கிந்தை தெளிவார்க்கு
புகையற்ற திருந்தான் புரிசடை யோகே."

"O Ye Fools, who attempt to speak of the unspeakable,
Can you reach the limits of the limitless Sea?
As the waveless stilled water of the deep,
If you reach peace of mind,
Then Surely will the Lord of the braided hair
Appear to you in faultless Glory."

SUTRA VIII.

1. Just as the King's son taken and brought up among savages does not know himself to be different from the others till his true father came, and separating him from his wild associates, acknowledged him as his own, and had him respected even as himself. So also, does our Lord appearing as the Gracious Gurn separate the sorrowing soul, which is caught among the savages of the five senses and is unable to know his own greatness or that of this friend from its sensory environments, and purifying it of its dross and transforming it even into His own Glory, places it under His Flowery Foot.

J. M. N.

(To be Continued.)

TATYUMANAVAR'S POEMS.

(Continued from page 238 of Vol. III).

செய்துந் துணைநிற் பொருளில் தீது
கொண்டே தன்பொருள் தானே குயில்
தெய்வம் தெய்வியுள் கண்ட நன்மை
புதுநிய நினைவாழ் பரிசு பொருள்
தெய்வியல் திருநெல்லை தெய்விய பொருள்
தெய்வியல் தானேயும் தோழன் தீது
கொண்டே தெய்வியல் தெய்வியல் தானே
கண்டது தெய்வியல் கண்டது (438).

143. In no religion but *this* we see harmony :
The Highest Muksha's Gnāna-Sādhanā as well
As patience to assimilate the bigotry,
Conceitedness, fanaticism and verbal spell
Of low religionists that no good logic smell :
Ay ! In th' Supreme Hall in Thillai* we nothing
see
But Akṣa-gñānīkās—the world's great fair to sell
Commodities of various kinds and many,
Which respond to souls' varieties in taste and
fate,
Which feed their cravings, which eat their likes
and dislikes,
Set by the cause and effect of their Karmic statet
Hence I too joy † that the 'Hall of Divine Wis-
dom, strikes
A universal Bell ; a universal gate
For all to enter and assume th' bliss which each
likes ‡.

கண்டது தெய்வியல் புத்தியுள் பருவ புத்தியுள்
கண்டது தெய்வியல் தெய்வியல் தெய்வியல்
கண்டது தெய்வியல் தெய்வியல் தெய்வியல்
கண்டது தெய்வியல் தெய்வியல் தெய்வியல்

* Thillai is the Sacred place of 'Chidambaram.' Where 'Sri
lata Mūrti'—the highest manifestation of Parabrahmam for the
sake of souls or Jīvas which are in need of spiritual promotion.

† The technical term is 'Chittakha' or 'Chittakhaṇḍa.'

‡ 'I too Joy' The saint says this, for he calls himself stony
hearted and unworthy.

§ Each religious school has its own ideal to worship or practise
and has its own Goal to reach. But each method and end must
be one or other of the four Margas and four heavenly mansions
outlined by this (Śaiva Siddhanta) School. Cf Notes under verses
140 and 141.

தெய்வியல் தெய்வியல் தெய்வியல் தெய்வியல்
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144. O ! The Supreme Lord of all, all sacred writ-
ings declare, Thy Divine nature to be alike both
within and without. Thou art The Interpenetrating
Universal Intelligence, ever existent and unchange-
able, limited by no dimensions of any kind, beyond
all thought and description and not ascertainable by
any criteria such as the attributes of likes or dislikes,
the measure of nearness or remoteness, or the acts of
union or separation.

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145. While Thou art the eternal Sat shining in-
separably with the Saktis that do constitute Thy
Female Energy ; While Thou art the Universal Bliss ;
While Thou art the Pure Intelligence and the Supra-
me Cause of the Benevolent Scheme of Providence
crowned with even-handedness ; and While Thou art,
as a fact, the animating Life-Principle of all souls in
the Universe. How was it that the souls became en-
shrouded with *mala* (ignorance), *Maya*, and *Karma* ?
How was it that the egotism of 'I-ness' came to be
possessed by the souls ? And how was it, O Lord,
that, by means of soul's acts and thoughts of devo-
tion due to Thy Beneficent Kiriya Sakti, Thy Gnāna
Sakti, caused itself to be felt by souls matured ?

Note.—Here our Saint points out that with no contradiction or
inconsistency the souls (themselves *Chits* or intelligences) can re-
main enshrouded with *Avra* (ignorance) though they co-exist with
and are dependent on the Supreme *Chit* (Intelligence) for their life-
Existence or evolutionary stage or condition. A consonant has a
sound of its own, mute as it is. Yet it cannot sound, distinctly
except when in co-existence with vowel A or its modifications. In
fact it must sound ever along with the vowel. It cannot get on
otherwise.

R. SHANMUGA MUDALIAR.

(To be continued.)

SVETASVATARA UPANISHAD.

P. Narayana Aiyar, B.A., B.L., High Court Vakil,
Madura, writes as follows to Mr. J. M. N.

My dear friend,

I read the first instalment of your article on "The Svetasvatara Upanishad" in the Madras Review for November 1900. I am glad to find that in the midst of your office work you are able to spare time for your beloved subject.

I may say a word or two on the subject itself. There is the incompatibility as some think between the idea of God being represented as Rudra (destroyer) and the idea of his being represented as Siva (mangalam—bliss). In this universe, lower forms give place to higher forms. Destruction of lower forms is closely followed by elevation of other forms. That is the theory of evolution on the form side. Moreover Rudra aspect precedes most naturally the Siva aspect. Before the destruction of the lower nature of man, how can he be enabled to behold Siva—all love, all harmony, all bliss, all wisdom. The form side must be destroyed i. e., the *idea* of separateness must be extinguished before unity, unification, harmony or oneness can be attained by the soul-Jiva-Atma. All ideas of separateness belongs to the lower nature of man. We generally compare the various degrees or stages of love or Bhakti to our social relations of different grades. There are generally four degrees of Bhakti. The first is that of Dāsa (servant) and master, exemplified by Saint Appar. The 2nd is that of father and son—exemplified by Saint Gnanasambanda. The 3rd is that of friendship—exemplified by Saint Sundarar. The fourth the highest is that of husband and wife—exemplified by Saint Manikavachagar. Now you see that in the lowest the idea of duality exists. It is vanishing little by little as you rise to the higher and higher stage of Bhakti and at last it vanishes

into nothing. Unity is reached. When that last step is reached by the Jiva-Atma, then it ceases to be Jiva Atma. Then "the sun light comes and dew drop falls into the shining sea;" then the "Sivam" is reached. In all our sacred books this grand idea is given in all manner of graceful similes and symbols. How can one be fit to attain wisdom from Dakshina Moorthi—the great Mahadeva as spiritual teacher—when the heresy of separateness still clings to him. This must be destroyed before the aspirant gets the highest state. The story of "Tripura Dahanam" denuded of its veil of symbolism is this teaching of the slaying of the lower nature—the destruction of the form—and the consequent blaze of wisdom-light. Our bigoted Vaishnava sectarians, or the non-mental physical Anglo Saxons cannot dream to understand much less realise the several aspects of Siva. In the five *Mūrtams* of Siva, we have five aspects of the god-head—(1) *Satyojatham* corresponds to creative aspect (Brahma). (2) *Vamadevam* corresponds to the protecting aspect (Vishnu). (3) *Agoram* corresponds to destructive aspect (Rudra). (4) *Thathpurusham* corresponds to Thirodhana aspect (Iswara). (5) *Isana* corresponds to *Sadasiva* aspect (i. e. Para-Brahman). Vide Narayana Valli in Ambusayapasai. If you go on in this way, I am sure that you will find correspondences throughout. Sectarianism which divides man from man, and creates a good deal of exclusiveness for each is the curse of all theology.

When I began this letter I had no idea to dilate at such length on this subject which is near my heart. You will excuse the length. I do not know how far you may agree in the ideas herein shadowed forth.

With my best wishes.

I remain,

Yours sincerely,

P. NARAYANA AIYAR.

THE ADMIXTURE OF ARYAN WITH TAMILIAN.

(Continued from p. 108.)

It is admitted by all students of the ancient history of India that the Rig-Vedic Samhita was the sole and whole work of the Aryans in the first stage of their migration. We have also seen above how, in the period of the Aryan immigration, the amalgamated community of the Punjab had not crossed the Sutlej. Now, in the above said Vedic compositions, there is no mention of, or reference to their settlement beyond the Sutlej. Clearly then, it follows that their chief place of settlement during those six-hundred years, namely, from 2000 to 1,400. B. C., were the Punjab as well as Kabul and Gandhar to the west of it. One important conclusion of this view is, that the people who lived at the time of the Aryan settlement on the south side had not yet become amalgamated with immigrants, and therefore that they belonged to altogether different stock, i.e., Bharatans or Tamilians as we have stated in the previous part.

It is only in the Brahmanas, the Aranyakas and the Upanishads, works composed in the second period of the Aryan immigration between the 14th and 10th centuries B. C., that mention is made of the Kurus, the Panchalas, the Kosalas, the Vidēhas and the Kasis who lived in the Gangetic Valley. Now, on the fall of the Imperial throne of Hastinapura after the Mahābhārata War, all the feudatory kings became independent and the Aryans of the Punjab moved downwards. But this time, they took possession of Kosala and consequently came to be known as one of the prominent nations in the Gangetic Valley. There is every reason to believe that the renowned King, Raghu, the grandfather of Dasarata, was the founder of the Aryan dynasty at Sakēta in Kosala. Dasarata was the most powerful of the Aryan Kings that ruled at Sakēta and his reign was the longest and the most glorious one. During his reign, the kingdom of Kosala enjoyed its golden period and its capital Sakēta received the new name of Ayodhya, 'unconquered.' In later days, the writers of the Ramayana and other similar works have, by mistake, mentioned Dasarata, the father of Rama, as the 56th King, confounding the Aryan kings with the Dravidians, and wrongly including them among, those of the Solar Race that ruled at Sakēta prior to the Aryan dynasty.

Though Hastinapura, the capital of Kuru, had lost its superiority over other kingdoms after the Great War, yet it was held as the first power among the civilized and prosperous countries in the Gangetic Valley, where the five kingdoms, the Kuru, the Panchala, the Kosala, the Vidēha and the Kasi, were in confederacy. It is said that after the war the victorious Pandavas retired to the forest, according to the Tamilian custom of those ancient days,* to do penance, and that Parikshit the grandson of Arjuna, one of the Pandavas, ascended the throne of Hastinapura; who was, in turn, succeeded by his son Janamejaya. Janamejaya Parikshit was both a lover and supporter of learning and his reign saw the dawn of the Aryan literature.

It may be surprising to many how Janamejaya, a Bharatan or Tamilian King was so much interested in promoting the Aryan language. But we hope to show by facts and analogies how such a thing could and did occur. We believe that the Aryan dialect had already become the language of the Royal House of Hastinapura owing to the marriage of Drīdarashtira with a daughter of the Aryan King of Gandhar, if not before that time; just as we see at present, how the Telugu replaced the Tamil in the Royal Court of Pudukota owing to the marriage of one of its princes with a daughter of one of the Naick Kings of Trichinopoly. Moreover, it appears that Duryodhana, the son of Drīdarashtira, had a well organized government and a mixed council formed by the wise men of both the Tamilian and the Aryan, and in that council we may see how well the unselfish but extravagant Karna, the king of Anga, represents the Tamilians and how the self-interested and cunning Saguni, the Prince of Gandhar, represents the Aryans. As a result of such inter-marriages and friendly intercourse, the Aryan men of lore had a ready welcome in the house of the Tamilian rulers, and their followers had free quarters to settle in, in the Kurukshetra. Thus these Aryan settlers were, in course of time, given to enjoy the same privileges as the Tamilians and had every facility to coalesce with them in Hastinapura as they did in Kosala, their conquered country.

This fusion, as it were, of the two distinct nations brought with it the inevitable and concomitant result—the amalgamation of their language, religion etc. Thus the Tamilian tongue absorbed by the Sanskrit swelled its vocabulary and the Tamilian religion

* Says Mr. Dutt, "we scarcely meet with any allusion to retirement in forests in the hymns of the Rig-Veda, and forest life and retirement are undoubtedly a far later institution than sacrifice."

mingling with the Aryan received thereby what would appear to be a stain. The Pāṇḍavas, rather the Panchalas, and the Kauravas were the worshippers of Siva; but their descendants or successors on the throne of Hastinapura became by the Aryan influence, less godly, having the same reverence to the Aryan deities as to their own, and much belief in the sacrificial rites which had been condemned by their ancestors.

Having demonstrated how Aryan and Tamilian mingled together, we next proceed to show how the Aryan literature saw its brightest days in Janamejaya's time. To the Aryans of the Punjab, the sacrifices were simple and pure; and horse-sacrifices were performed merely for the purpose of feasting; but after their intercourse with the wealthier courts and their settlement in the more prosperous countries in the Gangetic Valley, the sacrifices became pompous and stately, and the horse-sacrifice became a means of expiation of sin and of the assumption of the Imperial title. Janamejaya was himself a great performer of horse-sacrifices for the expiation of the sins of his forefathers. Many elaborate and dogmatic works then came to be written for the explanation of the sacrifices and their usefulness as well as the ritual to be observed on such occasions. These compositions are all the contributions to what is called the *Brahmana* Literature, which assumed a form in his time and most of which dates from his time and is owing to his generous support of learning.

Besides, this, the Great Epic *Maha Bharata*, the subject of the Great War, was composed in his time. *Vaisambayana* addresses Janamejaya and relates to him the War History. It is hard to believe that the author of this Great Epic was Krishna Vyasa, the Bharatan, who is said to be the half-brother of Bhishman, and to have anticipated the War History. We do not hesitate in supposing that this grand work as well as the compilation of the Vedas were the 'thought' of some of the pupils, belonging to his school, who attributed, as they were bound to do, the fame to their master, according to the then custom. (The student of the history of Mathematics may well know, how an unfortunate pupil of the school of Pythagoras, the Grecian philosopher and Mathematician, was drowned for the pains, simply for having openly confessed that he added one more to the solids mentioned by Pythagoras.) If Krishna Vyasa, the Bharatan, was really the compiler of the Vedas and author of the *Maha Bharata*, his time, certainly, should be not anterior, but posterior

to the Great War, i. It is but reasonable to as a whole, or in any position of any one min later poet and editor," s his mite towards enlarg ancient Epic; every new orate its new-fangled te Krishna-worship which bodily t ansplanted in Kuru-Panchala war."

Besides the composi believe that even the d sections must have take 'This division undoubted Aryan settlement in t sacrificial rites assumed ance. As it was the cus verses, during their we introduced in the Ary And the hymns selecte from the old Rig-vedic t tions, named the *Sam* during those ceremonies Rig-vedic hymns and v called the *Yajur*. These the *Rig*, go under the For the chants of the Si ancient Aryans were m king Ravana, who first ing or music in the Bha

The *Atharvan*, the las of the various mantras gathered from the vari rendered in the Aryan d jaya- * It is said that ly bit by a serpent, and avowed hatred towards by a desire to extirpate t the sorcerers to his Co performed by them; and this *Athervan*, a treati sorcery was compiled as pilation that was in later Vedas, which thus becam

Thus in the Court of J to the Aryan literature brilliant for its culture.

Jamamejaya falls in the first century after the Great War and it is within the close of one century after the Aryan settlement on the Gangetic valley that their literature began to exhibit a considerable progress.

In this period there was no organised caste-system nor was the Code of Manu yet framed. But the people were mainly divided into two sections, the Rajanyas and the vaisyas, the former of whom were the ruling race who were once called Asuras, 'lords,' by the primitive Aryans of the Punjab; and all but these went under the wide name Vaisyas which, once, was the general name given to the Aryan settlers in the Punjab. But new circumstances arose, which favoured the creation of a new kind of office and in consequence, of a new class of people. Those who were thoroughly acquainted with the Brahmana Literature and who exhibited a good stock of knowledge of the elaborate ceremonial rites were called Brahmins. They officiated at the sacrifices and as doing so was no doubt a means of accruing wealth, many, whether Tamilian or Aryan, were induced to follow the Brahmanical profession. The sacrificial ceremonies were really channels that conveyed in many cases to the last pie, the treasure of the monarchs to this newly created body. Though the knowledge of the Brahmanas were to them a source of fetching immense wealth, yet their intellect, not satisfied with the unmeaning rites, was in quest of genuine knowledge. There were among them many that were honest seekers after truth.

But this state of things came to happen chiefly in Kuru, their colony and in Kosala, their conquered country; and the Brahmins had never brought their influence to alter the condition in the other Tamilian courts in the Gangetic valley, where the Brahmins and the Brahmanas were not much regarded. In olden days, every Tamilian king had a *Parikshat*, 'assembly of the learned,' in his court. From the literature of this

* It is to be noted here that the Tamilians were very skillful in ancient days in magic power which may be said to have been brought by them from their native land, Elam and Chaldaea, and imparted to the Aryans within the land. The ancient Chaldeans were indeed famous for their knowledge of the magic arts. Even to-day the Malabar is noted for its sorcery and has been perpetuating it from of old. In the Great War, if Arjuna, the Bhuratan, became victorious, it was owing to his unsurpassed skill in sorcery which he dexterously and opportunely, though unfairly, used along with his archery. Every warrior was more or less acquainted with this magic art in olden days. What are believed to be *Dindivas* "divine arrows," used in campaigns, were nothing but the arrows sent with the aid of this sorcery. The Atharvan replete with such mystic mantras, malicious in nature and intended specially to destroy one's enemy, is thus kept ever mysterious, known only to a few.

period which remains to us, we frequently hear of the learned assemblies in the Tamilian courts, specially of Janaka of Vidéhas, of Ajata Satru of Kasis, and of Pravahana of Panchalas. Among these the most prominent and remarkable was that at the court of Janaka. Janaka, the Rajanya, was himself a great philosopher and teacher of the time. It was he who gave a get-up to the Upanishads containing the genuine Tamilian speculation of Philosophy, to learn which, men of learning from other parts, very earnestly betook themselves to his court. One of those who ranked foremost in his court was the Brahman, Yajnavalkya, to whom Janaka imparted his knowledge. Thus Yajnavalkya was converted from the Aryan Brahmanism to the Tamilian Rationalism. It is said in the Satapatha Brahmana that, when Yajnavalkya, with two other Brahmins, went to Janaka, the king proposed to them the question: 'How do you perform the Agnibotra?' and that Yajnavalkya, who was near the answer but not quite correct, while the other two failed, followed Janaka and had the difficulty explained. Originally a pupil of Bhrighu, Yajnavalkya, not content with his master's teachings, vomited, so the story goes, all that he had learnt from him, that is, the Black Yajur Veda, left his Guru for Surya, 'the Sun,' and learned from Surya the white Yajur Veda. It is unquestionable that Surya represents the Tamilian king Janaka of the Solar Race. It was there in his court that the stupendous Satapatha Brahmana too began its starting which comprehends most of the Tamilian mythology, theology and philosophy as well as the history of the Deluge, the advent of Manu—the Dravidian (Tamilian) Prajapati, the dogmas of Transmigration, the eternal Beatitude etc. These were quite alien to the Aryans and are first stated in the Satapatha Brahmana of which Yajnavalkya is held the author.

We hear also, in the Kaushitaki Upanishads, of Ajata Satru of Kasis, himself a learned man and a patron of learning, as well as of Janaka, that Gargya Balaki, a learned but boastful Brahman, came one day to Ajata Satru and challenged him; but at last being convinced, only asked him: 'May I come to you as a pupil?' In reply the king sarcastically said, "I deem it improper, that a Rajanya should initiate a Brahman. Come, I will make you know clearly."

Another reputed Brahman, as Yajnavalkya, was Gautama, alias Uddalaka A'runi, who held a prominent place among the Aryan Theologians; it is clearly stated and frequently repeated in the Upanishads that

he was an honest and fervent student of the Rajanyas or Tamilians, and learned wisdom from them.

There is many a passage in the Upanishads in which the Rajanyas, i.e., the Tamilians, are represented as the wisest teachers and the most genuine speculators; and the Brahmins learned wisdom from them. The following, found in the Chhandogya Upanishad, will confirm this fact more fully. The above-said Gautama, puzzled with five questions proposed by the Rajanya Pravahana of Panchala, went to him to have his difficulty cleared; to whom Pravahana replied, "Gautama, this knowledge did not go to any Brahman before you; and therefore, this teaching belonged in all the worlds to the Rajanya class alone"; and then imparted the knowledge to him.

Henceforth, the Aryan began to shake off his belief in Polytheism and to acknowledge the Tamilian Monotheism. Everywhere were held discussions as to what Brahman is and what Atman. The Tamilian Philosophy, ever since recognises God as the Universal Being -- "all things have emanated from Brahman, are a part of him, and will mingle in him and have no separate existence;" from which has risen the later Pantheism, the proper Hinduism, a corrupted form of Tamilianism. These Tamilian speculations of Philosophy are the contributions to the Upanishads which are the healthiest and most vigorous of the Aryan literature of the time; and, as a consequence, the Brahmana literature found a natural grave, being totally eclipsed by the Upanishads. This reaction and diversion of the Aryan mind and their conversion to Tamilianism is mostly due to the great Tamilian Janaka who hence claims great admiration and reverence of the Aryan world. Verily Janaka sat on the throne of thrones; his learning and culture placed him foremost amongst the Kings of his time; and the period of his reign is, indeed, one that deserves to be remembered at all times.

This Tamilian King Janaka was the contemporary of Dasaratha, the grandson of Raghu, who was the founder of the Aryan dynasty at Saketa. It seems that the line of the Parikshitas, had become extinct, and their names were still fresh in the memory of the people of Janaka's age. The fact that the sins of the Parikshitas were atoned for, by their sacrifices, became one of curiosity and discussion in Janaka's time. We find an account of a discussion between Yajnavalkya and his rivals in Janaka's court, and one of the questions put to Yajnavalkya by one of his rivals is, "Whither have

the Parikshitas gone?" and Yajnavalkya answers, "Thither where all Aswamedha-sacrificers go." This fact with the acknowledged theory that the Brahmana Literature preceded the Upanishads, brings the age of Janaka, the originator of the Upanishads, a few decades after the time of Janamējaya, the promoter of the Brahmanas. Now, if we place Janamējaya, who succeeded his father Parikshit after the Great War,* in the second half of the 14th century B. C., then the period of Janaka falls naturally in the first half of the 13th century B. C.

Dasaratha, as above said, was the greatest of the Aryan kings at Saketa, and one of the prominent kings that bore rule along the Gangetic valley. We know that this Dasaratha is connected with the renowned Tamilian Janaka, by his son's winning the hand of Janaka's only daughter, thus effecting the union of the two races, Tamilian and Aryan under the influence of one of the Visvamitras of the Tamilian priestly class to whose care Dasaratha committed his son Rama with the approval of one of the Vasishtas, his family priest.†

* The date of the Great War, according to the Hindu Chronology, goes further than five thousand years. But the date acknowledged by all the Oriental Scholars falls in the 14th cent. B.C. Happily we have some accounts of trustworthy historical records, which with other proofs, corroborate the latter as nearly accurate. We know for certain that Bimbāsara of Magadha, the contemporary of Buddha, and the 52nd in descent from Jurasanta, connected with the Great War, lived in the 5th cent. B. C.; if we allow an average period of 20 years for the reign of each of the 51 Kings, the Great War must have taken place in the 15th cent. B.C., and at any rate, it may be established that it is not after the 14th century B. C.

† There are many legends that show the existence of great rivalry and jealousy, from very early times, between the two priestly classes, the Visvamitras and the Vasishtas. The former, with braided hair, are, in the Vedic works, called 'the sons of Bharata' or 'the Best of Bharatas'; while the latter, with knotted hair on the right, are said to have belonged to the tribe of the Tritsus. The Tritsus, though an Aryan family, are, in the Maha Bharata, called Sudras; the reason assigned for, being that many of the Tritsu family, and even of the descendants of Vasishta who belonged to the noblest of the Aryans, became in course of time so low and degenerate as to be classified, in later days, under the Sudra caste. The later Puranic legends class Visvamitra as a Kshatriya, and Vasishta, as a Brahman. Of course, Kshatriya and Brahman stand here, respectively for Tamilian and Aryan. In accordance with this account, Vasishta became the favourite of the Brahmins and was greatly glorified by them. To him they attributed all kinds of virtues to make him worthy of their reverence. On the other hand, they have, without even the faintest shadow of charity, showered all sorts of calumnies, on Visvamitra, Vasishta's sworn foe and rival. But this is far from fact. As Visvamitras were Bharatas by birth, and Vasishtas, Tritsus, and as the Tamilian Kings were then more powerful and mightier, so the Visvamitras, by virtue of their proud position and great learning, were held with great reverence and given great liberty even in Aryan houses; which created the envy and jealousy of

The union of the two royal courts of Vidēha and Kosala proved very contagious; so much so, that before the end of the twelfth century, i. e., within three centuries after their emigration from the Panjab, there could scarce be found, the distinction between the two races, in all the countries lying to the east of the Panjab, the west of the river Sonā, and the north of mount Aravali, with the ancient desert Pariyātra to the east of it. This land, situate, within the above limits was named 'Aryavarta' by later writers, and this amalgamated race became so civilized and prosperous that they now almost forgot the Panjab, the original abode of the primitive Aryans; for we see it not included in the Aryavarta, which we hear of mostly in the Brahmanas, Aranyakas, and Upanishads, the compositions of the second period of the Aryan immigration.

After the Aryans, thus, became Tamilianised, the earnest Brahmanas with a thirst after more accurate knowledge in philosophy and religion introduced in the Upanishad literature, came, on frequent pilgrimages, to South India, the birth-place of religion and philosophy. They were, no doubt, entertained by the Tamilian kings of the south and they learned the Tamilian speculations of religion and philosophy from the Tamilian Acharyas, the *Andanas* (அண்டன) who adorned the Tamilian courts. It was at this time, that is, after the intercourse of the Aryans with the southerners, that the Sutra literature were composed, and most of the works were given birth to, in South India itself. The literature of the Aryans which were hitherto wont to be written in prose came now to be composed in verses, in imitation of the Tamilian mode; which can be best seen from these Sutras.

Thus, from the beginning of the 10th century B. C., are we given to know of the frequent intercourses of the northerners and the southerners, and many of the Brahmanas who now came to the south, remained there, without showing the least desire to return to their home. The Aryans that thus settled, intermingled with the *Andanas* (அண்டன), the cream of the Tamilian race and learning, whose students they had the good fortune to become, and, therefore, to associate

the Vasishtas. The hatred, avowed by each other, grew to such an extent that it culminated not only in the exchange of hard words but also in open assault. However in due time, the high-minded Visvamitras, the representatives of the powerful nation, predominated over the Vasishtas, by the laudable superiority of their mental and physical power. So we see Visvamitra (a member of that family) having gained an upper-hand in the Aryan court of Dasarata,

with whom they should have considered an unhopèd-for privilege. It is unquestionable that a great number of the Brahmanas of to-day, throughout Southern India, are of purely Tamilian stock.

We are generally given to understand that the first Aryan was Rama, the hero of Ramayana, who first explored, and set foot on, the South Indian soil. But this cannot be let pass without question. For, Rama, lived in the time of Janaka and so belongs to the 13th century B. C., when, the Aryans knew nothing of South India. Ramayana was, beyond doubt, composed between the 8th and 5th centuries B. C. The author of this popular Epic, seems to have taken into his head an old story of the south, which he agglomerated with the story of Rama of Kosala, and completed the grand work, Ramayana. Moreover, the author without noticing the vast difference of time and place, confounds the age of Dasaratha and Janaka of the extreme north, with that of the king Ravana and the sage Agastya, of the extreme south, who (the latter) lived before the settlement of the Aryans on the western banks of the Indus.

Just as the Aryans and Tamilians, in the Panjab, became one in the first period of the Aryan immigration, so in the second period too, the two races in the Gangetic valley were, before the 10th century B. C., moulded into one, so much so, that there could rarely a line of division be drawn between the two races. How far this amalgamation was left to work for itself, may best be studied from the existing religion and language of the people.

PONDIT, D. SAVABIROYAN.

(To be continued).

A SHORT SKETCH OF TAMIL LITERATURE.

(Continued from page 89).—CHAPTER XI.

THE FAMOUS CHOLA EMPERORS OF THE ACADEMIC TIMES.

Among the various Tamil Emperors of the Chola dynasty, that reigned over the Tamil Land, while the third Tamil Academy flourished under the patronage of the Pandyan Sovereigns, three of them were famous for their military prowess and literary patronage. These were Kōchchengannanār, Karikāla, and Perunarkkili. Portions of their career can be traced in Puranānūru and some other academical works.

Kōcchengannanār (about the 5th century B. C.), seems to be the earliest of the three, as *Nakkirar* the most critical poet of the academy, who lived about the close of the academy refers to him in a mythological way in one of his poems, in the eleventh book of the Holy Saiva Bible.

Kōcchengannanar (= the red-eyed king) is also one of the 63 Canonised Saints whose pious fame is enlarged in the Great Puranam by *Sēkkilār*. He is believed by the orthodox Saivas to have been a spider in his previous birth, which, on weaving a canopy over the Siva Lingam at Tiruvanaikka (a famous shrine on the banks of the Cauveri near Trichy), is credited to have been given the birth of a potent religious monarch after its death. This is attested by *Nakkirar*, *Appar* and several others of still later times. *Appar* of the 7th century alludes to him thus,—

அரணிலாகெளிய காவலரு நிழலாக வீசன்
வரணியலாகித்தன் வாய் தூவினாற் பந்தர் செய்ய
முரணிலாச் சிலக்தி தன்னை முடியுடை மன்னனாகித்
தரணிதானுடைவத்தார் சாய்க்காமெவினாரே.

At about the time of his birth, the astrologers who were present in the court of his father are said to have told him that if the birth of the child could be delayed for some minutes, the son would be the greatest Tamil Emperor. The mother on hearing this asked her attendants to suspend her by her legs till the arrival of the auspicious moment. This was done and at the right moment she delivered of her son whose eye was very red. She felt glad at the delivery and addressed the babe 'Are you my red-eyed king' and shortly expired.

In time he became the most potent sovereign of the day and as he had by Siva's grace a knowledge of his pre-natal existence, he built many Siva shrines of which the temple at Nannilam is very famous for its architecture. His fame as a builder of temples is praised by *Tirugnānasambandar* in one of his hymns.

In a certain battle, he won a victory over the forces of a Chera King by the name of *Kanaikkalirumporai*; *Poigayar* a favourite poet of the court of the latter, got a passport of relief to his imprisoned king by glorifying the heroism of the Red-Eyed King in a War Song of his, known as *கரையுதி நாற்பது*. This passport did, however, no good, for the imprisoned king in a fit of heroic rage consequent on the delay in bringing water to quench his dying thirst, extemporized the following and died of thirst without drinking the cup in his hand :—

குழவி யிறப்பினு ஊன்றடி பிறப்பினும்
ஆன் றென்று வாளிற் தப்பார்

தொடப்படு குமலியினிடர்ப் பந்திடுய
கேள்வ கேள்வி வேளான் செறுபத
மதுகையினி வயிற்றுத் தீத்தணியத்
தாமிரத் துண்ணு மளவை
யின்மசே விவ்வுலகத்தானே.

(*Puranānūru* 74).

Kōcchengannanar after a prosperous career attained the feet of Siva.

Poigayar, the poet who enlogised on the military glory of *Kōcchengannanar*, was in all probability identical with one of the twelve Vaishnava Saints, though they claim for their sage a stupendous antiquity which breaks down by the internal evidence in his writings. He is considered by them to have been born in the Threthayugam but he very often alludes to the feats of Sri Krishna who lived about the beginning of the Kaliyugam.

Poigayar and two other devotees *Bhūthar* and *Pēyar* are considered to be the most ancient of the *Alvars* (lit. those that sink deep in divine ecstasy). They are therefore known as 'The First Alvārs'. All the three were natives of Tirumūnaippadinadu (the part of South India embracing the modern districts of South and North Arcot). In the introduction to the *Villibharānam* reference is made to them in the following stanza :—

பாவருந் தமிழாற்போபெரும்பணுந் தபாவர்த் திநாள் மின் று
முருகுநெருக்கி மெழிவளக்கேந்தி முருந் தனைத் தெழுதகன்னு
தெரு மதையு மின்ன முங்காணுச்செஞ் சமடக்கடவுளைப்பாடி
யாவருமதி. போர் முகரிலிருவர் பிறந்த நாபுந் தன்னுடு.

These poets by chance came on a religious tour to Tirukkoilūr (an ancient village near Tiruvannamalai); after sunset, *Poigayar* repaired to a place where he had just sufficient room for taking his bed. After some time there came *Bhūtattār* in search of some place for sleep. *Poigayar* told him that the spot where he lay could give room only for one to sleep or for two to sit down. They agreed to pass away the dreary night in conversation by both sitting together. While they were thus passing the time, by peculiar play of circumstances there came to them *Pēyar* in search of accommodation for the night. Then *Poigayar* said that the place could give sleeping accommodation for one, sitting comfort for two, and standing room for three. *Pēyar* was admitted and all three stood together and were whiling the night in conversation on religious matter. Shortly after they found standing to be irksome, for, unknown to them, there came to them an intruder in the person of *Narayana*. They understood the divine trick and each of them lit a 'Spiritual Lamp' by compo-

the eulogiums in Vamba metre in praise of Vishnu's glory. Their verses are found in the Nalayiraprakaram compiled by the Sage Nidamuni of Kambar's time. A few of their stanzas are subjoined to serve as specimens:—

POIGAITAR'S VERSES.

சுந்தரவரையின் காலமே செம்பா
செய்ததென மகிழ்ச்சி செம்பா
சுழியாகக்கொடுக்கொன செம்பா
இவ்விதி நீக்குகெனென.

கனக நெருஞ்சிப்பஞ்சு
கனகநெருஞ்சிப்பஞ்சு
கனகநெருஞ்சிப்பஞ்சு
கனகநெருஞ்சிப்பஞ்சு

BHUTATTAR'S VERSES.

சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா

சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா

PEYAR'S VERSES.

சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா

சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா

Kumalaisai Alvar, who is considered to be a yogi, seems to have been a contemporary of 'the first Alvars'. The Vaishnavas in delineating his career have made him a man of unbounded egotism; he is also the most capricious of the saints. His verses without evincing a high form of divine love shew the utmost hatred to Siva. In his eyes Siva was a stumbling block to Mayana's glory and so He is not only lowered below Mayana but considered to be a creation of Brahma:—

சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா

Where there is true love to God there will be little left for deprecation of other deities. In many of his stanzas he cries down at the devotion of men

for Siva or for God in any other form. This virulent poet had an admirer in *சுழியாகக்கொடுக்கொன செம்பா*; the poet, when he heard of the intended departure of *சுழியாகக்கொடுக்கொன செம்பா* from Kanchipuram, owing to a misunderstanding with the Pallava king is said to have improvised,

சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா
சுழியாகக்கொடுக்கொன செம்பா

Narayana, in response to the request, is said to have been ready for departure, when the king tendered an apology and the anger of the poet was subsided.

The histories of the Vaishnava Saints are drawn without the least historic acumen, and so, much trust cannot be laid on their accounts. On the other hand Saivas have done no violence to reason in their accounts of the Saiva sages in Periapuranam. Sekkilar, the biographer of Saiva Saints, had a great historic insight and was careful especially in places where he had no internal evidence to proceed upon.

Some say that *Tirumalaisai Alvar* was originally the Saiva Sage *Sivayiyer* who afterwards gave up Saivism for Vaishnavism. It is impossible to decide the truth of the statement, but, in one point their diction is similar; their verses are characterised for virulent denunciations.

We shall proceed to give an account of Karikala Chola.

Karikala another famous Chola Emperor (about the beginning of the Christian Era) comes next to *Kocchenkannar* in his heroic achievements. He was the son of the Chola *Elanchetchenni*; he took to wife the daughter of a Vellala of Naugur. Thus it seems that Tamil sovereigns should have been Vellalas by caste. He was the most renowned warrior-king of his time; he pushed his conquests to Northern India and went as far as the Hindhyas and imprinted his tiger ensign on the snow-capped mountain. In a battle at Venni he got a victory over a Chera King; he also subdued the Pandya in the same battle. He was remarkable for his wisdom as a judge. His great fame can be learnt from the splendid epic poem, *Silappatikaram*, as well as from two of the imperishable Tamil Idyls *Porunarattrup-padai* and *Pattinapolai*. His capital was Pugar or Kaverippumpattinam at present a submerged city. He was a great patron of poetic wits and his munificence towards them was unbounded. His military glory, munificence, the fertility of his dominions and the charm of the river Cauvery can be well understood from the Idyl *Porunarattruppadai*.

The next Chola Sovereign of repute of the Sangam times was *Perunarkilli* who flourished about 100 A.D. He was, however, friendly with the Pandya and the Chera and conducted a *Rajasuya Yagam* similar to the one accomplished by the Pandavas. The Tamil kings, warrior-chieftains, petty rulers, poets, bards, minstrels and Brahmins flocked at his metropolis, Urayûr, to honor and benefit by, the occasion. The Dravidian Sapho, namely, the renowned Auvaiyar, was present on the occasion and exhorted the Tamil Sovereigns to be benevolent towards the poor as well as towards the Brahmins, there being no other better road to virtue, and prayed for their longevity.

CHAPTER XII.

SOME SCATTERED ACCOUNTS OF POETS AND KINGS OF THE ACADEMIC TIMES.

i.

TYPICAL FRIENDSHIP.

Kopperuncholan was an ancient Chola king that reigned at Urayûr; he was also an accomplished poet and a great patron of Tamil bards. Two poets of very tender feelings, *Potthiyâr* and *Picirandyâr* were his bosom friends. The king was unfortunate in his sons who rose against him. The father got infuriated and prepared to wage war against them; then another poet of his court appeased his wrath and dissuaded him from battle by reasonable pleading. Getting disgusted with the worldly life the king retired north (probably to the Ganges) to court death. His friends *Picirandyâr* and *Potthiyâr* followed their king to share his woe; *Potthiyâr*, however, was requested by the king to go to Urayur and remain with his (*Potthiyâr's*) wife till her delivery of a son. Accordingly the poet went home, and the other two died in his absence and were buried; effigies in stone were raised over their graves. When *Potthiyâr* returned after the birth of a son, he was disappointed to find that his friends died leaving him alone to bemoan the loss; so he also died on the spot broken-hearted. Another poet who visited the spot sang on their glory thus:—

பொன்னுந் துதிரு முத்துமன்னிய
மாமலையந்த காமநுமணியு
நிடைபடச்செய்வாயினுந் தொடைபுணர்ந்
தருவினை நன்கலமமைக்குங்காலை
யொருவழித்தோன்றியாக் கென்றுஞ்சான்றோர்
சான்றோர் பாலராப
சாலார் சாலார்பாலராபுபே

[Red gold, and coral, pearls, and rare
Gems the mighty mountains bare,—
Remote their homes in sea or mine;—
If once the precious things combine,
And men in costly shapes entwine,
Henceforth in blended beauty one they shine.
So worthy men with worthy side by side
Remain; the worthless with the worthless bide.]
(The Rev. Dr. G. U. Pope's translation).

Thus true bosom friends live and die together; survival is impossible.

ii.

SUTTEE.

Suttee or death in the fire along with the dead husband, was in vogue in India from a very remote antiquity; still, it was not compulsory on the part of the widow to perform suttee; virtuous dames, however, considered it essential for their chastity: further the life of a widow was almost an unbearable curse in those days; to escape such a curse the courageous dames courted death.

At the death of a Pandya named *Bûtha Pandya*, his wife, *Perunkôppendu* (பெருங்கோப்பெண்டு) when dissuaded from entering the funeral pyre along with her dead husband, reprimanded her bad advisers thus and entered the pyre:—

பலசான்றிரே பலசான்றிரே
செவ்வெனச்சொல்லா தொழிவெனவிலக்கும்
பொல்லாச் சூழ்ச்சிப்பலசான்றிரே
யணில்வரிக்கொடுக்காய் வான்பொழந்திட்ட *
காழ்போனல்வினர் நடுமெய்திண்டா
தடைவிடைக்கிடந்த கையிழியிண்டம்
வெள்ளெட்சாந்தொடு புளிப்பெய்தட்ட
வேலைவெந்த வல்லியாதப்
பறப்பெய்பளிப் பாயின்றிவதியு
முயவற்பெண்டிரே மல்லேமாதோ
பெருங்காட்டுப்பண்ணிய கருங்கோட்டம்
தமக்கரிதாருகதில்லவெமக்கெம்
பெருந்தோட்சணவன் மாய்த்தெனவரும்பற
வள்ளிதழவிழ்த்த தாமரை
களன்றும்பொய்கை யுத்தியுமோரற்றே

(புறம். 246வது அகவல்.)

[Oh ye of wisdom full! Oh ye of wisdom full!
Ye bid us not go forth to death; ye would restrain;

* The academic poets were keen observers of nature; they drew comparisons from nature very copiously; they found books in the running brooks and other natural objects.

There will be a special chapter on the natural observation of the Sangham poets.

O ye of wisdom full, but evil is your counsel here !
We are not of those content to live forlorn,
And feed on bitter herbs, where once they feasted
royally.

We lie not on rough stones, who slept ere while on
sumptuous couch.

The pyre's black logs heaped up in burning ground
To you indeed seem terrible ; to us,

Because our mighty spouse is dead,

The waters of the pleasant lake where spreads

The lotus flowers and the fierce fires are one.]

(The Rev. Dr. G. W. Pope's translation).

Widowhood was an unbearable penance to many
sung widows who therefore considered death a better
lesser than the accursed lot of a widow.

iii.

THE CAREER OF KUMANAN

*He presented a sword to cut his prized head for relieving
the poverty of a bard.*

Kumanan was one of the rarest men the world has
ever seen. His fame as a helper of the distressed can
be well understood in the light of the Tamil saw, 'கொ
டக்கு சிறந்த கொடை' ('in point of gift, Kuma
nan and Kumana rank foremost'). After the death of 'the
great reputed donors of the Tamil Land' of whom an
account will be given in the next chapter, Kumanan and
Kalliakodan were the greatest benefactors of the pover
ty-stricken Tamil bards. Kumanan, the hill-chieftain
(Naviram was one day out to the jungle on a hunting
excursion. His younger brother who was waiting for
an opportunity of wresting his brother's dominions from
his hands to instal himself king, set a very high price
on the head of his benevolent brother. Kumana spent
many days in the jungle and was rather joyous to see
the heavy burden of sovereignty shifted from his
shoulders. His faithful ministers and bards were paying
him visits in the jungle. A certain Tamil bard by the
name of பெருந்தலைச் சத்தனார் (Sattanār with a big head),
who was quite unable to keep the wolf out of the door,
resorted to the magnanimous Kumanan with the follow
ing touching song expressing his dire poverty :--

குறையிழந்த கோயோர்ப்பெயர்
குழியுப்ப கேம்பெயறுகப்
பாடியின்மையிற் குருகொடுதிரங்கி
மீய்விதாந்த பொய்க்காலதருமை
காலகோழலுடந்தன் மாத் தழுதகோத்தி
சீரோடுகிதந்த தீரீதழ்மதழத்தனென்
மனையோனெவ்வ கோத்திசிறு

திருப்புகழ்க்கொள் சம்பேரிக்குமன
கெய்க்கிழைத்திதனை யாடுகிழைத்
கொடுத் தத்தொன்மை தமையொன்மை
பய்க்காமையின் பதையென்பாழ்
மனஞ்ஞழைநீன் மயிசு
சிறுமையிக்குக் குடிப்பிதற்கொடு

[My high hearth where victuals were prepared at a
forgotten antiquity is covered over with cobwebs ; the
wolf, therefore, is ever at our door, my babe out of un
bearable hunger and thirst, sucks its mother's bloodless
nipples, the secreting pores of which are closed, and
begins to cry ; my wife's eyes on seeing the disappoint
ed infant rain incessant tears ; on seeing her sad plight,
I thought of no better road to kill poverty and repaired
to you, famous in battle ; O Kumana, sprung from a
dynasty famous for remedying the distress of bards and
minstrels, though you yourself are in adversity, I can
not go away unrecompensed from you.]

Kumana who had nothing to give the poet, thought of
the high price that was set on his head by his ambitious
brother and presented a sword to the poet with a re
quest that he (the poet) should cut his head with it and
take it to his brother and get the promised reward.
The poet who was astonished at the lord's munificence
had recourse to a stratagem ; he took the sword and
went to the wily brother of his lord and addressed him
in angry words shewing the sword and praising the
unparalleled generosity of Kumanan, to whom the adver
sity of the poet caused greater anxiety than his own
painful situation. The brother's heart was sorely
touched ; he therefore seriously repented for his folly
and went to his brother in the jungle and submissively
implored him to resume the reins of government and
everything gladly ended, and the poet who thus glori
ously brought about the reconciliation between the
brothers was richly recompensed. The bard returned to
his bewailing wife and praised the unparalleled bounty
of Kumanan and led a prosperous career

IV.

NARIVERUTALAIYAR.

சரிசெரு உத்தையார்

Nariverutalaiyar was one of the academical pro
fessors of the 3rd Sangham ; he possessed a very awk
ward countenance probably resembling a jackal's ; on paying
a visit to a certain Chera sovereign (சேரப்பெருஞ்
சேரன்குமரன்) his distorted face received its natural
shape and the poet after praising the king exhorted
him to protect his subjects just as persons would ten

der babies in their charge. The poet was remarkable for his sage counsel; he has advised old men in the following terms:

பல்காந்திதோடலசாந்திதோ
கயல் முள்ளன்னகைமுதிர் திணைகவுட்
பயனின்முப்பிற்பல்காந்திதோ
கணிச்சிக்கூர்மபடைக் கெடுத்திலொருவன்
பிணிக்குக் காலிராக் குவிர்தோ
கல்லது செய்தலாற்றியாயினு
மல்லது செய்தலோம்புமினதுதா
னெல்லாருமவப்பதன்றியு
நல்லாற்றுட்டோகையுபாதுவே.

[O great men of old age with hair turned greyish-brown like the thorny bones of the *kayal* fish and loose hanging skin, you begin to repent for your past deeds only at the approach of the god of Death; if you cannot do good to the world, at least try to do no harm; this, indeed, is both a praiseworthy act and the proper track to heaven.]

This poet was present in the academy when Tirukural was brought before them for approval; on that imperishable monument of Tamil Literature, he has bestowed the following eulogium:

இன்பம் பொருளாம் வீட்டென்னு மிந்தான்ரு
முன்பறியச் சொன்னமுது மொழிநான்மன்பதைகட்
ருள்ள வரிதென் நவை வன்னுருவருவதல்
சொன்ன மொழித்தார் குறன்.

[Seeing that the ancient Vedas which dealt on the four great gifts of mankind, Virtue, Wealth, Terrestrial Happiness and Heavenly Bliss, are rather inexplicable to mankind, Tiruvalluvar gave out his Kural for their easy acceptance].

V.

THE IMPORTANT PANDYAN SOVEREIGNS OF THE ACADEMICAL TIMES.

The important Pandyan sovereigns were முதுகுமீப் பெருவழுதி, உக்கிரப்பெருவழுதி and தலைபாலங்காத்தேச் செருவேனற நெடுஞ்செழியன்.

Muthukudumipperuvalludi was famous for his innumerable Holy Sacrifices conducted in due accordance with the Vedas; he subdued his various enemies by his true heroism in battles without any foul play or stratagem; he was equally remarkable for his bounty, and above all he was a pious devotee of God (Siva).

Ugrapperuvalludi (about the beginning of the first century A.D.) was a terrible warrior and an accomplished poet; he subdued a refractory chief named சேங்கைமார்பன் and took into his hands the famous fort of கணப் பரண which is also a famous Saiva shrine; his lite-

rary fame was in no way unequal to that of the professors of the Madura Board and so he sat among them during their literary investigations. It was in his days that the Bard of all times, Tiruvalluvar, composed his National Code of Morality and came to the academy for receiving their formal imprimatur to his imperishable work. He attested his approbation of the unparalleled work as follows:

நான்மறையின் மெய்ப்பொருளைமுப்பொருளா கான்முகத்தோ
ருன்மறைந்துவளருவனயுத்தந்துரைத்த—தான்முறையை [ன்
யந்திக்குச்சென்னிவாபவாழ்த்துநன்குநன்கு
செந்திக்கேட்கசெவி.

Thus he considered Tiruvalluvar as an incarnation of Brahma for the benefit of mankind; the work was to him a sacred object for worship as it was the quintessence of the Vedas.

He did much for the cause of Tamil Literature; it was at his instance that Ahananuru, a collection of 400 songs, on Love affairs was compiled. *Auvaiyar* has praised him more than once.

Talukutyankunnattu Cheruvendra Nedunchelian or 'the Long Pandya who won the battle at Talayalankanam' (about the middle of the first century A. D.) the successor of Ugrapperuvalludi was also a great hero and benefactor of Tamil bards. The famous battle is described with graphic pathos by Nakkirar of the Madura College in Nedanalvada, one of the Ten Classical Songs. This Pandya, unlike his predecessor Ugrapperuvalludi, was a little proud of his military prowess for which the dizzy monarch was gently and cautiously reprimanded by Mangudi Marudanan, the fearless saint and poet of the academy, in his *Madhuraikkanchi*, another of the Ten Imperishable Tamil Idyls. (An account of these famous Idyls will be given separately later on). The advice was a mere hint to the young king who in spite of his various praiseworthy accomplishments such as heroism, benevolence towards his subjects, munificence towards the poor and poetic admiration, did not keenly feel the transitoriness of all earthly glory. The great poet who had much admiration for the sovereign wished to prune the only defect by inducing the mind of his glorious monarch to turn to the life to come. The king also had the greatest admiration and regard for the fearless bard, Mangudi Marudanan.

This Pandya's glory was sung by some of the luminaries of the College, Nakkirar, Kalladar and Mangudi Marudanan and some other bards of his days.

In all probability Nedunchelian, the son of Kannagi's, woe (in *Silappatikaram*) is identical with the victor at Talayalankanam.

NOTES AND COMMENTS.

A thing to admire indeed is the wonderful organizing power of the West, challenging one's attention in the giant railroad companies of America and not less in the humble natural history club of some small provincial town. But there are circumstances when we might perhaps wish that there was less of the bee-hive look in affairs of momentous importance. The Church of Rome, no doubt, was very wise in its generation, when it put a brilliant interpretation upon that old Bible text "One cannot serve both God and Mammon at the same time." Surely if Mammon were himself God, we need not take the trouble of serving God as a separate entity; it were just as efficacious (and, by the way, a good deal more profitable to the Church) if we leave the Church to deal with Mammon (in quite a spirit of Christian charity of course) and only serve God in the person of the Vicar of Christ. How foolish when there is the soft bosom of Mother Church which will tenderly remove from you the weary weight of Mammon, to refuse such absolute mercy. The Church will, of course, thus think and ponder its burdens and the wanderings of its erring children, in a mood of ex-cruciating self-pity.

But the Bride of Christ appears in quite a different aspect when viewed by the dry light of the intellect. As one writer, summing up the purport of Marie Corelli's Master Christian, puts it, the Church is the idea of vicarious salvation run as a prosperous financial undertaking by an infallible priestcraft. Such is the fierce tirade which Marie Corelli delivers against the very Church with which she is at one in so many essential points.

And the effect of this tirade is doubly re-inforced from another quarter. It is announced that the Head of the Orthodox Greek Church of Russia has issued a secret circular, excommunicating the only true Christian of modern times, one whose conscience is sensitive to the subtlest forms of the injustice which underlies our modern civilisation. His simple creed may not be sound political economy as expounded by its doctors; but there is in it the true essence of that sublime doctrine of Charity, which proclaimed amidst the death-struggle of the Roman Republic and the birth-throes of the Empire, peace and good-will unto all men. A shade more of attention to the utterances of Jesus and

less faith in the ponderous exegesis, under which warring creeds have smothered them, will make powerfully towards removing the almost polar antithesis between the higher and the lower classes, which in the continent has produced the ever-rumbling volcanic forces of Anarchism.

We may cull a few sentences from this curious document. "By numerous works, in which he has set forth his religious principles Tolstoi has shown himself a declared enemy of the Church. He does not recognize the existence of the Trinity in Unity. He denies the divine character of the Second Person of the Trinity, the son of God, whom he considers as a simple mortal. He blasphemes the holy mystery of the incarnation and falsifies the sacred text of the Gospels. He disavows the Holy Church, which he regards as a human institution, and also the ecclesiastical hierarchy, and he blasphemes the holy mysteries and ceremonies of religion. In a word, he belongs to those whom the Holy Orthodox Church expels solemnly from her bosom and publicly excommunicates." As a punishment for these sins, celebration of divine services and expiatory masses are prohibited in the event of his death.

There is a somewhat notable article in November's "Theosophic Gleaner" on two "Undiscovered Planets" by Mr. Sutcliffe. These two which he styles Vulcan and Adonis, he supposes to have been originally the moons of Mercury and Venus, which receded further and further, as our moon does now, till the link between themselves and the planets became broken by the Sun's attraction, and they became independent bodies revolving round it, in highly eccentric orbits. He concludes their existence from two pieces of evidence, one being the observations of a body very close to Venus, and exhibiting phases like it, by very eminent astronomers ranging from 1672 to 1791, the other being the observations of small bodies rapidly crossing the Sun's disk. From these materials Mr. Sutcliffe has drawn very remarkable conclusions. It is found that the eccentricity of the intramercurial planet Vulcan is about the same as that of Mercury,* while that of Adonis is almost the same as that of many comets and is thus without a parallel in the Solar systems yet observed. It is so high as .5464; and the result is that the orbit of Adonis cuts both the orbits of Vulcan and Mercury and almost touches upon that of Venus. These are very startling conclusions, and the observations of the eminent astronomers upon which these are based cannot be now ignored as has hitherto been the case. As befits a theosophist, the gentleman begins the article with the statement that these were regarded by Occultists as very secret planets known only to the initiated, and that later Astrology in its ignorance substituted the Sun and Moon for them. M. N.

* Mercury's eccentricity = .2056.
Vulcan's = .2110.

THE LIGHT OF TRUTH OR SIDDHANTA DEEPIKA.

MADRAS, 23 JANUARY 1901.

(SPECIAL).

IN MEMORIAM.

VICTORIA, R & I. OBITU. XXII. JAN. MDCCCI.

A strong and a pure light has gone out: the radiance of a clear vision and beneficent purpose.—John Morley.

Long watched I, and at last to the sweet dale
Went down, with thoughts of two great women,
Thoughts

If two great women who have ruled this land:
Of her, that mirrored a fantastic age,
The imperious, vehement, abounding spirit,
Mightily made, but gusty as those winds,
Her wild allies that broke the spell of Spain;
And her who aways, how silently! a world
Dwarfing the glorious Tudor's queenliest dreams;
Who, to her well nigh more than mortal task,

Hath brought the strength-is-sweetness that prevails,
The regal will that royally can yield:
Mistress of many peoples, heritress
Of many thrones, wardress of many seas,
But destined more melodiously than thus,
To be hereafter and for ever hailed,
When our imperial legend shall have fired
The lips of sage and poet, and when these
Shall, to an undispersing audience, sound
No accepted name so winningly august
As Thine, my Queen, Victoria the Beloved!—

William Watson.

Humanity mourns to-day the loss of its highest-evolved
the world weeps with woe the death of its noblest
son: England and her colonies lament the demise of
the Queen: and united India stands sobbing in un-
soluble grief beside the bier of its first sovereign.
Since the dawn of authentic history, an united India
has only been an ideal, a cherished aspiration and a vague
dream. And this unrealised dream of ages—the great
continent knit together under one Imperial sway—became
an accomplished fact when Her Majesty in 1857 assumed
control of her Indian dominions. Sixty four years of
her glorious reign and about forty two years of her direct
rule has brought to the country blessings untold and in-
numerable. As has been observed by a well known writer,
white and varied have been the measures of consolida-
tion and conciliation and civilised progress that have been
brought into existence and put into force in this vast
country and amidst its enormous and varied populations.
Despite of occasional famine and pestilence our people are
privileged to enjoy the blessings of peace and freedom.
Education has advanced with giant strides, and cheap
freight has helped wonderfully to raise the average
level of intelligence among the masses of our people. The
foundations have been laid of a collective political life of
which the people in their palmiest days of antiquity were
devoid. Traditional custom, sectional prejudice and
superstition have given way before the advancing
wave of education and enlightenment: and cheap postage,
the telegraph, the railway and the steamship have
enlarged men's mental horizon and taught them the
benefit of co-operation in industrial, literary, political and
other pursuits. These of themselves are sufficient to
inspire, devotion, loyalty and affection in the hearts of
the race: much more so in the case of the Indian, who

for the first time was governed upon principles broad-
based upon the people's good, which finds eloquent
expression in that noble document, the proclamation of
1857,—“In their prosperity will be Our strength, in their
contentment Our security and in their gratitude
Our best reward.” As Sir Madhava Rao said “In
the whole of the world's history, there has not
been found a ruler proclaiming as Her Majesty has
done to the people of India that her security and peace
and reward lies in the happiness and well-being and good
of her subjects.” To the Hindu in particular, in whom
religion forms the dominant part of his nature, the
sovereign is an incarnation of Vishnu—the God-preserver
of the Universe: and to offer homage to the sovereign
results as prayer to Vishnu. What wonder then that at
the very mention of the name of the Queen, there wells up in
every Hindu heart an ever fresh stream of loyal attachment
unto her who, immeasurably superior in wisdom and bene-
ficence to all who ever sat upon a historic throne, has, as
woman, wife, and mother and in every relation in which
she has stood towards men and women brought into
contact with her, nobly fulfilled her duty and shone forth as
an exemplar for mankind in all ages and all nations—an
example of prosperity borne with meekness, of adversity
borne with patience, of the path of duty unflinchingly
followed, and of a blameless existence which has been
the source of pride in every one of her subject's hearts,
and whose pure and radiant influence combined with
quick, fine sympathy and supreme exquisite tact has
shed its holy light on thousands of homes.

Alas now! that the melody of that life should have
gone silent and its music mute: the heavenly force that
dwelt here victorious should be no longer here and
have reached its end. What solemn meaning lies in

that sound as it peals mournfully through the soul. All now is closed, irrevocable: the changeful life-picture growing daily into new coherence, under new touches and hues, has suddenly become completed and unchangeable, dipped in the æther of the heavens to shine transfigured and to endure for ever. She has put on the garment of eternity and become radiant and triumphant. Hope is suddenly cut away and only the backward vistas of memory remain, shone on by a light that proceeds not from this earthly sun.

If the death of the Queen Victoria has turned the empire into a land of mourning: if each one of us is conscious of having lost that calm feeling of satisfaction and security which has gradually been interwoven with the existence of the empire since the day she ascended the throne: if it seems as though the sun of our prosperity were darkened and a pillar of the state had fallen, it is because in her we have lost that which has never failed to acquire, the unlimited confidence and the enthusiastic veneration of every human heart—of one who in every contingency of life, in the presence of bewildering temptations, in the midst of luxury and splendour, in despite of the allurements of vanity and ambition, trod day by day and hour by hour in the uninviting path of duty. And nobler monument than shapen brass or sculptured stone is that spontaneous sorrow which only love unlocks and which not even death may still.

"Victoria's reign was indeed a reign of victories—victories over sea and land; victories not only over peoples and territories but over barbarous systems of slavery, superstition and prejudice; victories of enlightenment and civilisation: victories in science, in learning, in education and in national advancement, and all the most brilliant adornments of a throne. All the great kingdoms of ancient days fade into insignificance beside the grandeur, the progress, the steadfast making for Truth, Justice and Freedom, which pre-eminently distinguish the British rule. All the power, the brute force, the barbaric ostentation of conquest and egotism of the Roman Caesars vanish like a mist of the marshes when confronted and compared with the one clear Light of Unsullied Goodness in the heart of our Mother of Nations—the simple woman who by pure love and faith has done more than countless legions of fighting men could ever do for the glory of their country, and has fulfilled a far higher destiny and won a far greater fame than any conqueror who ever ruled by fear. Her little hand held the great empire in the gentle grasp of loving kindness. Her spirit was with her soldiers on the field of battle and when they came home disabled or wounded, her welcome presence softened and soothed their pain: the sons and daughters of her loyal colonies were ever sure of her true and tender greeting: her

children of India were the constant subjects of her blessing and benediction. Unique in goodness, unique in glory, unique in power, unique in history, she was the crowning glory of her splendid reign. No one like her has been the founder of new civilisations; the engenderer of great changes which has spread into wide and increasing action: no one like her has been beloved woman, wife and mother, as well as monarch of an empire and friend of all: no one in her position has won so much love and so little enmity."

To such a one, triumphant in victorious grace, death no terrific foe appears, but wears an angel's lovely form: he proves a friendly messenger to that blest clime where life is not a breath, nor life's affections a transient fire, and where parting is unknown; but which is a whole eternity of love framed alone for the good. And those who believe not in word only but in deed and in truth in the great destiny of enfranchised souls will not need to compassionate any true and upright spirit which is called away from this life on earth. It may leave behind child and fame and fortune: but duty and virtue are with it still and that peremptory call is an upward summons, a step in its high career. With the survivors the whole world will mourn. Yet such a death is a stingless sorrow. No parting can sever the spiritual bond which the strong heart chooses to maintain. What love has lost in joy it has gained in consecration: it is uplifted at one stroke among flawless and eternal things. Thus shall even her nearest and dearest feel as the years roll by; while she has passed from the visible to the ideal world where such as she—fellow-citizen with the saints—are more than sovereigns and where all high hopes find their goal. And when that bright illustrious day when death itself shall die away dawns, the Archangel's trumpet-sound shall ring through all the earth's remotest bound and summon to the judgment-seat of God, Earth's whole created race. And while with hallelujahs ring all the regions of the sky, Victoria, admitted to that eternal light where never one moment's darkness mixes with the unwearied day, receives straight from the hand of her Maker, the Heavenly Victorian Cross, amongst her ancient peers Sita, Savitri, and Damayanti, Janaki, Dasaratha, and Yudhishtira.

The splendours of the firmament of time
May be eclipsed, but are extinguished not:
Like stars to their appointed height they climb
And death is a low mist which cannot blot
The brightness it may veil.

R. K. SASTRI

OUR BELOVED MOTHER QUEEN-EMPRESS VICTORIA.

There has been weeping and wailing in every home. Tears would flow however one attempts to chase them away. Such love and loyalty had never before been evoked by any other sovereign. And this has been felt by the old and the young alike. Our little girl of eight summers wanted to kick her school-mate, she said, because the latter gave out during the day (22nd) that the "Rani was dead" and she corrected her by saying, "No, No, the Queen Lives." Her bold heart quivered when the next day she learned that the mournful news was only too true. You should have seen her face and manner when she learned that she could no more repeat "ரானி உயிர் உண்டா" (Rani is alive). If the public notices of Her Majesty's death have been countless, one must realise how far greater have been the quantity of private correspondence and mutual condolence on the subject of our Beloved Sovereign's death and these tokens of love and reverence are all the more sincere and true because they were never intended for the public eye. Here is one such which we publish below. "I dare say you have received the news of our beloved Queen Empress's decease. It is a shock and no less a surprise in that it has been so sudden and unexpected and has engulfed the nation with whose joys and sorrows she was ever ready to sympathize in the most profound and heartfelt sorrow. Raja and Soma have already read up C. V. S.'s book on the Life of the Queen and recognise the death. I dare say the English among whom the great Queen lived and worked will lose her kindly and interesting personality. Queen though she was, her cup was not an unmixed one in that her joys and sorrows were equally balanced. Though her position was godly yet she suffered like a mortal. And her patience was no less godly and enduring. As a dutiful daughter, wife, mother and queen, she stands alone, and has by far surpassed all her predecessors. It is a significant fact that with the dawn of the new century a new Governor and a new Emperor are given to us. Long live the Emperor and may His reign be no less glorious and prosperous and conduce to the happiness, prosperity and contentment of the governed."

We say 'Amen' to the prayer uttered in the last sentence, and we also repeat fervently. "May Her soul rest in Sivam" "May the New King-Emperor live long."

Our Magazine has hitherto appeared on the 21st of every month in commemoration of the Jubilee day, but as the day of reception into Bliss of Heaven is more important with us, it shall henceforth be published on the 22nd of each month.



THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

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TRANSLATIONS.

THE VEDA'NTA-SUTRAS WITH ŚRĪKANTHA-BHA'SHYA.

(Continued from page 148).

Siddhānta:—Now, the conclusion is stated as follows:

It should be entered on, as Bādarāyaṇa thinks, because of the S'ruti pointing to its equality (III. iv. 18.)

Lord Bādarāyaṇa regards that like the order of householders, etc., the other order also should be entered on. The evil connected with the abandoning of sacrificial fire must apply only to the order of householders, inasmuch as the S'ruti speaks of all forms of holy life as of equal importance, as the following passages shew:

"Three are the branches of law."

"Wishing for that world only mendicants leave their homes."

Hence the existence of the duties of the fourth order of holy life.

Or it is an injunction, as in the case of the carrying (III. iv. 20).

"For, above he carries it for the Devas:" in this passage, (the carrying of the firewood above for the Devas) is enjoined, because it has not been enjoined anywhere else. So, too, in the present case, there is an injunction.

Or, there is even a direct injunction in the Jābāla-Upanishad: "Having finished student's life, he should become a householder. Having become a householder or a forester, he should leave home." This passage cannot point to any restricted order; for, the S'ruti says: "Having abandoned fire, or having lit no fire at all, on whatever day he is disgusted, that very day he should abandon home." For him whose mind (*antah-karana* or inner sense) has been purified on the ripening of the good acts of former births, it is possible to leave home while yet a student. But the prohibition contained in the passage,

"Having discharged the three debts, one should direct the mind to liberation. But he who resorts to it without having discharged the debts, goes downward,"

refers to him who has not yet grown disgusted with the world.

Some hold that, because of the prohibition of the abandoning of sacrificial fire in the passage "the Killer of Devas' son is he who abandons the sacrificial fire," the leaving of home (*i.e.*, the fourth order) should be entered on only from the student's life, but not after entering on the life of a householder. If such were the case we can attach no meaning to the following injunction :

"Having become a forester, he should leave home Having abandoned fire, or having lit no fire at all, on whatever day he is disgusted, that very day he should leave home."

Wherefore there can be no restriction that one should leave home only from the student-life, or that one should leave home after having become a forester.

As to those who say that one should leave home only from the student-life, their meaning is as follows: There are only two orders of holy life,—one with fire, the other without fire. Of the two, the latter comprises the student and the mendicant, and the former comprises the householder and the forester. Of the two, the abandoning of home from the student-life is far preferable to the abandoning of home as resorted to by one who has first lit the sacrificial fire and then abandoned that fire. If the meaning were explained otherwise, then there would be a contradiction in the Sruti. Hence the necessity of the duties of all orders of life.

Adhikarana.—3.

If it be held that they are mere praises because of their referring (to parts of sacrifices), (we say) no, because they are new. (III. iv. 21).

"Let a man meditate on the syllable Om, called udgîtha; That udgîtha is the best of all essences, the highest, holding the highest place, the eighth."*

A doubt arises as to whether in the passages like the foregoing the contemplation of the udgîtha, etc., as the best of all essences, etc., is enjoined or not.

(*Pûrvapaksha*):—What view suggests itself at first? It would appear that the contemplation of the udgîtha, etc., as the best of all essences, etc., is not enjoined; but that, as in the passages "the (earth) is the ladle," "the heavenly world is the A'havaniya," the predicating,—with reference to the udgîtha, etc.,

which are parts of sacrificial rites—as the best of all essences, etc., are mere praises.

(*Siddhânta*):—No, because they are new. They are not mere praises, but the contemplation of the udgîtha, etc., as the best of all essences, is surely enjoined, because they are new. And according to the argument relating to the ladle cannot apply here because here there is no proximity to the injunction of the udgîtha as there is in the case of the ladle. Wherefore, the contemplation of the udgîtha, etc., as the best of all essences, etc., is certainly a subject of injunction.

And because of the word of injunction. (III. iv. 22).

"Let a man meditate on the udgîtha."

Here a word of injunction occurs. For this reason too, there is an injunction as to the contemplation of the udgîtha, etc., as the best of all essences, etc.

Adhikarana.—4.

If it be held that they serve the purposes of pâriplava, (we say) no, because such are specified. (III. iv. 23).

In the Vedântas, stories like the following are taught at the commencement of Vidyâs:

"Pratardana, forsooth, the son of Divodâsa, came by means of fighting and strength to the below abode of Indra."*

A doubt arises as to whether they are intended for pâriplava or for the praise of the Vidyâs.

(*Pûrvapaksha*):—What view suggests itself at first? That they are intended for pâriplava. In the sacrifice of As'vamedha, the king shall be seated with his family and the Adhvaryu shall tell Vedic stories in their presence. This is the act called pâriplava enjoined in the words "let him tell pâriplava."† Because of the injunction "they should relate all stories in pâriplava,"‡ the stories occurring in the Upanishads are intended for pâriplava.

(*Siddhânta*):—We answer as follows: They are not intended for pâriplava, because such are specified. "On the first day should be related the story that Manu, the son of Vivasvat, is the king; and on the second the story that Yama, the son of Vivasvat is the king."‡ In such words as these are specified the stories which are intended for pâriplava.

As to the stories occurring in the Upanishads, the sūtrakâra says that, as forming one coherent whole

* Kaushî. 8-1.

† Aśvalayana-Smṛta-Sūtra, 10-6-10.

‡ Ibid 10-7-1,2.

the proximate injunctions of Vidyā, they are for the (praise of those) Vidyās:

because in the same way they are connected as one (III. iv. 24.)

As the stories such as "He cried," form one whole with the injunctions of sacrificial rites, these form coherent wholes with the injunctions of Vidyā, and, as such, they are certainly good for praising the Vidyās.

Adhikarana. 5.

Is there a necessity for lighting fire, etc. (III. iv. 25.)

In the preceding adhikarana the existence of the final and holy life was explained. A doubt arises as to whether there is a necessity or not for the lighting of sacrificial fire, etc., as subserving Vidyā.

(Uppakāṣa) :—What view suggests itself to us? Since ritual is enjoined as an appendage of Vidyā, there is a necessity, even in the case of celibates, for the lighting of sacrificial fire, as subserving Vidyā.

(Siddhānta) :—As against the foregoing, we hold as follows: Their Vidyā does not stand in need of lighting of sacrificial fire etc. For we are given by the Śruti to understand that they attained Vidyā by renouncing ritual: "wishing for world (for Brahman, only, mendicants leave homes)."† But, their Vidyā stands in need of the discharge of those duties only which pertain to their own order, it being impossible for them to light sacrificial fire, etc.

Adhikarana. 6.

Is there a necessity for all, because of the śruti enjoining sacrificial rites, etc., as in the case of a horse. (III. iv. 26.)

In the preceding adhikarana it has been shown that Vidyā of those belonging to the fourth order does stand in need of the lighting of fire, etc., since ritual is inconsistent with their order. Now, a doubt arises as to whether, in the case of the order of householders, the Vidyā stands in need of the rituals.

(Uppakāṣa) :—Now, we say that even in the case of the householders, Vidyā does not stand in need of the ritual, such as the lighting of sacrificial fire, the ritual cannot form an appendage of Vidyā, since it is not associated with it in the case of celibates. As to the argument that Vidyā (in the discussion) stands in need of ritual, because the ritual subserves Vidyā as the prayāja, etc., subserves

the Darśa and the Pūrnāmāsa, we ask, how does the adhāna or the like ritual subserve Vidyā? Does it subserve Vidyā by way of contributing to the result, as the Prayāja subserves the Darśa? Or does it subserve Vidyā by way of contributing to the very being of Vidyā, as the husking of the paddy subserves the Darśa. It cannot be in the former way, since then, as a result of action, Mukti (liberation) would be non-eternal. If the latter were the case, then the analogy fails because such is not the relation between the Darśa and the Prayāja. Therefore ritual does not form an appendage of Vidyā. Wherefore, even in the case of householders, Vidyā does not stand in need of ritual.

(Siddhānta) :—In the case of householders who have to perform the sacrificial rites, Vidyā requires all rites such as Agnihotra, because the Śruti says, "Brahmanas seek to know Him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting;"‡ and the sacrificial rites, etc., are things commanded by the Paramesvara. Just as a horse, though a means of transit, stands in need of proper equipage for the purposes of transit, so also does Vidyā stand in need of ritual. When freed from all longing for results, the Vedic ritual subserves Vidyā by way of contributing to its very being, and liberation does not therefore constitute a result of the ritual. On the contrary, liberation (mokṣa) is the direct result of knowledge (jñāna). Thus, in the case of householders, Vidyā requires sacrificial rites, etc. In fact, in the case of all orders of holy life, Vidyā should be necessarily associated with the duties of the respective orders; and it therefore stands to reason that Vidyā should be associated with ritual.

Adhikarana.—7.

Still, he should be endued with calmness and subjugation, because of their being enjoined, and because, as the accessories thereof, they also should be necessarily observed. (III. iv. 27).

"Having become calm and subdued, quiet, patient and collected, he sees the Self in self"† in a calm, firm, steady

"By faith, devotion, meditation, do thou know."‡

In such passages as these it is declared that Vidyā stands in need of calmness, subjugation of the senses, etc. A doubt arises as to whether, in the case of the order of householders, acquisition of these is possible.

(Uppakāṣa) :—As having to do with the sacrificial rites, etc., they are concerned in many kinds of activity; and therefore, the acquisition of calmness and sense-subjugation, which consists in the cessation of such activity, is not possible in their case.

(Siddhānta) :—As against the foregoing, we hold as follows: The householder, though engaged in the

† Bṛ. Up. 1.6.1.

‡ Bṛ. Up. 6.1.22.

* Bṛ. Up. 6.4.22.

† Bṛ. 6.4.23.

‡ Kaivalya-Up.

actions enjoined, should abstain from prohibited and interested actions, and thus cultivate calmness, etc., inasmuch as calmness, etc., faith, devotion and meditation are enjoined, and because, as the accessories of Vidyā, they should be necessarily practised with a view to the acquisition of Vidyā. *Calmness* (Sāma) consists in the suppression of the subjective affections such as fondness and enmity. *Subjugation* (Dama) consists in withdrawing all senses from prohibited activities. *Quietude* (Uparati) is abstention from all prohibited and interested actions. *Patience* (Titikshā) is the endurance of pairs of opposites. *Collectedness* (Samadhāna) of the mind consists in its being turned towards the Supreme Principle, it being at the time free from lassitude and other kinds of distraction. *Faith* (Sraddhā) is that phase of pure mind (Sattva) in which it has conceived an aversion for all other sciences not conducing to the *summum bonum*, and in which it feels an intense longing for a familiar acquaintance with the Upanishad, the Supreme Wisdom, the science of the Paramātman. *Devotion* (Bhakti) is the Vedic ritual, constituting that service of the Supreme Being, Paramasiva, which is quite unconnected with the worship of any other God, which is effected by the threefold group of sense-organs, which forms that lofty eight-fold path of devotion. *Mumukshā* is an intense desire to obtain an intuitive vision of that mighty splendour of Liberation (Moksha Lakshmi) wherein the devotee is penetrated through and through by the Supreme Bliss; and this state of *Mumukshā* is attained through the attainment of calmness, etc., by him who is endued with *Vairāgya*,—with indifference to all pleasures of this world and the next—and *Viveka*, the faculty of determining the real and the unreal. All these supreme virtues, from *Viveka* (discrimination) to *Mumuksha* (desire for liberation)—should be studiously practised by all orders of holy life seeking Vidyā.

Adhikarana 8.

And there is permission of all food when there is danger to life.
because of revelation to that effect. (III. iv. 23.)

In the Prāna-Vidyā (the contemplation of the Supreme as Life), the Śruti says:

"To him who knows this, there is nothing that is not (proper) food."*

This passage appears to teach that, in the case of him who is devoted to Prāna-Vidyā, all food is permitted. A doubt arises as to whether this is reasonable or not.

(*Purvapakṣa*):—Since eating is a thing with which we are all familiar in other ways and is therefore not a thing fit to be taught by revelation, it is the permission of all food, which, otherwise unknown to us, is the fit subject of injunction here.

(*Siddhānta*):—To this we reply as follows: Even in the case of him who is devoted to Prāna-Vidyā,

the permission of time, but only when in the case Ushas knower of Brahman resort may be had to case of extreme danger follows:

"When the Kurus, Ushastis, with his virgin chief entering bed said: 'I have put away for me to eat of them.' said: 'There is said Ushasti: drunk what was before unclean.' those beans also 'No,' he replied if I had not eaten water would be

Wherefore, it is clear that permission even to him who is (Para-Vidyā, the con-

And because of the Permission of all life is in jeopardy, serving purity in passage:

"When aliment by nature attains purity attained purity, remains firm, then

And it is also said: That the permission of only when life is in the Smṛiti:

"A man partaking ever, when life is sin, any more than water."

And hence the text above

And accordingly, that one should rise

"A Brāhman should

Thus, even in the permission of all food life is at risk. Other act, he will prove an of the Supreme Lord

* Ibid 1-10,
† Chhā 7.26-2.

THE MRIGENDRA AGAMA.

CHAPTER VII.

पाशालक्षणप्रकरणं.

- यथाविद्यादयः पाशाः कथ्यन्ते लेशवन्धुना ।
 अथवाधवाय पतयो भवन्ति जगतोऽणवः ॥ (1)
 पाशाभावे वा तन्त्रं च कथ्यं किञ्चिद्वधनं
 नाभाविकञ्चैवमुक्तं मुक्तशब्दा निवर्तते ॥ (2)
 चञ्चलस्य वशिता दृष्टा बद्धाय वडपता ।
 तावती ते बद्धत्वमुक्ते बद्धमुक्तयोः ॥ (3)
 स्फारतञ्च बद्धं तस्मिन्निवे शिवादिबद्ध ।
 क्लिप्ताधनसंदोहा व्यर्थोऽल्पनया धिया ॥ (4)
 प्रत्यक्षापक्षिच्छक्तिनिधिरप्यथोसिद्धये ।
 इवैव शांभवं वापि नाविष्यन्नन्वया कलं ॥ (5)
 श्वावरणमस्याणोः पञ्चस्रोतसि शांकरे ।
 प्यविर्बहुभिः प्रोक्तबहृष्टं पशुभिर सदा ॥ (6)
 कुत्तपशुनीहाराद्युत्तुमूर्च्छावलाञ्छनैः ।
 अविद्याभूतिरगल्लनिपाद्यमूक्यपादिभिः ॥ (7)
 द्वेकं सर्वभूतानामनादि निविष्टं महत् ।
 आत्मस्थस्वकालान्तापायिहाक्सिस्मृद्वत् ॥ (8)
 दनादिस्यमर्षाणां तद्वैतस्ततोऽन्यथा ।
 अनादि मुक्तानेवञ्चैवोक्ते यत्नर ततो मृषा ॥ (9)
 द्वेकं बहुलस्यं तु तादृगुत्तमिषयतः ।
 अनु तच्छक्तयोऽनेका युगपन्मुक्तवर्दीनात् ॥ (10)
 प्रसो माहेश्वरीशाकिर सर्वानुप्रादिका शिवा ।
 कानुवर्तनादेव पाशा इत्युपचर्यते ॥ (11)
 प्रणामयती ताश्च शेषान्तं कार्कषिस्त्विषा ।
 चान्द्रीलनमाधसे तद्वानुप्रादिकीयते ॥ (12)
 क्षीयिदाबनुप्रादयं सहितोऽधितया मिथः ।
 आपन्नक्षमा शाकिर सर्वानुप्रादिका कथं ॥ (13)
 भूतोपकारार्थं प्रवृत्तस्य जमत्तमोः ।
 अकारक्याविष्य युज्यते किञ्च तौदनं ॥ (14)
 तौदनाय कुरुते मरुत्तमाणोरनुग्रहं ।
 किं तु यत्किञ्चिद्वै तदुपायेन नान्यथा ॥ (15)

- न साधिकारे तमसि मुक्तिर्भवति कस्यचित् ।
 अधिकारोऽपि तच्छक्तेः परिणामाभिरर्तते ॥ (16)
 सौमि न स्वत एव स्यादपि योग्यस्य वस्तुनः ।
 सर्वथा सर्वदा यस्माच्चिदप्योऽयमचेतनं ॥ (17)
 यदा तारादिना वैद्यर तुदन्मपि न गीगिणं ।
 कोटाविष्टार्थदायित्वाद् दुःखहेतुः प्रतीयते ॥ (18)
 सर्वगवान्महेशस्य नाधिष्ठानं विद्वन्ते ।
 न च यत्रास्ति कर्तव्यं तस्मिन्मोदायमेति सः ॥ (19)
 धर्मिणोऽनुग्रहो नाम यत्तद्वर्मानुवर्तनं ।
 न सोस्ति कस्याचिज्जातु यः पश्चा नानुवर्त्यते ॥ (20)
 गताधिकारनीहारवीर्यस्य स्वत एधते ।
 पशोरनुग्रहोऽन्यस्य तादर्थ्यादस्ति कर्मणः ॥ (21)
 नोद्धृत्वपरिणामित्वधर्मयोरनुवर्तनं ।
 मल्लय साधिकारस्य निवृत्तेर तत्पारिच्युती ॥ (22)
 इत्येवं योगपथेन क्रमात् सुषट एव हि ।
 मायापार साधिकारायाः कर्मणश्चोक्त एव ते ॥ (23)

CHAPTER VIII.

कर्मविचारप्रकरणं.

- अर्धेन्द्रयशरीरार्थं शिखोगस्यानुमीयते ।
 निमित्तमागामिभावाद् यतोऽनागाम्येतुषत् ॥ (1)
 तस्य प्रदेहावर्त्तिनाद् वैशिष्ट्यात् क्षणिकत्वतः ।
 प्रतिपुनियतत्वाच्च सन्ततत्वाच्च तत्पुणं ॥ (2)
 ईशाविद्याव्यपेक्षित्वात् सहकारि तदुच्यते ।
 कर्म व्यापारजन्यत्वाददृष्टं सूक्ष्मभावतः ॥ (3)
 जनकं धारकं भोग्यमभ्यात्मादित्रिसाधनं ।
 तत्सत्त्वानृतयोनिताद्बर्माधर्मस्वरूपकं ॥ (4)
 स्वापि विपाकमभ्येति तत्तृष्टानुपयुज्यते ।
 मयायां वर्तते चान्ते नाभुक्तं लयमेति च ॥ (5)
 इति मायादिकालान्तप्रवर्त्तकमनादिषत् ।
 कर्मव्यञ्जकमभ्येतोऽधिसंवाच्यं मुक्तये ॥ (6)

THE CHARACTERISTICS OF THE PĀSA.

1. Now the Pās'as such as Avidyā and the rest, on whose removal the souls become Lords of the universe, are shortly to be described.

Note.—“Avidyā,” ignorance, is here used for Anava-mala.

2. If there were no Pās'as, we cannot explain how the soul has become subject to another. But if it is said that the soul is by nature so, then the word ‘liberated’ can never be applied to a liberated person.

Note.—If the objector answers that the soul is by nature bound and dependent, the Agama says, there can be no liberation at all, for the soul cannot become free, if it is by nature non-free. But as a matter of fact, we see liberated persons and the very word applied to them implies that they must be free.

3. It is seen that one free from bondage (i.e. Pāsa) is independent, while one who is bound, is dependent. Such alone is the distinction between a bound and a liberated soul, in their respective states of bondage and liberation.

4. Therefore bondage is but subjection (or dependence). If this state were an eternal characteristic of the soul, in the same way as is its intelligence, then liberation and all the variety of means to accomplish it would be useless. Hence enough of this idea.

5. Otherwise (if the soul were not bound by Pās'a), though it is the abode of an eternal and omnipresent *Chit-sakti*, why should it, for the accomplishment of its desires, seek after fruits, either of the nature of Pās'a or of Siva?

Note.—If there were no fetters for the soul, it would always be omniscient, and as such, would not desire either objects of enjoyment, which constitute the Pās'a, nor would he desire to be liberated and be one with Siva, for he is already free. Hence it is concluded that there must be postulated a Pās'a for the soul.

6. This veil over the soul is known by a variety of names, in the *Saiva-sastra* in its five courses, and these are ever unknown to Pās'as (i.e. those who are still bound.).

Note.—The veil or covering over the soul is the Anava-mala, whose description beginning here ends only with the chapter. The *Saiva-sastra* has already, in I. 18, been described to be characterized by five courses. The commentator in explaining the former verse gives a fanciful explanation, which we have quoted there, but it makes

no sense here. By “of what the Agama s

7. These are *mārechā*, mala, anje *māla* and *kahaya*.

Note.—*Pāsa*, is *paṣu-nihāra*, the mist *mārechā*, swoon or d *pigment*: *avidyā*, ig *struction*; *raj*, malad *pāpa*, evil. sin; *māla* *truction*.

8. It is but one beings, beginningle *numerous-saktis* (en *and perish when th*

Note.—“Dense,” *the souls by their o* *require the aid of th*

9. It must be e *to have come into* *cause must be ase* *cause were assigne* *rated; and thus al* *be in vain.*

Note.—On the the *point of time, a ce* *Else it should be hel* *the soul, in which ca*

10. It is one or *they should, like* *them in this respec* *possessed of variou* *liberated at the sai*

Note.—The latter *objection that if Ma* *a removal of Mala,* *tant. In answer, t* *one, but that it poss* *alone reside in th* *These saktis, unike* *the end of their app* *ing distinctions witi* *objection, is mainl* *more largely in wor* *Indian philosophy.*

11. The benign *is also included am*

acting in conformity with the qualities of the

12.—The *āpāra-sakti* is what has been called the *trudhā-sakti*. This is sometimes included by the *śūla-sakti*, because it incites them to action directs them in their operations. This *sakti* belongs to the *Maharūpa-tattva* (hence the name) in which the *Vidyasvarūpa*, viz., Ananta and the rest, who control lower path, *Megadhara*, are said to dwell.

Transmuting these (energies of Mala) till the obstruction (to the soul) should cease, it is called the *śūla-sakti*, when by means of the light of intelligence of the sun-like *Isāna*, it opens out the parts of the soul).

13.—This verse contains a rather drawn-out analogy which cannot well be brought out in translation. *Kārkaśa*—*Ku* means the head and so indicates the *Isāna* *śūla*, which is said to be the head of the Lord's body. A *mantra* is compared to the sun, and the intelligence, which is its special characteristic, is compared to the light of the sun. Just as the light of the sun is absolutely essential in order that the eyes may function, even so the intelligence of the *Isāna* is necessary to bring out the hitherto hidden intelligence of the soul. It is also one of the theories of Indian Philosophy that the capability of eyes to see is light, which is a special form of and has basis the light of the sun. Perhaps some such relation between the intelligence of *Isāna* and that of the soul is hinted here.

14. Everything, sentient or otherwise, is to be blessed by *Isvara*. And as they are all opposed each to the other, His *Sakti* cannot bless all at the same time; hence how can it be said that it blesses all?

15. Moreover, it is not proper that the Lord, who is engaged in securing the good of all beings, should do things which are harmful to the soul) and cause pain.

Note.—These two ślokas represent the objections of the *śūpākaśin* to the *siddhānta* view, which is defended in the following three verses. The Lord aids and incites *bya* and *Anava-mala* and thus causes obstruction and pain to the soul.

16. It is not for the purpose of paining the soul that He supports its Mala. What is done is merely a means (to some other end), but not otherwise.

Note.—“He supports its Mala.” The word used is *āpāra* which is used in a very wide sense in this *Āgama*. Literally it means to bless, to favour, but here every part of the Lord is said to be an *āpāra*, since it is finally

meant for the welfare of the souls. Thus the inciting and supporting of the Mala of the soul, though immediately leading to its pain, yet in the end results in its salvation. This pain the soul is made to experience is a necessary step in its progress towards the final end, and hence pain is said to be used as a means to an end, and not as an end in itself.

16. None can be liberated so long as darkness (i.e., Mala) holds sway. Its authority subsides, as soon as its *sakti* has undergone transmutation (ripening or maturing).

Note.—This verse explains the *āpāra*, means, mentioned in the previous one. Liberation is only the removal of Mala. This Mala cannot be removed without its *sakti* or power undergoing *parinama*, which literally means “a modification.” That is, the power of Mala, which is merely dense ignorance, instead of lying inert, must be made to become active. This can be done only by the Lord; and this process means pain, since the soul instead of being inert as before, mistakes other things for itself by this activity of the powers of Mala. These powers having exhausted themselves, the soul gradually emancipates itself from the heavy veil of the Mala. It must be remembered that the Mala itself is eternal, and it is only its *sakti* that are destroyed by becoming active and undergoing modification. See verse 8.

17. This Mala will never undergo modification (or ripening) of itself, even though belonging to one who is fit for the process. For it is seen at all times and in every way, that the insentient is set in motion by the sentient.

Note.—This closes the argument showing how God's graciousness towards beings is reconcilable with His aiding Mala and thus causing pain to the soul. The next verse illustrates it by an example.

18. (The Lord is) like a surgeon, who though inflicting pain on the patient by applying caustics and the like, cannot be said to cause his pain, since in the end he compasses the desired end.

Note.—This refers to the well-known treatment of native surgeons in case of abscess, by applying caustic and corrosive substances.

19. As the Lord is all-pervading, there is nothing of which He is not the basis. Wherever there is nothing to be done (by Him) he remains indifferent.

Note.—The Lord is said to be the innermost basis of everything, at the same time remaining wholly unaffected by these.

20. The blessing (*anugraha*) accorded to virtuous souls, is none other than the acting (by the Lord) in conformity with their virtue (*dharma*). There is no virtue for any one without the Lord's action.

Note.—*Dharma* is the virtue attaching to a man when he does virtuous deeds and which afterwards produces the fruits of his deeds. But these fruits are produced by the Lord in conformity with the nature of the deeds. Therefore without the Lord's intervention, there can be no *dharma* worth the name.

21. This *anugraha* grows up of itself within that soul from whom the power of the energies of *Mala* have departed: it exists from the function of the other (*Mala*) being directed to that end.

Note.—The latter part of the verse seems to mean this, that *anugraha* is nothing but the absorption of the *saktis* of *Mala* within itself, which process is referred to as the departure of the power of the energies of *Mala*. The object of these *saktis* also is finally to be drawn into their basis, the *Mala*, again, and thus to render fully manifest the innate intelligence of the soul. Thus *anugraha* is coextensive with the removal, or as it is termed in another place the "transmutation," of the powers of *Mala*. The "end" referred to is this "transmutation."

22. It (*anugraha*) is the action (of the Lord) in conformity with the intelligence and the modifiability (of the soul and of *Mala* respectively), when the sway of *Mala* is gone and that (*viz.*, the *tirodhāna-sakti* of the Lord) falls off.

23. (Thus has been explained the action of the Lord) simultaneously, obstructing and aiding the soul). His gradual action is easily understood. The nature of *Māyā* in authority (*i.e.*, in activity) and of *Karma* has been described above.

Note.—The first part of this verse refers to *Mala* by which the Lord immediately obstructs, which obstruction in the end aids the soul. The nature of *Maya* and of *Karma* also must be taken to have been included in the general statement occurring in the latter half of verse 17 that all non-sentient things are set in motion by sentient beings.

Here ends the Seventh Chapter.

INVESTIGATION OF KARMA.

1. It is inferred that the association of intelligence (*i.e.*, the soul) with senses, bodies and objects has a cause, since it is seen to have an origin. For a thing which has an origin, is never seen to be without a cause.

Note.—"A thing which has an origin" *i.e.*, in time, and thus not eternal. The cause of the association is *Karma*.

2. As this (association of soul with the body etc) is characterized by places, by variety, by short duration, by its establishment in every individual and by its continuity (through many births), its cause also must be possessed of such qualities.

Note.—"Places," variety"—bodies are of different plants up to those of "Short duration"—associated not eternal, and must go

3. Since it requires *ra* and the rest (*viz.* *Hu*) it is said to, he mere *Karma*, being the pre (unseen), being subtle

Note.—The *tirodhāna* this verse as his conceals of *Karma* are *Mala* and

4. It is a producer tutes the objects of en things such as relate form of *Dharma* and to truth and falsehood

Note.—"Producer"—production of bodies etc makes them continue in ed by being experienced when the body etc., is v as experienter. As th the objects which come is produced by the acti (*Kāya*), speech (*vāch*), at *kāsam*, Sutra 2, verse 1(upon this sloka. In the real body. "Truth an right and wrong conduc

5. It undergoes rip during creation it is u it merges in *Maya*. F being experienced.

Note.—During cosm *Karma* for activity; dur ducing fit bodies and en that they may enjoy the destruction *i.e.*, the witl into its primal cause *viz.* form of *samskāras* or re the soul to activity at th It must be carefully not here mentioned, is only each individual and not declared in the next vers

6. It is eternal and *Kāla*. Though (eventual qualities of the soul, si presence etc), it is ye as it is present, there i

Here ends

THE PROBLEM OF EVIL—No. 7.

51. The states of the mind are said to be four according to Patanjali's Yoga Sutra, and this accounts for the experiences of pleasure, pain &c. They are "Vikshepa," "Rasāsvādāna," "Kashāya" and "Laya." (1) "Vikshepa" is the tendency of the mind never to remain at a fixed point, but ever wander, and like "light," diffuse itself on to various objects—(2) where it dwells on objects and subjects, past, present or future, causing "pleasurable" feelings, that state is Rasāsvādāna, (3) where it dwells on the reverse kind of feelings, that state is called "Kashāya." These i.e., (2) and (3), are in fact the aspects of the 1st state. The 4th or Laya is the blank state of the mind, or the passive state of mind, the "tabula rasa," the neither pleasurable nor the painful, but—consciousness remaining—the state of no-thought, which might be called the annamic state. Thus Patanjali expresses in his language the sense of the stanza, "मनो ह्यगोचरोऽदम्योऽविच्छेदोऽविभक्तो" i.e., the mind is the sole cause of man's incarnation and emancipation, the first being "evil" due to attachment of the mind to things evanescent, and the second "good" due to association of the mind with things of eternal interest.

Man is his mind. The world is what man thinks.
Under head "The greater (spiritual) warfare" Jalandhar has exclaimed:—

"Whoever shall his heart cleanse from all passion's bale,
Will soon perceive therein a Coast and Precious hale."

Again:

"So long as man keeps company with evil thought,
How can he understand God's Continuance is sought."

The practice of virtue gives mind engagement, and so that when unwarily, vice may not enter by that back-door unwarily open.

52. There is according to a Mussulman Story: The wisdom of contrasts according to which one side is not all the picture, according to which all the elephant is not what a blind man, feeling its proboscis, judges it to be like a pillar (this is called the *अवयव-ज्ञान* in Sanskrit), and according to which nothing is possible to be judged as either good or evil *absolutely*.

"God makes them look like dead in winter's frozen reign,
But with returning spring wakes them to life again,

From goodness separate, no goodness e'er will flow

Remembrance, forgetfulness, both are of God

"Engrossed be that's now with pleasure and pain,
Can he, by these accidents, live o'er again?"

"The bait of gross flattery is always found sweet

The sweetness is present: its flame's not present:
Its smoke of destruction will burst forth at last.

"One rain there is that nourishment brings in its track;

Another rain also that works a whole world's woe:
The rain of spring does wonders in the garden's fold,
The rain of autumn chills like ague's shivers cold.
The spring rain nourishes whatever it falls upon,
Autumnal showers but bleach and shrivel; all thus

Thus is it with the cold, the wind, and eke the sun,
They're means from which such different phases

In things invisible the same rule still holds good:
Advantage, loss, annoyance, fraud, afflictions' flood.

"What is there beautiful that goes not to decay?
Where is the roof that will not ruin in one day?"

"Alas! that I in singing songs of mirth and glee,
Entirely had forgot that death would visit me.

"Of fire and water, fire is quelled through water's wet
Still, water boils through fire, when in a cauldron set.

"How many seeming pleasures, fair, as sugar sweet,
Have poison lurking in them, death to all they meet!"

"The juice of unripe grapes is sour, as is well-known;
But when the fruit has ripened, sweet and fragrant grown,

In wine-jar when fermented, unseemly and unclean:
When vinegar, again, most wholesome is it seen."

"Lugubrious countenances are for our behoof;
That we may be reminded not to court re-proof.

And leauning visages are not without their use,
If they re-call us from mere form to sense occlude."

"Should God ordain thy fall, thy sight will blinded be,
Twixt friend and foe the difference tho't fail to see."

"The origin of oil is water. This is known.

Then why are oil and water foes, as may be shown?
From water oil's created by mysterious power;

'Gainst water why does oil rise up, and war, each hour?

The rose springs from a thorn: thorns from the rose.
In open warfare are these two. Why? What suppose?

The flowers blow and fade: the fruit begins to swell.
So, when our bodies die, our souls in glory dwell

without any food: who would not pick off his body even ants, flies and vermin, which crawled over it; would not turn away cows and other animals which came near him; and would not permit the palace-surgeon to apply any medicine to the skin-ruptures to which his body in his last days became subject. In the unbelieving, materialistic age, God has shown us this phenomenon, of how a man can by practice control his mind, and in such a manner as to be callous to all feeling.

56. *Ex post facto*, it is interesting to note here a collateral psychological deduction arrived at by Herbert Spencer. In the matter of consciousness referred to in para 53, we saw how an "act" or "state" was perceived as such an account of the note which the mind took of a difference between two integers of cognition, thus showing how difficult it was to know exactly what the posterior state or the indifferent state of that consciousness was, when it just preceded the perception of a difference, (which constitutes an origin for a set of experiences which we class as evil); and in the same manner, as long as our mind cannot penetrate the awful mystery of the one Ultimate Reality, but must ever remain this side of the curtain drawn between it, and the facts of consciousness recognized as the two phases of that Reality known, as objective and subjective, each translatable one from the other in terms of matter and mind. When I read the deductions on this point by a Western philosopher of the stamp of Herbert Spencer, I was simply struck dumb with such inexpressible wonder and surprise that the sound and profoundly logical scientific facts so discovered, so beautifully accorded with the Vedanta Philosophy of India, which asserts a material and a spiritual manifestation, namely Prakriti and Purusha, from the one Awful Unspeakable Reality, the Parabrahma. In two places, by different routes of ratiocination, Spencer arrives at such conclusion. In his *Psychology*, Vol I, General Analysis, under Transfigured Realism, he sums up as follows:—Once more we are brought round to the conclusion repeatedly reached by other routes, that behind all manifestations, inner and outer, there is a Power manifested. Here, as before, it has become clear that while the nature of this Power cannot be known—while we lack the faculty of framing even the dimmest conception of it, yet its universal presence is the absolute fact without which there can be no relative facts. Every feeling and thought being but transitory—an evil-life made up of such feelings and thoughts being also but transitory—nay, the objects amid which life is passed, though less transitory, being severally in course of losing their individualities, quickly or slowly: we learn that the one thing permanent is the Unknowable Reality hidden under all these changing shapes. Could Herbert Spencer have secretly learnt from an Indian Rishi, the famous Upanishad sentence?—

అచ్యుతకర్తవ్య కర్మమంతఃకర్మమేవేతి,
అచ్యుత కర్మమంతఃకర్మమేవేతి

With but ill-concealed "arvel and inward extasy, he exclaims in his Vol. II., *Physical synthesis*, Results:— "See then our predicament. We can think of matter only in terms of mind. We can think of mind only in terms of matter. When we have pushed our explorations of the first to the uttermost limit, we are referred to the second for a final answer; and when we have got the final answer of the second, we are referred back to the first for an interpretation of it. We find the value of x in terms of y ; then we find the value of y in terms of x and so on we may continue for ever without coming nearer to solution. The antithesis of subject and object, never to be transcended while consciousness lasts, renders impossible all knowledge of that Ultimate Reality in which subject and object are united."

And this brings us to the true conclusion implied throughout the foregoing pages—the conclusion that it is one and the same Ultimate Reality, which is manifested to us subjectively and objectively. For, while the nature of that which is manifested under either form proves to be inscrutable, the order of its manifestations throughout all mental phenomena proves to be the same as the order of its manifestations throughout all material phenomena." Friends, how glad it makes me to disclose to you, this revelation buried in the depths of little-read Volumes? Have we now cause to lift up our arms and declare to the whole world that the western and the eastern intellects which travelled in opposite directions from a common centre (the pristine Arya-land somewhere about Asia Minor), have on account of the circle of our Earth, approached each other and met? With Parabrahma Bhaktar, in reverence and worship, we may repeat:

అచ్యుతకర్తవ్య కర్మమంతఃకర్మమేవేతి
మతః ।

ఇతి శ్రీ రామాయణము చక్షుః పత్ర 9 యాత్ర మహానాథానితరశ్చ
శక్తయః । శ్రీ రం ౨ । 13 ॥

This paragraph is as it may at first sight appear, not out of place. For to unravel the problem of evil, we have, as Francis Power Cobbe has told us, to wait till that Unknowable Reality becomes more and more known to us.

57. Bhartri Hari is a famous Sanskrit poet and philosopher, and his work called *సర్వభూతార్థము*, is highly prized in India. In his *సర్వభూతార్థము*, *మనః*, is an address to the mind how not to feel concerned or distressed i.e., not to court evil, by predisposing it, in the following manner:

"Life is full of apparent contradictions. * * * A Nero is crowned, and a St. Paul is beheaded; a Borgia receives the tiara and a Savonarola is burned at the stake; an Augustus wins an empire and a Christ is crucified." These are human judgments, but he says "slowly comes their removal." Otherwise Nemesis is not satisfied, and our philosophy of evil is no philosophy. It was said:

"The will of God grinds slowly, but
It grinds exceeding fine."

Those who smite now will in their turn be smitten. This is the law of ethics as well as that of Momerie's continuous evolution, and that of the sacred function pertaining to Theodicy.

The Christian Scriptures say "Their works do follow with them" (Rev. XIV—131, and Math—XVI. 27) "he shall render unto every man according to his deeds."

A Musulman poet has sung —

"He who so many crushed with power of tyranny,
Like rubbish has been swept by death's broom clean
away."

"A man whose vast desires the world could not contain
Is sometimes by one thorn's point sent to death's
domain."

ALKONDAVILLI G.

(To be continued).

THE TELUGU RULE IN SUPPORT OF SAMBANDHA.

—Non elision of final *a* in Telugu and Sambandha—

We shall quote a few clear instances from the Alvars, and the first Alvar poet that we shall quote

is Therumangai, who bears a strikingly close metrical resemblance to Sambandha more than to any other ancient poet. It will be remembered that the first quotations from Sambandha on the peculiarity in question were from திருத்தப்பதிகள் verses, and we shall quote exactly similar instances from Therumangai in the same metre as that of the திருத்தப்பதிகள் verses.

திருமங்கை.

பருகைக்குருமொத்த
முத்தமடமாடொத்த

அருவிநீர்நீழ்ச்சிந்த

துவிரம்பொன்மையொத்த

அருவிகுக்குறுமாய்ச்சிந்த

நெய்தலையாமிக்கொத்த

நெருவிநீர்நீழ்ச்சிந்த

நெய்தலையாமிக்கொத்த. (III, 25)

Instances from
Therumangai.

The metre here is exactly the same as that of the திருத்தப்பதிகள், and we have arranged each line here in two halves just as we have done in Sambandha before, to bring home to the reader the identity of the metre which is a lovely Dravidian metre of the ancient poets. With the above lines compare the following lines of Sambandha we have already quoted and which we reproduce here for refreshing the reader's memory.

சம்பந்தர்.

திருத்தப்பதிகள்.

கொத்தி துண்டித் தி

கொத்தித் திப்பத தி

ஒத்தி துண்டித் தி

உண்டித் துண்டித் தி

கொத்தி துண்டித் தி

புண்டித் துண்டித் தி

ஒத்தி துண்டித் தி

திருத்தப்பதிகள் திருத்தப்பதிகள்.

Other four instances from
Therumangai.

The following are further clear instances from Therumangai.

(1) கொத்தி துண்டித் தி

கொத்தித் துண்டித் தி

ஒத்தி துண்டித் தி

உண்டித் துண்டித் தி

கொத்தி துண்டித் தி

புண்டித் துண்டித் தி

ஒத்தி துண்டித் தி

திருத்தப்பதிகள்.

(IV. 9. 6)

With this compare the following lines of Sambandha already quoted at p 223.

திருத்தப்பதிகள் கொத்தித் துண்டித் தி

கொத்தித் துண்டித் தி

ஒத்தி துண்டித் தி

உண்டித் துண்டித் தி

கொத்தி துண்டித் தி

புண்டித் துண்டித் தி

ஒத்தி துண்டித் தி

திருத்தப்பதிகள்.

(2) கொத்தி துண்டித் தி

கொத்தித் துண்டித் தி

ஒத்தி துண்டித் தி

உண்டித் துண்டித் தி. (V. 8. 9)

In the edition in our possession the underlined words are written with Sandhi which produces irregularity and we have introduced non-Sandhi.

- (3) மலங்கு விலங்கு செடு வெள்ளம்
மதக வந்தோர் வரை நட்டி
இலங்கு சோதி யாழமுத
மெய்த மளவோ ராமையாய்
விலங்கல் திரியத் தடங்கடலுள்
சுமந்த கிடத்த வித்தகை. (VIII. 8. 2)

- (4) மின்னமா மழைதவழு மேக வண்ண
விண்ணவந்தம் பெருமானே யருளாயென்று
அன்னமாய் முனிவரோ டமாரோத்த
அருமணையை வெளிப்படுத்த வம்மான் தன்னை
(திருநெடுஞ்சாண்டகம் 30)

There are more instances in Therumangai which cannot be easily demonstrated to students of modern poetry and we therefore omit them for the present.

Therumangai's other instances difficult of demonstration.

We shall quote one or two instances from each of the other Alvars where the peculiarity occurs.

Instances from other Alvars.

PERIALWAR.

- உழுவதோர் படைபு முலக்கையும் வில்லும்
மொண்ட ராழியுஞ் சங்கும்
மழுவொடு உரளும் படைக்கல முகைய
மால்புரு டோத்தமன் வாழ்வு
எழுமையுங் கூடி யீண்டிய பால
யிறைப்பொழு தளவினி லெல்லாம்
சூழிழும் பெருமைக் சங்கையின் கரைமேல்
கண்டமென் னும் கடி. நகரே. (VI. 7. 5.)

KULASEKHARA.

- (1) எம்மாண்டி லயன் நான்கு நாவிலுமும்
எடுத்தேத்தி யிரிண்டு முசுமுவ் கொண்டு
எம்மாடு மெழில்சன்க ளெட்டி னோடும்
தொழுதேத்தி யிவிதகைஞ்ச நின்ற செம்பொன்
(I 3.)

- (2) வந்தானி னினை வணங்கி வளகரம்
தொழுதேத்த மன்னனுவான்
நின்றன யரிடனைமே லிருந்தாயை
நெடுங்காணம் படரப்போரு
என்றனெம் பிராமாவோ உணப்பயந்த
கைகேசி தன்சொற் கேட்டு
நன்றாக நாவிலத்தை யாள்வித்தேன்
நன்மனே யுன்னைகானே. (IX. 1.)

The suffix கு in படரப்போரு seems to be விவங்கோள் as pointed out by நச்சுனர்க்கினியர் in குறிஞ்சிக்கலி 42 in the expression மறக்கினி which he splits into

மறக்கு & தின். This suffix is probably same as Telugu imperative suffix க as in పంపకు = do not send which however is restricted to negation.

THONDARADIPPODI.

- பென்மரால் சுகங்குயப்பான்
பெரியதோ ரிடும்பை பூண்டு
உண்டிராக் கிடக்கும்போது
உடலுக்கே கரைந்து ளைந்து
தண்டுழாய் மாலைமார்பன்
தமர்களாய்ப்பாடியாடி
தொன்மிபூண் டமுதமுண்ணுத்
தொழுத்பச்சே துக்குமாரே. (5)

NAMMALWAR.

- (1) அமைவுடை யறநெறி முழுவது
முயர்வற வுயர்ந்து
அமைவுடை முதல்கெட லொடிவிட
யறலை மதுவாம். (I. 3. 3)
- (2) சாதுசனத்தை நலியும்
கஞ்சனைச் சாதிப்பதற்கு
ஆதியஞ்சோதி யருவை
யங்குவவத் திற்குப்பிறந்த. (III. 5. 5)

This is திருநீற்றப்பகதிம் metre.

- (3) நன்றாய்நானம் கடந்துபோய்
நல்லிந்திரிய மெல்லாயிர்
தொன்றாய்க்கிடத்த அம்ருபெருப்பா
முலப்பிலதனை யுணர்ந்துணர்ந்து
சென்றாய்க்கிடத்த துன்பங்கள்
சென்றாய்க்கிடத்த பசையற்றான்
அன்றையப் போதேகிறி
அதுவேகிறி வீடாமே.

In our edition the last line is given with Sandhi which makes the line irregular and we have thought it necessary to introduce non-Sandhi.

(VIII. 8 6.)

We have not quoted Natchiar as her instances occur only in metres which not having survived to us are not modern and may therefore present difficulties to the reader unacquainted with the peculiarities of ancient metres.

We have quoted as many ancient poets as are available for the purpose, and the instances quoted are most of them only those that occur in metres that have become modern by surviving to us. We have carefully avoided ancient metres which seem

Instances are from modern metres only.

where the rule occurs with some modification as follows.

వాక్యవసానంబున సంధిలేమిదోపంబుగాదని యాచ్యులండు సంధినిచ్చేవడు art 54)

(Learned men say that at the end of a sentence non-Sandhi is no error.)

సర్వముసర్వశ్రేయసు—ఆదిలేనివోసర్వధర్మమును వ్యర్థములు॥

This is an example of non-Sandhi in prose given by the author who again adds the following note.

ఇట్లుసంధివిరహంబు కావ్యంబులంబాదాంతమందమావట్టెడు (70)

(This kind of absence of Sandhi is found only at the end of a line in poetry.)

These are the authorities and we shall quote instances from Telugu literature to justify the rule. We have been able to obtain only two instances on the point in Telugu, one of which occurs in Nannaya Bhatta's Bharata and is quoted in Venkiah's grammar and the other occurs in Vasucharitramu which we have obtained with some difficulty. It will be interesting to know why the examples are so few in Telugu, while they abound in ancient Tamil and we cannot say how many more examples will be forthcoming in Telugu literature on closer research. The example quoted from Bharata in Venkiah's grammar is as follows:

(అటవెది) పడగజన్మహనుభవయవిహ్వలగుడు

అర్థమనకు సూతుడయ్యుతుండు

The verse here being a pure Telugu metre called Ataveladi the last foot of the 1st line must be either a మొత్తంబు or విభాగంబు, that is to say, exactly the same foot that begins the Tamil well known metre used throughout శిక్షణంబు, and which we have therefore called elsewhere శిక్షణంబు విభాగంబు for ready identification. So we find here at the end of the 1st line 'అడుగుడు' which is పుణిమొత్తంబు a quite legitimate foot at the end of the 1st line of Ataveladi. This is the final foot of the 1st line if there is no Sandhi. But with Sandhi the lines would read as follows:

పడగజన్మహనుభవయవిహ్వలగుడు

అర్థమనకు సూతుడయ్యుతుండు

Where the last foot is అడుగు which is a మొత్తంబు quite inadmissible at the end of the 1st line of Ataveladi and the metre would be destroyed. Hence to preserve the harmony of the line the author has overlooked the ordinary rule of Sandhi and indulged in non-Sandhi.

The next example is as follows:

(లేటగీత) వేయగన్ను వేయ భూవిభునిమెచ్చి

యూచితమగువారి తోటకంబాసగజ్యె

నవలడర్కనవనులేకుడబ్బి రాజు

అన్నిడప్పుకు పరికల్పించుడు నాలుక (వసుచిత్రము III. 5.)

This is also a pure Telugu metre called Thetagitā. Here the non-Sandhi occurs at the end of the 3rd line and the beginning of the 4th line viz., in రాజు అనియడు where there being no Sandhi the Telugu ఒడంబడింబు is used to connect the vowels as రాజుఅనియడు just as in Tamil in the instances already quoted the ఒడంబడింబు (అ) is used. This same instance in Tamil in the absence of Sandhi would be written as రాజు అనియడు.

In Thetagitā the final foot of the 1st line is a short మొత్తంబు which is supplied by the word రాజు, but if Sandhi should have operation here under the ordinary rule we should have only రా at the end which is only a syllable and not a మొత్తంబు as the rules of Thetagitā require.

These are the authorities and instances from Telugu and we have to carefully consider their full scope as upon them depends the right construction of so many excellent lines in Sambandha which are apparently irregular to our modern ear.

Vagisa's instances are simple and clear on the point but it is Sambandha that presents insuperable difficulties to us as his instances occur not only at the end of lines but even inside them and we have therefore to see what support there is in Telugu for his peculiar instances.

In the 2nd example above quoted from Vasucharitra the annotator has the following note on the peculiarity of non-Sandhi.

‘అన్నిడప్పుచోట సంధిసేయబరెడు’ (It is needless to have Sandhi in ‘anilude’). Then the following authority is quoted.

శ్లో॥ నస్యాద్యాక్యవిరామేతు సంధిర్యాపిదోవిష్యత్ (already quoted) అనిఅధర్వణ వచనము

‘ఇక్కడవాక్యమన గాహించు’ (Here sentence means line)

In the Sutra quoted from Atharwana Charya, the expression used is విరామవిరామం (pause in a sentence) and it is interpreted by later writers as పాదాంతం (end of a line in poetry) and we have to see how far the interpretation is warranted.

(To be continued.)

T. VIRABADRA MUDALIAR, B.A., B.L.

THE SVETĀSVATARA UPAṆISHAD.

(From the Madras Review).

We are glad to say that Professor Max Müller has cleared the ground before us, of many misconceptions and fallacies which were entertained about this Upanishad. He meets in his own way the arguments used to show that this is a modern Upanishad, that it is a sectarian Upanishad, an Upanishad of the Sāṅkhya and of Bhakti school and so on, and his conclusions are that "No real argument has ever been brought forward to invalidate the tradition which represents it as belonging to the Taittiriya or Yajur Veda," and he points out that it "holds a high rank among Upanishads" and that its spirit is the same as the Doctrine of the Vedānta Philosophy.

Professor Garbe and Macdonnell however, in their works,* speak of this as a *Sirīśa* compilation, the latter scholar refers to the Upanishad itself as being the authorship to a sage called Svetāsvatara, another Upanishad. But this is not characteristic of this Upanishad alone. The fifteenth khanda of the last *Prapathaka* of Chandogya Upanishad also speaks of the line of teachers in a similar way and their similar statement in the Manduka Upanishad and so on. When each Hymn of the Rig Veda has its author, it cannot be any surprise that each Upanishad should have an individual author; and we don't suppose the Professor inclines to the orthodox view that the Veda and the Upanishads are human authors, and were revealed.

As regards the other and deep rooted fallacy of its being a sectarian Upanishad, we shall speak at length.

In making this objection they mean to imply also that it is modern. And curiously enough we read scholars ascribing dates for the rise of these sects ranging from the 10th and 12th centuries. And Dr. W. Hunter seriously contends that Sankara is the great Apostle of Saivism. But these writers do not see that the History of Hindu Religion is as much as the History of the Hindu Philosophy, and that the people must have had a popular religion, even in the very days, these Upanishads were composed, and that the Puranas which embodied the teaching of the Upanishad teachings existed in a

popular form even in those ancient days, and the words Itihāsa, Purāṇa, occur even in the oldest Upanishads.* These Upanishads are quoted by name in the Puranas and particular passages are also commented on.

And it will be an interesting study as to what was the religion of the people in the days of the Upanishads and Mahābhārata and Rāmāyaṇa and of the Puranas, and to compare the same with the existing phases of Hindu Religion. We may briefly indicate our own conclusions on the subject though we could not give our reasons in detail—to wit—that so far as any room for comparisons exist,—the traditions and beliefs and ceremonials and faith of the modern day Saivas (among whom may be included all Śaktas and Gāṇāpatyas), who form now the bulk of the Hindu Race, were exactly the same as those of the people of the days of the oldest Upanishads and Mahābhārata and Rāmāyaṇa. According to the opinions of many old scholars like Lassen, Wilson and Moir and others, the worship of Siva represented the cult of the Higher castes, Brahmins and Kshatriyas, and a text of Manu mentions that Siva is the God of the Brahmins, and it is remarkable how the picture of Siva is exactly the same as that of any ancient Rishi (vide some of the Poona Ravi Varma's pictures). Dr. W. W. Hunter remarks that Sankara in espousing Saivism combined in the system the highest Philosophy of the ancients and the most popular form of Religion.

Regarding the conception of Siva and its growth from Vedic times, scholars love to tell us that Rudra was nowhere called Siva in the Rig Veda and that he merely represented the storm God, with his thunder, lightning and the rains, rushing down from the snow-capped hills; and that this Rudra slowly grew into Siva of the Hindu Triad, and scholars have not failed to remark about His composite and contradictory aspects.

There is considerable truth in this, and we can clearly trace that in His person is slowly built up the conception of the various Vedic Deities, Indra and Agni, Varuna and Vayu, Surya and Soma, Vishnu and Brahma, and by the time the Vedas were arranged into Rig, Yajur and Samaṇ and Atharvaṇ, Rudra's position as the God of gods, had become assured; and by the time of the earliest Upanishads, when the purely sacrificial Yagnas were being given

* See also Philosophy of Ancient India (1897) and Macdonnell's History of Sanskrit Literature (1900).

* Brihad. Ar. Up. 2-4-10 and 4-1-2 Maitr. 6-32 and 33 Chandog. VII. 1-2.

up, the worship of Rudra-Siva supplanted the worship of the Vedic Deities, and instead of a blind worship of the elements, a marked distinction was drawn between the Supreme God who dwelt in these elements and gave them special power and glory, and this conception was stereotyped later on by Siva being the Ashtamurti, the god who had for his body, the five elements, earth, air, water, fire and akas, sun and moon and the soul, and Siva has temples dedicated to him, in which He is worshipped in these eight forms.

Rudra is derived by Sayana from the roots, Rut-drāvāyita, meaning 'he who drives away sorrow.' And consistent with this derivation, Rudra is called in the Rig Veda itself, as the 'bountiful' and the 'Healer' possessed of various remedies (the later Vaidyanāth) 'benign' and 'gracious.' And the term Siva clearly appears in the following text of the Rig Veda (X. 92-9) "Stoman va adya Rudraya s'ikvase kshyad-virāya namasa didishtana yebhīh Siva svavan evayāvabhir divah sisbakti svayasah nikamibhi."*

Those who are conversant with the actual performing of yagnas will know how the place of the respective priests, Adhwarya, Hotri, and Udgatri and Brahman are fixed as well as the place of the various gods. And the chief place is assigned to Rudra and apart from other gods. This will clearly explain the force of the epithet of "Medhapatim" in Rig Veda, 1-43-4 "Gathapatim, Medhapatim Rudram Jalashabhesajam, tat samyoh sumnam imabe" (We seek from Rudra, the lord of songs, the lord of Sacrifices who possesses healing remedies, his auspicious favour) as also "king of sacrifices" (Rig. 4-3.) And Medhapati is the same word as the more popular word Pasupati, l'asu meaning the animal offered in sacrifice, Yagna-Pasu, and symbolically representing the bound soul-jiva. As the Pati of all sacrifices, He is the fulfiller of sacrifices, 'Yajna siddham' (Rig. I. 114-4) and 'Rudram yagnanām sadhad ishtim apasam' (III. 2-5). As the God of gods, He is said to "derive His renown from Himself" 'Rudraya Stavyase' His glory is said to be inherent, independent or self-defendant God, 'Svadhavane' (Rig. VII. 46-I) He is also called Svapivāta, which is variously explained as meaning 'readily understanding' 'accessible,' 'gracious,' 'he by whom life is con-

quered,' 'he whose command cannot be transgressed,' 'thou by whom prayers (words) are readily received.' He is called the 'father of the worlds,' *Bhavanam Pitaram*, VI. 49-10, and the rich story of His becoming the Father of the fatherless Maruts can be recalled in many a Puranic story, and local legends and common folklore.

He is 'anter ichchanti'—beyond all thought (VI. 61-3). His form as described in the Rig Veda is almost the same as the Image of later days. He is called the Kapardin, with 'spirally braided hair.' He is of 'Hiranya Rupam' 'golden formed' as brilliant like the sun, and 'shining like gold' "Yasukra iva Sūryo hiranyam iva ro' chati" (I. 43-5). And in Rig Veda, X. 136-1 to 7, He is the 'Long-haired being who sustains the fire, water and the two worlds; who is to the view the entire sky; and who is called this 'Light' He is wind clad (naked) and drinks Visha (water or poison) and a Muni is identified with Rudra in this aspect.

When we come to Yajur Veda, His supreme Majesty is fully developed, and He is expressly called Siva by name 'Siva nama'si' (Yaj. S. 3-6) and the famous mantra, the Panchakshara, is said to be placed in the very heart of the three Vedas (the name occurs in Tait. S. IV. 5, 1-41 'nam sambhave cha mayobave cha namah Sankaraya cha mayaskaraya cha NAMAH SIVAYA cha Sivātara cha'). And the famous Satarudriyam which is praised in the Upanishads and in the Mahabharata forms also a central portion of this central Veda. And this is a description of God as the all, the all-in-all, and transcending all 'Visvadevo, 'Visvaswarūp Visvādiko'; and anybody can see that the famous passage in the Gītā in chapters 10 and 11 merely parodies this other passage and these two chapters are respectively called Vibhūti Vistara Yoga and Visvarupa Sandarshana Yoga which is exactly the character of the Satarudriya. The Yogi who has reached the highest state "Sees all in God and God in all." In the Satarudriya and in the whole Vedas Rudra is called Siva, Sankara Sambhu, Isana, Bhagavan, Bhava, Sarva, Ugra, Soma, Pasupa, Nilagripa, Girisa, Mahadeva and Maheshwara. And the most famous mantra 'Ekam Eva Rudra nadvitiyaya taste' whose very existence in the Vedas and Upanishads scholars doubted at one time, occurs in the Yajur Samhita (Tait.) in 1 Canto, 8 Prastha.

* With reverence present your Hymn to-day to the mighty Rudra, the ruler of heroes, [and to the Maruts] those rapid and ardent deities with whom the gracious (Siva) and opulent (Rudra) who derives his renown from himself, protects us from the sky."

* Note how often the Supreme is called the Golden-coloured, Suddhika in the Upanishads.

every mantra is and if the Upani- will be seen how the other famous *rityam Brahma*, "ma" occurs even God and in the sing. And Prof. drawing attention mere Impersonal option of God as xta we have above ver of surmises as the sole reason that na and Rudra.

paushanda, these adeva, Isa, Isana, same as Deva or, and they had no mer set of words seem to have. In t, Isa, Maheswara are freely used. Gita, though the greatest prejudice

ects of Siva. As of Rudra, as all was fully evolved. various aspects of l and beneficent. den in the follow-

e and gentle too wet heavenly dew dies away f day, pleasant rain ull again."

fierce storm, with e, yet no one can n the dwellers in e many famines. et his existence is and maturity of all be noted that not the case of other olent powers are Supreme Double

Personality of Siva is thus explained in the Maha- bharata by Lord Krishna himself. "Large armed Yudhishtira, understand from me the greatness of the glorious, *multiform* many named Rudra. They called Mahadeva. Agni, Sthann, Maheswara, one-eyed, Triyambaka, the *Universal formed* and Siva. Brah- mans versed in the *Veda* know two bodies of this God, one awful, one auspicious; and these two bodies have again many forms. The dire and awful body is fire, lightning, the sun; the auspicious and beautiful body is virtue, water and the moon. The half of his essence is fire and the other half is called the moon. The one which is his auspicious body practises chastity, while the other which is his most dreadful body, destroys the world. From his being Lord and Great He is called Maheswara. Since he consumes, since he is fiery, fierce, glorious, an eater of flesh, blood and marrow—he is called Rudra. As He is the greatest of the gods, as His domain is wide and as He preserves the vast Universe,—He is called Mahadeva. From his smoky colour, he is called Dhurjati. Since he constantly prospers all men in all their acts, seeking their welfare (Siva), He is therefore called Siva."* And in this, we see Him as not only the destroyer but as the Reproducer and Preserver and as such the conception of Siva transcends the concep- tion of Rudra as one of the Trinity.

And it can be shown that the picture of God as the fierce and the terrible is not altogether an unchristian idea.

The following paras. we cull from a book called "The Woodlands in Europe" intended for Christian readers; and we could not produce better arguments for the truth of our conception of the Supreme Siva, the Destroyer and the Creator and the Preserver (*vide* p. 6, Sivagnanabotham, English Edition).

"And how about the dead leaves which season after season, strew the ground beneath the trees? Is their work done because, when their bright summer life is over, they lie softly down to rest under the wintry boughs? Is it only death, and nothing beyond? Nay; if it is death, it is death giving place to life. Let us call it rather change, progress, transformation. It must be progress, when the last year's leaves make the soil for the next year's flowers, and in so doing serve a set purpose and fulfil a given mission. It

* 'Siva' is derived from 'Vasi' which occurs in Katha-Up. see Lalita Sahasranama Commentary under 'Siva.'

must be transformation, when one thing passes into another, and instead of being annihilated, begins life again in a new shape and form.

"It is interesting to remember that the same snow which weighs down and breaks those fir branches is the nursing mother of the flowers. Softly it comes down upon the tiny seeds and the tender buds and covers them up lovingly, so that from all the stern rigour of the world without, they are safely sheltered. Thus they are getting forward, as it were, and life is already swelling within them; so that when the sun shines and the snow melts they are ready to burst forth with a rapidity which seems almost miraculous.

"It is not the only force gifted with both preserving and destroying power, according to the aspect in which we view it. The fire refines and purifies, but it also destroys; and the same water which rushes down in the cataract with such overwhelming power, falls in the gentlest of drops upon the thirsty flower cup and fills the hollow of the leaf with just the quantity of dew which it needs for its refreshment and sustenance. And in those higher things of which nature is but the type and shadow, the same grand truth holds good; and from our Bibles we learn that the consuming fire and the love that passeth knowledge are but different sides of the same God:—Just and yet merciful; that will by no means clear the guilty, yet showing mercy unto thousands."

Badarayana also touches upon this subject in I, iii, 40 and we quote below the Purvapaksha and Sidhanta views on this question from the commentary of Srikanta.

"Because of trembling (I, iii, 40). In the Katha-Vallis, in the section treating of the thumb-sized Purusha, it is said as follows:

"Whatever there is, the whole world when gone forth (from the Brahman) trembles in the breath; (it is) a great terror, the thunderbolt uplifted; those who know it become immortal." (cit. 6, 2).

Here a doubt arises as to whether the cause of trembling is the Paramesvara or some other being.

(Purvapaksha):—Here the Sruti speaks of the trembling of the whole universe by fear caused by the entity denoted by the word "breath." It is not right to say that the Paramesvara, who is so sweet natured as to afford refuge to the whole universe and who is supremely gracious, is the cause of the

trembling of the whole universe. Therefore, word 'thunderbolt' occurs here, it is the thunder that is the cause of trembling. Or it is the vibration which is the cause of the trembling, because the 'breath' occurs here. Since the vital air causes motion of the body, this whole world which is the body as it were, moves on account of the vibration. Then we can explain the passage "whatever there is, the whole world, when gone forth (from Brahman) trembles in the breath." Then we can explain the statement that "it is a great terror, the thunderbolt uplifted," inasmuch as like lightning, cloud and rain, the thunderbolt which is the cause of great terror is produced by action of the air. It is also possible to attain immortality by a knowledge of the air as the following S'ruti says:

"Air is everything itself and the air is all together; he who knows this conquers death. (Up. 5-3-2).

(Siddhanta):—As against the foregoing, that Paramesvara himself is the cause of trembling. It is possible that, as the Ruler, Paramesvara is the cause of trembling of the whole universe and by the fear of His command all of us abstain from prohibited actions and engage in the prescribed duties; and it is by the fear of His command that Vayu and others perform their respective duties. This may be learned from such passages as the following:—

"By fear of Him, Vayu (the wind) blows." (Up. 2-8).

Though gracious in appearance, Paramesvara comes awful as the Ruler of all. Hence the Sruti says:

Hence the King's face has to be awful! (Tait. 3-8-23).

Wherefore as the Master, Isvara Himself is the cause of the trembling of the whole universe."

J. M. NALLASWAMI PILLAI

(To be continued).

THE LIGHT OF TRUTH — OR — SIDDHANTA DEEPIKA.

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TRANSLATIONS.

ĀDĀNTA-SŪTRAS WITH ŚRĪKANTHA- BHĀṢHYA.

(Continued from page 172.)

Ādhikāraṇa 9

on the duties of the order (should be observed) because they are enjoined. (III. iv. 33.)

Because of a house-holder (grihastha) who does not possess knowledge (Vidyā) we understand that the duties of the order (āśrama) such as sacrificial rites are observed, because they are enjoined as such words "He should offer oblation into the fire out life," and that they should be observed as means of acquiring Vidyā as declared in the Brāhmanas seek to know Him by means of rites, gifts," etc.

And also as accessories (III. iv. 33.)

We further understand that even in the case of those who possess knowledge (Vidyā), they should be

observed, because they are enjoined as accessory to Vidyā in the words "He who has known both Vidyā and Avidyā" etc.

Now, a doubt arises as to whether the sacrificial rites, etc., should be performed only once, or twice separately—as a means to Vidyā when the man does not possess knowledge, and again as an accessory (anga) to Vidyā when the same man has obtained knowledge inasmuch as they are enjoined both as a means and as an accessory to Vidyā.

(Pūrvapakṣa):—In virtue of the two injunctions, they should be observed twice.

(Siddhānta):—The Sūtrakara says:

In any case, they are identical, because of the marks pointing both ways. (III. iv. 34.)

Because of the two injunctions occurring in the two different contexts, the same sacrificial rites may be regarded as assuming two different forms; but they are nevertheless identical, inasmuch as their identity is recognised everywhere. Though, thus, the acts are identical in themselves, yet on the principle of

*Samyoga Prithaktva** there is no contradiction involved in viewing them in two distinct lights. Though performed only once, one and the same act may be regarded in two distinct lights in virtue of the double injunction. For instance, one and the same sacrificial post made of Khadira wood enters into an obligatory (Nitya and an optional Kāmya, interested) rite in virtue of the following double injunction: "The sacrificial post can be made of Khadira wood"; and "in the case of one who desires manliness, they make the sacrificial post of Khadira wood." In the same way, the sacrificial rites, etc., are prescribed as a means of attaining Vidyā in the case of one who does not possess it, and as an accessory of Vidyā in the case of one who possesses it, and for these two purposes it will do to perform them only once.

And the Sruti declares that there is no overpowering. (III. iv. 35.)

In the words "by Dharma he removes sin,"† the Sruti declares that, by way of removing the sin obstructing the rise of Vidyā, the effect of the performance of the sacrificial rites is the removal of all the forces which may overpower Vidyā. Hence no inconsistency such as the one urged above.

Adhikarana 10.

(Vidyā is possible even for those who stand) in the intermediate stages, because it is seen. (III. iv. 36.)

It has been shewn that Vidyā is possible for those who belong to the recognised orders of holy life (ās'ramas). Now a doubt arises as to whether Vidyā is possible or not for those who do not belong to any of the recognised orders.

(*Pūrvapaksha*):—The Snātaka,—i.e., one who has left the student-life but has not yet entered on the life of a householder,—and the widower are those who do not belong to any of the recognised orders of holy life. For them Brahmayidyā is not attainable, because of the absence of the duties of a recognised order (ās'rama) which constitute the means of acquiring Vidyā.

(*Siddhanta*):—As against the foregoing we hold as follows: Vidyā is quite possible even for those who do not belong to any of the recognised orders, inasmuch as we find it stated in the Sruti that Raikva and other such persons attained Vidyā.

*The same act enjoined in two different contexts may put on two distinct aspects.

† Mahānū 79.

As to the contention that it is not possible of the non-performance of the duties of any recognised orders, the Sūtrakara says:

It is, moreover, declared in the Smṛiti. (III. iv. 37.)

It is stated in the Smṛiti that even for those who do not belong to a recognised order Vidyā is possible of attainment by means of prayers and the like.

"By prayer alone a Brāhmana can attain Vidyā: as to this there is no doubt. Let him do anything else, or not do it. A kind man is called a Brāhmana."*

Vidyā is said to be possible of attainment by a special act. (III. iv. 38.)

The Sruti states that it is possible to attain Vidyā by means of special acts which are not contained in any of the recognised orders:

"By austerity, by celibacy, by faith, and by devotion, let him seek the self."†

Let the other be superior, because of the indicatory nature of the acts. (III. iv. 39.)

It is better to belong to one of the recognised orders than not to belong to any, because the former enables one to accumulate more merit (Dharma). Moreover, the Smṛiti says "Let no twice-born man remain for even a single day without belonging to one of the recognised orders."‡ Thus, it is quite clear that to belong to one of the recognised orders is better than not to belong to any of them. Still, in extreme cases, the Vidyā is possible of attainment for those who are outside the pale of the recognised orders, by means of prayer and the like.

Adhikarana 11.

For one who has become such, there can be no cessation of the duties, as Jaimini also thinks, because of the prohibition against ceasing to be such. (III. iv. 40.)

Now, a doubt arises as to whether a descent to a lower stage is allowed or not to those who have attained the order of celibates.

(*Pūrvapaksha*):—Even descent to a lower order is optional, like the ascent to a higher order which is taught in the following passage:

"Having completed student-life, let him become a householder. He may even become a hermit after retiring to the forest from home."§

* Manu, II. 87.

† Prasna Up. 1-2.

‡ Dakṣha 1.

§ Jābāla Up. 4.

Siddhanta)—As against the foregoing, we argue our conclusion as follows:—For one who has ascended the life of a perpetual student (*Naiṣṭhika*) it is impossible to come down again from it. For, there is prohibition of the abandonment of that life. It is expressly prohibited by the *S'ruti* in the words, "morning his body in the teacher's family till death."⁴ Following passages prohibit the descent:

"Let him go to the forest, and let him not come back."

"Having renounced fires, let him not return again."⁵ And there exist no Scriptural passages permitting ascent, as there exist those concerning descent. Accordingly, since the *S'ruti* expressly prohibit their ascent, and since no passage in the *S'ruti* is found permitting descent, those who descend down from a higher stage are not fit for *Vidyā*. This is also Jain view of the matter.

The *Sūtrakṛta* proceeds to show that the man who descended from a higher order cannot regain qualification for *Vidyā* by means of expiatory rites:

Is even (the expiatory rite) conferring qualification (is possible), because, since the *smṛiti* speaks of them as fallen, it is impossible for them. (III. iv. 41).

In the case of a student who has broken the vow of *brahmacarya*, the sacrifice of an ass is prescribed as the expiatory rite by which to regain his qualification for the rites, as taught in the section of the *Mīmamsā* dealing of qualification for Vedic rites.⁶ Even this expiatory rite is not possible in the case of him who descended down from a higher stage of life. The *śāstra* says:

"The man who, having once ascended to the life of a perpetual student, descends down from it,—for him I see no expiation, whereby that killer of the self may be purified."

The *Smṛiti* thus denying his qualification for the expiatory rite, he cannot regain qualification by that.

One also (regard it as a) minor sin and (therefore claim the) existence (of expiation) as in the case of eating (forbidden food). This has been declared. (III. iv. 42).

One hold that, as it is a minor sin, it admits of expiation, just as the eating of honey (on the part of a student) admits of an expiation. It has been said, but is not taught in the case of a student applies to the other orders when there is no contradiction." That

is to say, what has been taught in the case of an ordinary student (who in due course will enter on the life of a householder) applies to men of other orders, provided that it does not run counter to what has been expressly enjoined on those other orders.

But they should be kept outside (the pale), in either case, because of the *smṛiti* and custom. (III. iv. 43).

Whether it be a minor sin or a major sin, these transgressors are excluded from the path of the Vedic rites, etc. For, the *Smṛiti* says:

"I see no expiation whereby that killer of the self may be purified."

And they are excommunicated from the society of the orthodox. Wherefore, from all points of view, those who have fallen down from a higher stage, are not qualified for *Vidyā*.

Adhikaraṇa-12.

A'treya thinks that it pertains to the sacrificer, because of the fruit (being assigned to him) by the *śruti*. (III. iv. 44).

The contemplation of the *Udgītha*, etc., has been taught. A doubt arises as to whether it has to be done by the sacrificer, or by his priests (*Itivikṣa*).

(*Pārcapakaśa*):—The contemplation of the *Udgītha*, etc., has to be done by the sacrificer himself, for it is he that is said to reap the fruit of the sacrifice acquiring more power, not the priests (*Itivikṣa*). So thinks A'treya.

Audulomi thinks that it is the duty of the priest. For that indeed is he paid. (III. iv. 45).

"Let the *Udgātri* priest who knows this shall say."⁷ In these words occurring in the sequel it is expressly said that the *Udgātri* priest is the one who should contemplate. According to Audulomi, the act of contemplating is the duty of the priest.

(*Objct*):—How can it be that the act is done by one person while the fruit goes to another?

(*Insist*):—For, the priests have been paid by the sacrificer for the performance of supplementary acts as well as of the main act. It is certainly for the performance of the sacrificial rites with all its supplementary acts that the priests are paid by the sacrificer. Therefore what is done by the priest forms the act of the sacrificer; and hence no incongruity in holding that the fruit of the act goes to the master of the sacrifice.

Adhikaraṇa 13.

The third is, like the sacrificial rites etc., enjoined in the case of the possessor of *Vidyā*, because of the acceptor. (sense of the word). (III. iv. 46).

In the *Kaṇḍa-Brāhmaṇa* it is said:

"Therefore, let a *Brāhmaṇa*, after he has done with learning, seek to remain in childhood; then, after he has done with learning and childhood (let him be) a *Muni*."⁸

⁴Iba. Up. 3-23-2.

⁵Iba. *Mīmamsā* 6-4-22.

⁷ChhA. 1-7-3.

⁸Bri. Up. 3-5-2.

Having thoroughly acquired learning, i.e., having determined the main drift of the teaching of the many Upanishads, let a Brāhmana seek to remain in childhood; that is to say, let him lead another mode of life, resembling childhood in so far as it is devoid of love and hatred, and the like. Having attained perfection in learning and the child-like state, then he is (to be) a Muni. Here a doubt arises as to whether the life of a Muni is the subject of an injunction or not.

(*Pārvapaksha*):—As there are no such words as "He shall become a Muni," showing an injunction, it is not enjoined.

(*Siddhānta*):—As against the foregoing we hold as follows:—The third one, namely, the state of a sage (Muni), is enjoined, as another accessory, on the possessor of Vidyā, in addition to learning and childhood, just as the sacrificial rites, etc., are enjoined. For, the word 'Muni' is familiar to all as denoting one who is given to profound meditation. This profound meditation which consists in constantly revolving the object of worship in thought is enjoined with a view to the perfecting of Vidyā: the words "let him remain" being repeated in this connection. Therefore it is possible to make out an injunction of meditation.

Adhikarana 14.

For the inclusion of all, verily does the Sruti conclude with the householder. (III. iv. 47).

A doubt arises as to whether Vidyā is common to all Āśramas, or confined to some only.

(*Pārvapaksha*):—Since the student (Brahmachārin) is dependent on the teacher for the study of the Vedas, since the householder (Grihastha) is engrossed in the maintenance of the family, since the forest-dweller (Vānaprastha) is engaged in the hermit-life, knowledge and meditation are not possible for them. The Sruti connects Samnyāsa with those who possess the knowledge of the Vedāntic teaching in the following words:

"They who have determined the nature of things by their knowledge of the Vedāntic teaching, those Yatis who, by Samnyāsayoga, have purified their minds,"* etc.

In connection with the practice of meditation (Dhyāna), the Sruti declares that the devotee should be one "leading the life of the last āśrama."† Therefore, knowledge and meditation are meant for the last order of men, not for others.

(*Siddhānta*):—Vidyā is quite possible for all orders of men. The possibility of Vidyā for all orders of men is taught in the Chhāndogya Upanishad in the following words:

"He who...keeping up the memory of what he has learnt by repeating it regularly in some sacred spot,...he who behaves thus all his life reaches,

the world of Brahman and does not return, he does not return."*

Though the Sruti thus concludes with the householder, all orders are meant. So also, though the last order alone is mentioned in connection with meditation, other orders also must have been meant. Therefore, Vidyā is quite possible for all orders of men. (In the Sruti quoted above in the Pārvapaksha 'Samnyāsa' means renunciation of fruits, and 'Yati' means one who has subdued the senses. All this is quite possible for all orders of men.

Adhikarana 15.

Because, like the life of a muni, others, too, are prescribed (III. iv. 48).

The Atharvasiras says:

"Having cut off desire, having thought over by reason the root of the aggregate of causes, having fixed the mind in Rudra.—in Rudra, they say is unity,—in view of the eternal and ancient Rudra, who is food and strength, by austerity do ye restrain yourselves. This is the vow in honor of Pās'upati."

This Pās'upati-vrata, this sacred vow in honor of Pāsupati, taught in the Atharvasiras is clearly taught in the Purāṇas. Now a doubt arises as to whether Vidyā and Moksha are attained by those who devote themselves to this vow.

(*Pārvapaksha*):—It would seem that they cannot attain Moksha, but that they attain only some minor results; for, this vow is not ranked among the religious orders; there is a limit to its duration; and it has been observed by Krishna and others with a view to obtain sons and the like fruits.

(*Siddhānta*):—As against the foregoing we hold as follows: Mukti itself accrues to those who observe the vow till death. The accomplishment of Vidyā consists in deep meditation of Rudra, the Supreme Brahman. Like the life of a Muni, other duties belonging to the other orders, such as mendicant life, control of the body and the senses, are enjoined even in connection with the Pās'upati-vrata. The meditation of Rudra, which is the severance of the bond (Pās'a) and which produces Moksha, is enjoined on those who devote themselves to the observance of this vow: "They say unity is in Rudra. In view of the eternal and ancient Rudra do ye restrain yourselves by austerity. With the Mantra 'Agni is the ashes,' etc., do ye take the ashes and touch the limbs smearing them all. Hence this is the vow sacred to the Pās'upati, conducing to the release of the soul (Pā'su) from the bond (Pās'a)."

Therefore those who observe the Pās'upati-vrata at the end of life attain to nothing short of Mukti (salvation) as the result of it.

As to the contention that it is not ranked among the recognised orders (āśramas), the Sūtrakāra says:

* Ohā 8-15-1.

† Atharvasiras.

* Mahānā 10-22.

† Kaivalya Up.

THE MURGENDRA AGAMA.

CHAPTER IX.

भाषाप्रकरणं.

अथ सर्वज्ञादयेन प्रतिपन्नस्य लक्षणं ।
कथमेव ग्रन्थिपाशस्य किञ्चिदुक्त्यापि लेशतः ॥ (1)

तदेकपक्षिर्ब्रवीजं जगत्प्रवृत्तशक्तिमत् ।
सत्कार्यधिकान्तसंगेहि व्याप्यनश्वरं ॥ (2)

कर्तानुधीयते येन जगद्वर्षेण तेनुना ।
तेनापादानमयस्ति न पटस् तन्तुमिदिना ॥ (3)

तद्वर्षेण तेषां स्यात् कार्यस्याचिन्तनीनात् ।
प्राप्तस् सर्ववर्गो द्रव्यः कारणानियमोन्यया ॥ (4)

यद्यन्याद् ईदं कार्यं कस्मादुत्पद्यते पुनः ।
अव्यापि चित् कुतस् तस्यात् सर्वेषां सर्वतोमुखं ॥ (5)

यदनेकमप्यित् तत्तु दृष्टमप्युत्पत्तिर्धर्मकं ।
न तदुत्पत्तिमत् तस्यादेकमप्युत्पत्तिरप्यता ॥ (6)

पटस् तन्तुगणादृष्टस् सर्वमेकमेकतः ।
तदप्यनेकमेकमादेव बीजात् प्रजायते ॥ (7)

येषां चिद्धर्मकादेतोरचिदप्युपजायते ।
तेषां धूमेन लिङ्गेन जलं किं नानुमीयते ॥ (8)

भूतावधिजगदेषां कारणं परमाणवः ।
तेषां पूर्वोदितोद्देतोर्जातैव ज्ञानसूक्ष्मता ॥ (9)

शरीरादेशशरीरादि यदि तन्निखिलस्ये ।
का बान्धा निखिलज्वरं न सर्वज्ञो मृषा वदेत् ॥ (10)

एकदेशोपि यो धर्मः प्रतीतो यस्य धर्मिणः ।
स तस्य सर्वतः केन जायमानो निवार्यते ॥ (11)

कोटिशो भरणं दृष्ट्वा संहतानां शरीरिणां ।
सोपि प्रनीयते कान्यं यत्राशेषजनक्षयः ॥ (12)

तदाधाराणि कार्याणि शक्तिरूपाणि संभूती ।
विरुद्धी व्याप्तिरूपाणि व्याप्यन्तेऽर्थसिद्धये ॥ (13)

तन्नादिकारकादानं पटासत्त्वे पदार्थिनः ।
मन्वे कारकशब्दोपि व्यपैतीति हतं जगत् ॥ (14)

साकस्यमसदुत्पत्तावस्तु कारकवस्तुनः ।

उत्पद्यतु सर्वस्मात् सर्वस्त्वमभीष्टितं ॥ (15)

अथाहास्यं यतश्चास्यमत्र नः किञ्चिदामकं ।

न च पश्यामि तत्किञ्चिच्छक्तिश्चेत् सिद्धसाध्यता ॥ (16)

अन्यथा कारकव्रातप्रवृत्त्यनुपपत्तितः ।

श्रुतिरादानमर्थश्च व्यपैतीत्यपि तद्वत्तं ॥ (17)

अथास्युत्पादे काशक्तिर्नकार्यं शक्तिरूपकं ।

तयोर्विशेषणं वाच्यं नैतत् पश्यामि किञ्चन ॥ (18)

सस्मान्निधायिका जन्यशक्तिः कारकवस्तुनः ।

सान्वयव्यतिरेकाभ्यां रुदितो वावसीयते ॥ (19)

तद्व्यक्तिर्जननश्राम तत्कारकसन्नाश्रयात् ।

तेन तन्तुगताकारं पटाकारावरोधकं ।

वेद्यादिनापनीयाद्ये पटव्यक्तिः प्रकाश्वते ॥ (20)

यथा घटादिगूढस्य पटादेस् तद्व्युदासतः ।

नासतः क्रियते व्यक्तिः कलादेर्ग्रन्थितस् तथा ॥ (21)

MĀYĀ.

1. Now will be shortly described, the characteristics of the Granthi-pāśa which has been referred to in the verse treating of the Omniscient, supported by some reasons.

Note.—The Granthi-pāśa is Māyā. The verse referred to is the first verse of the second chapter which describes the Pati.

2. It is single, unpropitious (*as'ira*), the seed of the universe, and possessed of manifold *śaktis*. It obstructs the soul till the authority of its helper (*kartā*) should cease, and is ^{as'ira} universal and imperishable.

3. For the same reason that a creator is inferred from the nature of the universe (*viz.*, that it has an origin), it must follow, that there is a material cause for it; for there cannot be cloth apart from the threads (which *go* to make it).

Note.—From the nature of the world, which was established by arguments to have come into existence at some point in time, the inference was drawn previously that a creator is essential. The very same argument

implies a material out of which the creator could shape the world. This, the Agama says, is *Māyā*. The argument is based upon the Naiyāyika classification of causes into three varieties. The first the *samavāyī-kāraṇa* or intimate cause, called also *upādāna-kāraṇa* or material cause, is in the case of the piece of cloth, the threads; in the present argument, it is *Maya*. The second is the *nimitta* or efficient cause, which is of two kinds, the agent and the instruments by which he works, which here are the Lord and His Sakti. The third *asamavāyī* or non-intimate cause, exemplified as regards the cloth by the connexion of the threads or by their colour, is not an important one, and as such has been omitted in the present argument.

4. It must be unintelligent, since its products are seen to be so. Otherwise there would result that most radical of all faults, uncertainty of causation itself.

Note.—The basis of the argument in this verse is that a cause must be of the same nature as the effect. Else, the Agama holds, the certainty of the relation of cause and effect will be jeopardised.

5. If it is non-eternal, then whence does this effect (viz the world) again take its rise (at the beginning of a new creation)? If on the other hand, it is non-universal, how can its presence among all and everywhere be explained?

What is manifold and unintelligent (*achit*) is always seen to have an origin. This (*Maya*) has no origin; hence it must be understood that it is single.

7. A piece of cloth arises out of a collection of threads; hence unity arises out of plurality. But then, the plurality (viz the threads in the instance given) is produced only from a single cause (i.e., cotton, out of which the threads were manufactured).

Note.—The first half of the verse is an objection by the *pūrva-pakṣin*, who from his single instance, arrives at and applies a wrong *vyāpti* or major premiss, that everything which appears single is produced from the co-operation of many things. The latter half is an answer to the objector, that a closer examination of his own example would show him that he could not logically arrive at his *vyāpti*.

8. Those who assert that from a cause which is intelligent (*chit*) springs the unintelligent (*achit*), why do they not also infer (by parity of reasoning) the existence of water from the presence of smoke?

Note.—This is an attack on the *Parināma-vāda* school of the Vedānta, which holds that the universe is a

modification of Brahman. The "intelligent" is Brahman and "the unintelligent" is the universe. The Agama thinks that this is a vitiation of all principles of reasoning, and that the upholder of this theory might as well say, that because there is smoke seen at a certain place, it indicates the presence of water.

9. For reasons mentioned before, the opinion of those who hold that the universe has the elements (*Bhūtas*) as its limit and that the *Paramāṇus* constitute its cause, only exhibits the extreme tenuity of their own knowledge.

Note.—This is directed against the *Vaiśeṣikas*, who though they agree with the Agama in holding the universe to be a product, yet differ in considering the five elements as the first product and as such constituting the universe. The ultimate cause, they think, are the *Paramāṇus* or the primary atoms. The Agama contends that they cannot be the ultimate cause or basis of the world since being many and unintelligent, they themselves require a prior cause.

10. If it is said that bodies and the rest are seen to arise from other similar bodies, etc., (and that therefore there is no need for bringing in *Maya*), then this process is quite out of the question at the time of universal dissolution. And if such a dissolution is denied, it must also be held that the Omniscient *Iśvara* is a falsity.

Note.—The *pūrva-pakṣin's* argument is that just as a body is seen to arise out of the bodies of its father and mother, even so the whole universe may be conceived as an unending series of causes and effects; and that therefore the assumption of an ultimate cause, such as *Māyā*, is quite gratuitous. The Agama, not liking to meet this very good argument direct, takes the round-about course of contending that if this were true, the *Mahāpralaya* or universal destruction or involution of the universe into its final cause, must be denied; for if the word destruction were to bear any sense, there could not then exist the very same bodies etc., which are seen in the ordinary state of the universe. If this *pralaya* is denied, it contends, then you might as well deny *Iśvara*.

11. Whatsoever quality of a thing is perceived to exist in it at one spot, none can deny will exist in it everywhere else.

Note.—The meaning is that a thing cannot possess one quality at one place and a different one at another. It must be noted that the word quality is not used in the loose sense which it has in English, but is restricted to permanent qualities alone.

12. Therefore, having times unnumbered seen the death of embodied beings, we should conclude that

there will be a time, when all beings, without exception, will be destroyed. J

13. All the products (constituting the universe), which have *Māyā* for their material cause, are at the time of destruction merged in it in the form of *sakti* (or latent powers). At the time of change (i.e., creation) they come out and manifest themselves for the due fulfilment of their purposes.

Note.—The next verse, and a half of the one next to it gives the objection of the *purvapakṣin*.

14. 15—A. Only when there is no cloth, does one desirous of getting a piece of it resort to such means as threads. If there is cloth, the very word for the means, viz the threads, cannot be used. Therefore the universe is false. For, the purpose of a cause (or means) in production is only to produce an object which is *asat* (non-existent, unreal).

Note.—This is a very absurd argument, being a fallacy based upon the ambiguity of the word *asat*, which means "unreal" and also "non-existent." We may put the syllogism in the following manner:

The object of a cause is to produce an effect which is *asat*.

For example, threads produce a cloth which is *asat* (i.e., which was previously non-existent).

The universe is a product or an effect of *Māyā* (according to the *siddhanta*'s conclusion.)

Therefore the universe is *asat* (unreal).

The above modified form of the *svārthanumāna* of Indian logic, will show clearly the fallacy lurking in this objection. It is strange that the *Āgama* should be at such pains to conjure up this unsubstantial phantom of an objection. The next half-verse and the one following it give the answer to this objection.

15.—B. You may hold that it produces (an unreal effect or product), only if you desire that everything should be produced out of everything else by every one.

Note.—The argument amounts to this, that if an effect is unreal, then there cannot be any law of cause and effect, prescribing that only a certain effect should arise out of a certain cause, which will amount to utter nihilism.

16. If it is said that that could not be (viz. that every effect should arise from every cause indiscriminately), where is the necessity (on your theory) that a particular effect should follow a particular cause? And no such is seen. And if it is answered that there is a *sakti* (in every cause which produces only one particular effect and excludes the rest) this is only establishing our own conclusion.

17. Otherwise, (if the cause were to produce only a false effect), since the operation of all means (or causes, would become irrelevant, the very word "means" (or cause, *karaka*), the acquiring of means, and the object with which they are acquired, will all become meaningless. Hence this doctrine is false.

Note.—The point is that since the effect is said to be false, the very idea of a cause is absurd; and since the universe itself is only an effect, there could be nothing real upon which to rest.

18. Therefore there does exist a *sakti* which produces the effect. If it is objected that the effect itself is not in the form of a *sakti* (in the cause), a distinction must be drawn by you between the two, and none such is seen.

Note.—The *siddhanta*'s theory is that the effect resides as a potential capacity in the cause. The *purvapakṣin*'s view is, apparently, that there are two *saktis*, one in the cause which is capable of producing the effect, and one in the effect itself, by virtue of which it is an effect as different from the cause. This verse will illustrate very clearly that besetting evil of Indian philosophy, its dealing with words instead of with realities. The view taken by the *Āgama* as to the relation of cause and effect is a sensible one and corresponds closely to the idea of the Advaita school. But somehow it could not resist the tempting opportunity of introducing a feat of verbal quibbling as an argument against its own view.

19. Therefore it is concluded that for every cause there is a *sakti* (residing in it) producing the effect. This (*sakti*) may be proved both by the method of agreement and by that of difference, or it may even be learnt from ordinary worldly usage.

20. The coming into manifestation of this *sakti*, owing to its conjunction with the instrument (which induces its manifestation) is called production or origin, (i.e. the effect is said to be produced then). For example, the form of the threads conceals that of the cloth, that (the form of the threads) being removed by the loom and the rest, the form of the cloth is made to shine out clearly.

21. Just as a piece of cloth is rendered manifest by the removal of such things as a pot etc. which hid it, and an unreal thing cannot be made to manifest itself in this way, even so *Kālā* and the rest are made manifest from the *Grānti* (*Māyā*).

Note.—The *taṭtas* *Kālā* and the rest abide in *Māyā* as *saktis* or potentialities, and these come out when the Lord removes the cause viz. *Māyā*. This is illustrated by the example of a piece of cloth hidden in a pot, which comes to view only on the removal of the pot, though all the while it remains within the pot unseen.

Here ends the Ninth Chapter.

M. NARAYANASWAMI Aiyar.

APPAYA DIKSHITA'S SIDDHANTA-LEŚA-SANGRAHA.*

We have been favoured by Dr. Venis with an advance copy of the first 120 pages of the reprint of his translation of this work which is now appearing in parts in the Benares Sanskrit journal, the *Pandit*. Dr. Venis is perhaps the only Sanskrit scholar who has attempted to present in an English form a few at least of the manifold ramifications into which the philosophy of non-duality preached by Sankara has diverged at the hands of a long succession of eminent teachers reaching up nearly to our own times. The comparative obscurity in which this vast body of literature is enshrouded to the eyes of the Sanskrit scholars of the modern type may be felt in the fact that the late Prof. Max Müller in his comprehensive work on the Six Systems of Indian Philosophy, does not, when dealing with the Vedānta, mention even the names of such men as Suresvara, Amalananda, Brahmānanda Sarasvati and Madhusūdhana Sarasvati, whose great works are recognised familiarly in India as the pillars of the Advaita system. Appaya Dikshita was the last in this roll of teachers, who took their stand firmly on the unity of the Self, however much they might differ in the details of the doctrine, and who looked up to Sankara as their authority and guide in all matters of dispute.

But Appaya is more remarkable than the others in that two distinct streams of traditional faith commingle in him as their exponent; the one tracing its origin to the Veda and appealing to it as its scripture, the other, mainly restricted to South India, basing itself primarily upon those hitherto little-known works, the Saivagamas,¹

* The Siddhāntaleśa of Appaya Dikshita—translated by Arthur Venis, Principal of the Government College, Benares.

¹ The twenty-eight primary Saivāgamas must be distinguished from the Tantras or Śāktāgamas which though Saivite are not favoured in Southern India. There are also about 120 Upāgamas recognised. But even of the primary Āgamas about only 20 have been preserved in fragments, these being such portions only as treat of temple worship and ritual. Of the Upāgamas only two or three are found in entirety. Briefly each Āgama must contain four *pādas*, *Charya*, *Kriya*, *Yoga* and *Vidya* *pādas*; but now only the *Kriya* portion is ever found. Our knowledge of the philosophy taught by them is mainly restricted to the *Vidya* or *Jnana* *pādas* of the two Upāgamas, *Mrigendra* and *Poushkara*, and of a dozen *Ślōkas*, reputed to be from the *Bournavāgama*, the Tamil commentary upon which forms the *Sivagnana Botham* of Meikandadeva, which again is the source of a series of Tamil commentaries, constituting as it styles itself, the *S'adilhādvaite-S'aiva-Siddhānta* school.

while it practically ignores the Veda, as teaching a lower kind of knowledge only. The earliest representative of the latter system seems to have been Nilakantha Sivāchārya, whose commentary on the Vedānta Sūtras is now being translated in our journal. This Nilakantha is asserted by tradition to have been a contemporary of Sankarachārya, who is said to have written his famous *Bhāṣya*, mainly to refute the erroneous opinions broached by Nilakantha in his work.² The peculiarities of this school are the following; the postulating of the three *padārthas*, *Paṭi*, *Pāśa* and *Pāśa*, the Lord, the bound soul, and the bond (consisting of *Miyā*, *Karma* and *Mala*); the denial of a distinction between the Nirgunam and Sagunam Brahman, the accepting of *Umā* or *Parāśakti*, the active energy of Brahman, who is said to be all love and grace, in intimate connection with Him; and the worship of the Brahman under the name of *Siva* (not the third person of Hindu Trinity, who is classed among the *Sakala* souls along with ordinary men.) And it is a curious fact that Appaya who has written the *Parimala* and the *Siddhānta-leśa*, works entirely in accordance with Sankara's doctrines, has with equal zeal written a large number of works following the Saiva system, the chief among them being the *S'ivārka-manī-dīpikā*, a gloss upon Nilakantha's *Brahma-Sutra* *Bhāṣya*, while the others are quite sectarian, praising *Siva* and establishing his superiority to *Vishnu* and the other gods. The significance of this exposition by the same man of two apparently opposed systems has given rise to a great amount of debate and it is one of the vexed questions ever cropping up in the vernacular religious papers. The Tamilian Saivites, who are all non-brahmans and the very small number of the priests attached to the temples of *Siva* among the *Brahmans*,³ contend that at heart Appaya was a devoted follower of Nilakantha and that his works expounding Sankara's doctrines were all more or less in the nature

² Nilakantha tries to reconcile the Veda and the Āgama as both teaching the same knowledge, but the later Tamil Saivites profess to have advanced beyond him, and class the teachings of the Veda and that of Nilakantha as only being *Yoga*, while they hold that theirs, as found in the fourteen Tamil works, of which the chief is *Sivajñānabotham*, is pure *Jnana*. They arrange the goals of the systems of Rāmānuja, Sankara and Nilakantha in order, the following one teaching a higher goal than the preceding.*.

³ These priests, commonly called *gavakkals*, (the Sanskrit word *guru* with a Tamil termination) conduct the ceremonies connected with the Saiva temples following the directions of one or more of the Saivagamas, and also officiate at the important household ceremonies of the non-brahman Saivites. The ordinary Brahmins will not dine or intermarry with them.

of scholastic exercises, which only served as a foil to set off his great works on the S'iva Darśana. The other view, and it seems to be the true one, since the members of Appaya's own family and his followers (all of them Brahmans) hold it,⁴ is that his adherence was fully to Sankara's philosophy, but that he also lent his support to the S'iva Darśana promulgated by Nilakantha, because his predilections were towards the *Āgama*-Brahman as represented in the form of Siva, and he thought that the work of establishing the Sāivite form of worship as the best was accomplished only by Nilakantha in his *Bhāṣya*.

There is reason to think that there has always been a spirit of antagonism between the followers of the Veda and of the *Āgama*;⁵ and any one fully acquainted with the religious controversies of the day in South India can easily see that the old rivalry has not died away yet, but that in many instances it has given rise to a rancorous hatred and depreciation of the Veda. Many noble spirits, such as Tirumālar, Mānickavachākar, Jñānasambhandar and many others of less fame, have from time to time tried to reconcile these two bodies, each according to his own lights. Appaya Dikshita also seems to have taken as his life's work the reconciliation of the *Āgama*-cult with the Vedic ritual and system of thought, which he has in a way brought about by taking the system of Sankara as the truest expression of Vedic wisdom, and by incorporating the *Āgama* as representing a lower grade of thought, into that all-embracing and non-sectarian philosophy, which has in a wonderful manner found room within its folds for every variety of opinion and creed. This phase of thought has found its most beautiful expression in the poems of the saint who is universally loved throughout the Tamil land, Tāyūminavar.⁶ The peculiar position

in which Appaya Dikshita was thus placed as the expounder of two, till then opposed, forms of thought, does not seem to have attracted the attention which it deserves from European scholars. It will be a most interesting problem, as it will surely lead to the further and far more important question of the origin and birth-place of the Sāivāgamas and of the position they now occupy in directing the whole ritual of Sāivite temple-worship, perhaps the only exception to which is the famous shrine at Chidambaram. But we may take the liberty of commending this problem to Dr. Venis as well worth his investigation.

In the present work, the *Siddhānta*s'ā, the author dons the garb of an exponent of Sankara. The object of the book is to exhibit concisely all the variations in the opinion of the followers of Sankara, who though they firmly held by his Advaita, were as poles asunder as regards even some of the main doctrines of the system. The Dikshita himself sets out the purpose of his book in two of its opening stanzas.

"As Ganga springing from Vishnu's feet gains many a land and flourishes; so flourishes that good speech which, issuing from the fair lotus mouth of the venerable Teacher (Sankarāchārya), divides a thousand fold as it reaches teachers of early times, and destroys the world of transmigrations, by being devoted to teaching Brahman—the One without a second. (1)

"Addressing themselves exclusively to proofs of the unity of Self (with Brahman—the One without a second), these early teachers set out many opposed views regarding the common world of sense and activity; for all points relating to the proofs of such a world they held of small account." To clear my mind of misconceptions, I here concisely set together some of the various conclusions based on those views, as they were explained by my revered father." (2)

These stanzas are also instructive as showing the spirit in which Appaya Dikshita approached these glaring divergences of opinion, and he no doubt reconciled them in the manner indicated by Dr. Venis in his note. As furnishing a handy summary of the progress of the later Vedānta, the book is an invaluable one and Dr. Venis has acted wisely in rendering it into English.

⁴ That this is so may be seen from the title page and the notice appended to the *grantha* edition of Nilakantha's *Bhāṣya* recently published in the Tanjore District by one of Appaya's persuasion, where the work is described as teaching the *Āgama*-Brahman under the name of Siva. It is a fact that all of Appaya's followers hold Sankara as their *achārya*, while they also believe that Advaita is fully reconcilable, in the way suggested for Nilakantha's position, with the teachings of the *Āgamas*.

⁵ See my note on the *Bhāṣya* and the Sāivāgamas, the evidence in which distinctly exhibits the prevalent spirit of opposition between the creeds. The way in which the *Bhāṣya* reconciled it, is by prescribing the *Āgama* for those only who were not allowed to follow the Vedic ritual. (See the November number of this Journal).

⁶ This is the Tamil form of the Sanskrit *Māridhāstava*, the name under which Siva is worshipped in the hill temple at Trichopoly. We may as well mention here that the article in the November issue of the Theosophical Review by Mrs. Doucett on Tāyūminavar (even the name is misspelled) is altogether unreliable as regards the facts it gives. None with even the remotest acquaintance with Tamil could have written it.

⁷ Dr. Venis here inserts a note to the effect that these "various conclusions as to the popular God, the personal consciousness, the world of bondage etc., are due, not to irreconcilable differences among Vedānta teachers, but to the unequal mental capacities of learners, for whom these views are intended as so many stepping-stones to the one truth that Brahman alone is real."

Dr. Venis has already undergone his training in translating the later Vedānta works, by his versions of the Panchadāśī, the Vedānta-paribhāṣā and the Vedānta-siddhānta-muktāvalī, such that he may be said to have attempted this work as an expert. It is not easy to render the concise and difficult original into readable or even intelligible English; and it is no scant praise to say that Dr. Venis has succeeded so far as to make the book not untiresome reading to one already somewhat acquainted with the peculiarities of the Vedānta. To this end, his notes, a large number of them taken from the commentary on the Siddhantalessa and from many of the standard Arcaita works, contribute much. We can cordially recommend this translation of the work to the young men of the present day, who begin to be keenly interested in the philosophic system which now occupies the foremost position in India, and are dissatisfied with the perfunctory manner in which it has till now been expounded in the English Language.

M. NARAYANASWAMI AIYAR.

A SHORT SKETCH OF TAMIL LITERATURE.

(Continued from page 167).

CHAPTER XIII.

'THE SEVEN REPUTED DONORS OF THE TAMIL LAND.'

About 50 B. C. to the beginning of the Christian Era.

At about the closing years of the academy, there flourished seven warrior chiefs, who by their unbounded munificence to the Tamil bards eclipsed the fame of the crowned monarchs as patrons of Tamil literature. They were also the terror of the Tamil sovereigns in war. Their celebrity as benefactors of the poverty-stricken bards secured to them the enviable title of 'கடைமேலுயர்வள்ளல்' or 'The last seven donors.*' 'The first seven donors' and 'the middle seven donors' belonged to a much earlier period; among them Karna and Hanischandra are included.

The names of 'The seven reputed donors of the Tamil land' were Pāri (பாரி), O'ri (ஓரி), Kāri (காரி or கடைமேல்), Athiyan (அதியன் or அழிணி), Pēkan (பேகன்), Ay (அய்) and Nalli (நள்ளி). The careers of these famous men can be traced in Puraṇānūru; reference to their unparalleled bounty is also made in Tirupāvai, the first one of the 'Ten classical songs' known as Paṭṭupāṭi.

*The lists of these *vallala* (வள்ளல்) are found in Viṅgaḷeudai the oldest of the extant Tamil lexicons. According to a later testimony, the name whose fame we have already described is connected with the name of the donors.

Pāri (பாரி).

Pāri a Vellala, whose name was a by-word for unparalleled munificence was the feudatory king of the highly fertile mountain region of Parambu. St. Sundarar of the ninth century makes reference by name to this distinguished patron in a *pathigam* of his sung at Pugalūr; the line is, கடைமேலுயர்வள்ளல் பாரியேயென்று கூறினான் கடைமேல்பாரினை (none gives though he may be praised as Pāri).

The dominions of Pāri comprised three hundred rich villages and the fertile mountain of Parambu. His prowess and benevolence raised the indignation of the Tamil sovereigns, who unable to put him down by any fair means, resolved to crush him somehow and all the three kings made a grand expedition against him. Kapilar, a Brahmin and probably the then president of the academy, who was the bosom friend of Pāri was much pained at the crisis to which his patron was driven by the kings.

A great battle ensued wherein Pāri made a resolute opposition; Pāri along with all his brave kinsmen died gloriously in the battle-field. His two daughters and the bards were the only survivors left to bemoan his untimely death. Kapilar's heart was sorely touched to see all the dominions of his patron passing away into the hands of the kings. In his eyes Pāri and *māri* (rain) were the only benefactors of the land. Feeling intensely keen at the bereavement of his much beloved lord and friend, he prayed fervently to God to unite them as friends again in the next birth.

Kapilar who had a very keen sense of gratitude brought up the surviving daughters as his own children and tried his utmost to find fit suitors to their hands. He went to the length of requesting கிச்சிகேசர் and இருங்கோடுகேசர் to take the maidens in marriage. Failing in his attempt, he cursed them for want of sympathy and bestowed the dames in marriage to Brahmins.

It seems thus that Brahmins in those days did not rise to a high social scale and intermarriage of a Vellala girl with a Brahmin husband was considered no honor to the Vellalas; further it shows that the ancient Brahmins were poor in those days and so they readily took to wife dames from the Vellala community.

ii O'ri (ஓரி)

O'ri who was an accomplished archer was the hill chieftain of Kolli, a hill in Malabar. His favourite gift

the minstrels were caparisoned elephants. The poets who sang his praises were Vampanar and Maithiyanaiyar; the latter praised the warrior thus:

கடவையிரைத் தித்தித்தோர்தொழி
 பிழைத்தோர்தொழித் தித்தித்தோ
 றொழித்தோர்தொழித் துபரித்தோர்தொழி
 றொழித்தோர்தொழித் துபரித்தோர்தொழி
 தெய்வியப்பாதி தித்தித்தோர்தொழி
 உத்தொழித் தித்தித்தோர்தொழி
 துபரித்தோர்தொழித் தித்தித்தோ
 றொழித்தோர்தொழித் துபரித்தோ
 உத்தொழித் தித்தித்தோர்தொழி
 புத்தொழித் தித்தித்தோர்தொழி
 உத்தொழித் தித்தித்தோர்தொழி
 புத்தொழித் தித்தித்தோர்தொழி
 உத்தொழித் தித்தித்தோர்தொழி
 புத்தொழித் தித்தித்தோர்தொழி
 உத்தொழித் தித்தித்தோர்தொழி
 புத்தொழித் தித்தித்தோர்தொழி

[It is ignoble to beg; refusal to give after one stoops to beg is ignobler still; to say, 'take this' is indeed noble; to decline such a gift is nobler still. Thirsty men drink not the water of the wavy ocean, clear though it be (good men will not beg of bad people); ask water, though it be rendered miry by the quagmires, finds a lot of people who approach it from several ways. O blessed Ori I shall not be sorely shocked even if you give not, but shall lay the blame on the bad omens; for I know for certain that you resemble the pregnant cloud in your gracious bounty to the needy.]

iii

KĀRI (காரி.)

Kāri known as Malayaman Kāri was the feudatory king of Māliadu on the banks of the Pennar. His capital was Tirukkōilur. He was a lover of Brahmins in his court was therefore ever crowded with the brahmas. Kapilar was a favorite poet of his court and his praises of this chief are in glowing terms. His chief gifts were decked horses and lands. When the Tamil sovereigns wanted help in their war expeditions, he was frequently sent for and most of their successes were due to this hero. On one occasion he waged war against Ori and killed him in battle and restored the lands to the Chola. Flattered at such a series of military achievements, he formed the ambitious idea of becoming an independent monarch and assumed the diadem and was ever afterwards known as Annadikkāri or 'The Crowned Kāri'. This naturalness brought on the heavy wrath of the Chola who at last invaded his dominions and killed him in battle.

iv

ATHIYAN (அதியன்.)

Athiyan or Athiyaman Nedumananchi (நெடுமான் நெடுமான்) of established heroism was the feudatory king of Thichadur (தெச்சி) probably a portion of the present Mysore. He was a foundling* brought up at the palace of the Chera, whose capital was Vanchi. Thus he was regarded as of royal blood and wore accordingly the palm flower as his ensign. He was an object of dread in the eyes of the Tamil kings and other petty princes. He was equally distinguished for his love of Tamil Literature and his consequent munificence to the minstrels and bards who ever flocked at his court. The most distinguished literary luminary of his court was Auvaiyār, his sister by blood and the Dravidian Sapho, who though brought up in her infancy as a low caste lady (of the string-musician caste பல்லக்குமம்) was a darling of Athiyaman as he appears to pat her frequently. This over-indulgence which Athiyaman of royal blood gave to a low-caste minstrel is indeed due to the fact that both of them recognised their common parentage. Social and caste barriers could not, however, be crossed and so no public demonstration of blood-relationship between the two was desired by them; Auvaiyār was thus a pet poetess of Athiyaman's court where she found herself at perfect ease.

The brother's love towards his sister Auvaiyār was so great that he presented a rare black Nelli fruit of inestimable medicinal value to the poetess without himself tasting of it and without even disclosing to her its intrinsic merits of prolonging terrestrial existence. Auvaiyār praised her patron and brother on this occasion thus:

கடவையிரைத் தித்தித்தோர்தொழி
 பிழைத்தோர்தொழித் தித்தித்தோ
 றொழித்தோர்தொழித் துபரித்தோர்தொழி
 றொழித்தோர்தொழித் துபரித்தோர்தொழி
 தெய்வியப்பாதி தித்தித்தோர்தொழி
 உத்தொழித் தித்தித்தோர்தொழி
 துபரித்தோர்தொழித் தித்தித்தோ
 றொழித்தோர்தொழித் துபரித்தோர்தொழி
 உத்தொழித் தித்தித்தோர்தொழி
 புத்தொழித் தித்தித்தோர்தொழி
 உத்தொழித் தித்தித்தோர்தொழி
 புத்தொழித் தித்தித்தோர்தொழி
 உத்தொழித் தித்தித்தோர்தொழி
 புத்தொழித் தித்தித்தோர்தொழி
 உத்தொழித் தித்தித்தோர்தொழி
 புத்தொழித் தித்தித்தோர்தொழி

* Vide Kapilar's line in his famous āhaval.

அதியன் நெடுமான் நெடுமான்
 அதியன் நெடுமான் நெடுமான்

* A divergent treatment of the common parentage of Auvaiyār, Athiyaman, Kapilar and Tiruvalluvar will be given later in connection with the biography of the Prince of Poets, Tiruvalluvar.

[Oh Athiya with victorious hand-brandishing the sword to the destruction of your foes, Oh Anchi possessed of the wealth of heroism and a gold garland! may you prosper like the incomparable One with a crown adorned with the white crescent and a throat of blue-black hue, for you have presented me with the delicious *nelli* fruit got from an inaccessible tree from the top of an ancient hill, without considering the great difficulty in its acquisition and without disclosing to me the blessings which its taste brings upon the eater; you have thus freed me from death.] *

This rare deed on the part of Athiyaman makes him the greatest of donors. The heroic patron's attitude to friends and foes is very curiously but strikingly described by his favourite poetess thus:

“ஊர்க்குறாக்கள் சென்றோடுமோதலி
நீர்த்துறைபடியும் பெருக்கின்றபோல
வினியைபெரும வெமக்கே; மற்றதன்
தன்னருக் கடாஅம் போல
வின்னு பெருமதி நென்னு தோர்க்கே.”

[Oh prince, thou art pleasant to us as the huge elephant is to the village boys when it lies down in the river and allows them to wash its white tusks; still thou art ferocious to thy enemies as the same elephant is when in rut.]

He won a victory over Kāri by sacking his capital Kovalūr; Paranaṛ of the Madura Board, who was another favourite bard of Athiyān's court has praised his achievements on the occasion.

Anvayār who had an all round knowledge possessed high political wisdom and so in an important embassy to Thondaiman of Kanchi, she was sent by her patron.

Athiyaman had an ambition to extend his territory which brought on the wrath of the Chera; the Chera consequently made an invasion upon his dominions and besieged Thahadur; the chivalrous benefactor of bards believing in the impregnable nature of his fortress coolly waited until the Chera came close to his ramparts. The calm delay, did him, however, no good for in the sudden fight which ensued Athiyaman was

mortally wounded. Anvayār's grievance at his death was unbounded: after his death she wandered over the Tamil land.

The cultivation of sugarcane in the Tamil land was originally introduced by an ancestor of Athiyān.

v

PEKAN (பேகன்).

Pekan was a great benefactor of Tamil bards. His capital was கல்லூர். Kapilar, Paranaṛ, Arisikilār and Perunkuntārkilār, all professors of the Madura academy were much patronised by Pēkan. He is said to have presented warm coats to peacocks to protect them from the cold. His wife Kunuagi (this lady should not be confounded with the heroine of Silapatikāram) was very benevolent like her husband towards the Tamil bards. For some unknown reasons he set her aside; all his favourite poets interceded on her behalf requesting him to shew his grace towards her as she was fully worthy of it. It is not known whether their humble and sincere request had its intended effect.

vi

A'Y (ஆய்).

A'y a Vellala chieftain that reigned over the Pothigai was an accomplished hero and benefactor of poets. He took unceasing delight in gifts which he bestowed without wishing or caring for anything in return. Most of his presents were elephants. His truly good nature will be evident from one of the encomiums which his favourite poet ஏனச்சேரி முடமோசியார் of Urayūr has given him:

இடைமச்செய்தது மறுமைக்காமெனும்
அறிவிவைவாணின் ஆய் அல்லன்
பிறகுஞ்சான் றோர் சென்றநெறியென
வாங்குபட்டன் தவக்கை உண்மையே.

[A'y is no merchant who trades in virtue by giving its price with a hope of bliss in the world to come; he is benevolent because it is the road which sages have gone by.]

His character as a public benefactor is clearly evident from the highly pathetic nature in which the bards have sung his praise.

On a certain occasion he routed the forces of Chera.

It is said elsewhere in (சிறுபாணாற்றுப்படை) that he presented a blue coat which he got from a serpent to Siva who seats himself under the banyan tree at the spiritual Guru.

* The presentation of this rare fruit by Athiyān to Anvayār is referred to by an academical poet in one of the Ten classical Songs கீ. த. பரிமலாழார் refers to this incident in his commentaries to one of the distichs of Kural.

vii
NALLI (நல்லி).

Nalli's fame as a patron of the needy, though great, is sung by many poets, as in the case of other patrons. Probably he seems to have discouraged personal encomiums. His true generosity is referred to indirectly (not addressed to him) in a poem addressed to Sana as well as in *செந்தொழுகை*. The lines set truly his greatness:

செந்தொழுகை
செந்தொழுகை
செந்தொழுகை
செந்தொழுகை

(புறநா-158)

செந்தொழுகை
செந்தொழுகை
செந்தொழுகை
செந்தொழுகை

(செந்தொழுகை)

(To be continued)

S. A. THEUNALAI KOLUNDU PILLAY, B. A.

THE PROBLEM OF EVIL—No. 8.

8. Here are illustrations of how in the order of the universe, we find the best things produced from the worst. Out of poverty grows virtue; out of suffering grows righteousness; out of adversity, development of character; out of bitter herbs the healing of maladies; fairest lotus, in the abandon of color, fragrance and sweetness, coming up from the most forbidding ooze at the bottom of the lake; the most brilliant and valuable emeralds from mere carbon; opal out of sand, sapphire out of clay, pearl out of a rain-drop (this is a long list); a Hyder out of an orderly; a Banyan out of a tree; luscious fruit from mere manure. To sum up, beautiful nature from out of *Tamas* (primordial matter), (shall we give you all, hope?) God out of man!

1. That in mind and mind-training consists, pleasure and pain, was presented to you in previous paragraphs from different stand-points. The more said on the subject, the more teaching power it has, and will it more impress itself in the mind as a thing to be patiently remembered and cultivated. That will be an additional balm indeed to all the suffering in the world. Good saints conquered it in that manner. Further silence on this subject would not be tedious, and evidence

coming from the far East, viz. Japan, a small nation which has made rapid strides in a small space of time, so much so as to be able to successfully co-exist with a mighty and vast celestial kingdom, its neighbour, China, in the year 1895. Horin Tokio was a representative in the Parliament of Religions. On the subject of pains and pleasures as dealt with by Buddhism, he wrote:—

"As to the feeling of pain and pleasure, it is experienced by the cause of good or evil, and there is no Buddha, or divinity who administers it. The relative resolution of pain into pleasure and vice versa, and good into bad and vice versa, is dependent upon the mental disturbance; therefore the good and evil and pain and pleasure are only phantoms floating upon the ruffled surface of the mind, and are produced and felt by ourselves, as for instance, the silkworm produces the thread from within and surrounds itself by the cocoon. No pain and pleasure will come from without, but they are only the effect felt like the sound or shadow of good or bad action produced by the mind of ourselves."

The sacred Bhagavad Gita says, Sloka 5, Adh. 6.

சென்றவன் தன்னை
சென்றவன் தன்னை
சென்றவன் தன்னை
சென்றவன் தன்னை

Literally rendered, this means: 'mind makes either the friend or the foe of yourself, and therefore restrain the mind from attachment for; from such attachment shoot forth the double aspect of all experience, pleasure and pain.'

Bhagavān Parāśara says:—

சென்றவன் தன்னை
சென்றவன் தன்னை
சென்றவன் தன்னை
சென்றவன் தன்னை

Freely translated, this means:—

'The mind attaching itself to things is the cause which forges fetters to its liberty, and disattachment it is that liberates the mind from self-created prison.'

62. Beautiful and soul-healing passages from several holy thinkers and esteemed divines, in the past are abridged here for the reader's benefit:—They bear upon the subject of suffering, and how to overcome it.

Hume:—See "the vision of the world dissolving, throned tumbling, monarchies and kingdoms breaking up, crowns and sceptres lying as neglected things. How calm is he in the midst of external troubles! How placid and serene a spirit inhabits the peaceful breast!"

St. Oyprian. There can be no memory with him whose heart has once been enriched with celestial bounty.

Shakespeare. All is well that ends well.

Sri Krishna.

మాతాస్మిన్నాత్మకాంతేషు తీర్థస్థానాదుఃఖదాః ।
అగమాపాయనోపిత్యా సంచితక్షస్యభారత ।

Bh. Gita II. Adh. 14.

In 6th Adhyaya, Sl. 26, Sri Krishna again says:

యతోయతోఽశ్వరతి ఉపశ్చంచలస్థిరమ్ ।
తతః తతోనియమ్యై తదాత్మ న్యేవవశంయేత్ ॥

The mind shall be so controlled as not to rove at will, but introverted so as to be at the command of the soul. When such a mind is cultivated and introspection is secured, an axe is laid at the root of evil.

Masillon. "The sufferings of the just may well be likened to fleeting shadows, or passing dreams. As soon as the bright morning of eternity begins to dawn, the shadows of mortality are for ever dissipated; and they forget at once, in the glorious light of God's majesty, the tribulations which they have endured for his cause. The unspeakable joys of which they partake so absorb all their troubles, that there is no room left for sorrow or suffering. If indeed their past trials are remembered by them, it is but to swell with fresh rapture."

Chch. Upanishad. (8-12-3.)

“నోఽజనంస్థరస్మిదంతరీరం”

—“All recollections connected with this body disappear.”

Chch. Do (6-14-2.)

“తస్యతావదేవచిరంయావన్న విమోక్ష్యే”

—“All the delay is till one is saved.”

Chch. Up. } “నవాతైశ్చరీరస్యసతః ప్రియాప్రియయౌరహతిరన్తి ॥
8-7-1. } అశ్చరీరంవాసస్తం నప్రియాప్రియౌస్పృశతః ॥”

“Conjoined with the body, good and evil's felt,
Disjoined with the body, good and evil
're unfelt.”

Mund. Up. } “తదావిద్యాభ్రాంత్యాపాపే నిధూయన్తిరంజనః
3-1-3. } పరమంసామ్యమన్తేతి ॥”

Then doth the sage become sinless, discarding merit and demerit; he enters into perfect divine equalship.

White:—“There is not a step a Christian takes towards heaven, but the world, the flesh, or the devil disputes it with him.”

Howells:—“Are there no bitters in true religion? Doubtless there are; but they spring not from religion, but from self.”

Thomas Russell:—All the fleeting joys of time and the possessions of this world sink into insignificance, when contrasted with the incalculable importance of the joys of eternity.

Bhartri Hari:—

“భోగఃకొపిసమిదమరమా నత్యోజిత్యుభయే”

భోనాథ! మోక్షంనురేతదితరే భోగేరతిమాన్యథాః”

“Listen, good soul! Happiness is that alone which is eternal.
Never then find delight in happiness which passes away in a moment.”

Edwin Arnold:—“Even to speak, therefore, of future life in the terms of the present is irrational. * * * Nature like many a tender mother, deceives and puts off her children habitually. * * * But, all the time, it is quite likely that in many mysteries of life and death we precisely resemble the good Knight Don Quixote, when he hung by his wrist from the stable window, and imagined that a tremendous abyss yawned beneath his feet. Mar- tornea cuts the thong with lightsome laughter, and the gallant gentleman falls—four inches! Perhaps nature, so full of unexplained ironies, reserves just as blithesome surprise for her offspring, when their time arrives.....”

Arrowsmith:—“Though I can hardly discern, at present either sun, moon or stars; yet will I cast anchor in the dark, and ride it out, until the day break, and the shadows flee away.”

Stoughton:—“A child of God, with a good conscience even in the midst of the waters of affliction, is as secure as the child that, in a shipwreck, was on a plank with his mother.”

Bishop Dehon:—“When the waves of this troublesome world has subsided, we shall find a haven where there shall be no more storms, nor fears, nor death, and the tears shall be wiped from all faces.”

Plato:—“The life of man is a kind of pilgrimage, and Cicero says that our departure from this life is going to our permanent habitation.”

Robert Hall:—“Has a pleasing event spread joy and cheerfulness through the household? It will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? It will give occasion to an acknowledgment of the divine equity.”

Hon. & Rev. G. T. Noel:—“Salvation” implies a connection with some great evil. * * * As God is the great arbiter of human destiny and events, and as earthly agents are but the machinery in his hands, by which he allots good, or permits evil to his creatures, so every deliverance wrought for individuals or nations may be properly called God's salvation.” (In connection with this the *Brahma Sutra*, 256, in II. 3, సకాశ్చక్షుః) తే, may be read.)

Bh. Gita:—“వక్ష్యత్రమివాంధసా” —“remain in the world, intact like the drop of water on a lotus leaf. యథావలాకలసోన్మయ్యతే,” Veda teaches; i. e., as water

the Palasa leaf never gets tainted." Mr. Hoston similarly says—Let the mantle of worldly enjoyments hang loose on you that it may be easily dropt, when death comes to carry you into another world.

Ranganatha's promise to Sri Rāmānujacharya.—
 "నీవు నీ పాపములను విడిచి వేసి" I. E.
 dissolved of this gross as well as subtle body, the subject of matter (the cause of evil).

John Moore.—The sum and substance of human misery is (ix) "an irreligious old age". The same was expressed by Sankaracharya, "అవస్థా నైవేద్యం తేనోతి" No kind of art or science but saves thee when thou art in the embrace of death. The best way to know thyself is to forget thyself. When we have done what is evil shall have been discovered and exposed. Quaker said "The best way to see day light is to trim thy candle."

Isaiah.—This is a chequered life, and the changes are fully accommodated to our circumstances. Continual ascent and prosperity would be unsafe for us. Continual affliction would be hard upon us. Therefore our gracious God appoints us changes. Comforts and trials are intermingled in our dispensations. * * * So great is the goodness and faithfulness of God, that we are usually enabled to stand under heavy trials. Such likewise our weakness, that we are frequently ready to sink under small ones. We see the hand of the Lord equally in the great and the small, and consider everything we meet as designed to instruct and forward us in the lessons we profess ourselves desirous of learning, we should be much more patient. We are called to die unto self, to cease from man, to learn that all things are uncertain and vain, to forgive our enemies, to overcome evil with good."

Isaiah (Bishop).—The life of a believer is a piece of fine cloth, the threads of which, from end to end, through the whole length of life, are comforts; but the seams from beginning to end, filled up with crosses.

Isaiah.—Our houses are built, our vineyards are planted, and around the base of a volcano, they may be fair and flourishing to day, to-morrow ashes may be all that remain.

Isaiah.—Do the pangs of dissolution alarm us? Should they be sharp, they cannot be long. * * * We leave the world to possess the better.

Isaiah.—In thy presence is fullness of joy."

Isaiah Hall.—In his presence there is life and witness; in his absence nothing but grief, disconsolation, despair."

Isaiah.—For this present miserable life is very compared to barren and evil-favored winter, in

which all things die and wither away. But these things shall then come to their end, and everlasting summer shall come in their stead; that is the kingdom of God, whereby the kingdom of the devil shall perish.

Isaiah Henry.—* * while the angry and revengeful man, that will bear down all before him with a high hand is overcome of evil; the patient and forgiving overcomes evil with good.

Sir Mathew Hale.—Learn not only patience under afflictions but also profitably to improve them to your soul's good: learn by them how vain and unprofitable things the world and the pleasures thereof are. * * * since we have so little hold of a temporal life, which is shaken and shattered by any small occurrence, accident, or distemper, learn to lay hold of eternal life." * * * This affliction "which is but for a moment," thus improved, will "work for us an exceeding and eternal weight of glory."

Srinath Sankaracharya.—

"నామకాంత్యమునకు నేరకాంత్యమునకు నేరకాంత్యమునకు."

"నామకాంత్యమునకు నేరకాంత్యమునకు నేరకాంత్యమునకు."

I. e. Day and night, morning and evening, winter and summer come and go.—So revolves time, and so fleets life; and yet man pins his attention on to vanity."

Isaiah.—What is misfortune? Whatever separates us from God? What is blessing? Every means of approximation to him.

Sri Alexander.—

"నామకాంత్యమునకు నేరకాంత్యమునకు నేరకాంత్యమునకు."

"నామకాంత్యమునకు నేరకాంత్యమునకు నేరకాంత్యమునకు."

Bishop Reynolds.—Remember, the flower that is wide open in the morning, when the sun shines upon it, may be shut up in the evening before night come.

Rev. J. O. Miller.—Time, as it rolls on, unravels much; eternity alone shall unravel all. You have gone through much; many a disappointment has cast you down, many a trial harassed and perplexed you, the bearing of which you cannot even now see. Sometimes a faithless heart whispers, "surely this or that might have been spared." But one ray of heavenly light will illumine all. And oh! with what eager interest, with what anxious eyes, will you read each page of your history then, when every care and sorrow is for ever over; how will your mind be rapt in wonder, your heart thrill with love, your tongue be eloquent with praise, as each dark spot is enlightened, each riddle solved; Ah! this I did not see, but I see it now; that bitter cup was mercy—that affliction, love. And then, as, with your three-score years and ten behind, and with eternity before, page after page of your history in this world is made clear—as you mark how, from the

cradle to the grave, "the very hairs of your head were all numbered," how the whole scheme in its every bearing was one harmonious plan of wisdom and love—you will turn with yet more adoring gaze toward the throne—will sweep with yet intenser touch the heavenly harp—will renew with yet fuller strain the eternal song "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

Chris. Sutton.—He that hath tasted a bitter potion, and afterwards tasteth honey, the taste thereof must needs be sweet unto him, far above the former taste. Will not, then, this blessedness be acceptable, sweet, and comfortable, after all the sorrows of a transitory life?

Rev. W. Marsh.—That which we have long uninterruptedly enjoyed, we are too apt to undervalue and overlook. Hence, if personal comforts, ease, health, faculties and limbs, have been continued, how seldom do we offer up praises and thanks-givings for the same! Thus it is with our national favours. Annual returns of fruitful harvests, freedom from tremendous judgments, and peace and liberty, do not call forth, in a suitable manner, our devout acknowledgments. And thus, alas! it is also with our spiritual blessings.

Sankaracharya discourses on how environing conditions of man change in this world, thus showing that nothing can be counted on as either evil or good that does not last:—

యావద్విత్తోపాద్యస క్త సావస్త్విజపరివారం .

వశ్యుక్షిపతిశరుణరదేహీ వార్తాంకోపివపుచ్చతిశహీ ||

'So long as a man is able to earn, friends, relatives &c., will love him; but when he becomes disabled by disease &c., and laid up at home, no one will even enquire after his health.'

యావత్సవనోనివసతిశహీ తావత్పుచ్చతిమితంశహీ ।

గతపతిహయదేహపాదే భార్యాదిభ్యతిరస్తిశహీ ||

'The very body which was beloved to all as long as there was breath in it, became a carrion, from the sight of which even the very wife recoiled.'

Ramayana.—When Sri Rama left for the wilds, he went destitute and friendless. But when he returned to Ayodhya with victory, the whole world was at his feet. 'అవస్థాపూజ్యతే రామ,' they all said as an explanation for these altered conditions.

Rev. J. W. Peers.—The sick and afflicted believer rejoices in his afflictions, when he hears in the tabernacles of the Lord that his afflictions are appointed of the God of love, and tokens of his fatherly affection.

Bishop Heber.—Which of us is there whose experience may not bear abundant witness to the changeable nature

of our prospects in the laid plans, the insecure Where shall the man continueth in one stay feel himself, and every speed, but with equal tion and decay? While which we enjoy, has than our good or bad briefer accident of a stream of a mighty gently down the narrow marmurings of the lit glassy border. The young heads; the flow themselves to our you and we grasp eagerly stream hurries us on, Our course in youth an deeper flood, and amid cent. We are animate ment and industry w excited by some shor rendered miserable by appointment. But our both in vain. The stre our griefs are alike wrecked, but we can hastened, but it canno smooth, the river has roaring of the ocean is waves is beneath our k eyes, and the floods are loses sight of us, and w its inhabitants; and of witness but the Infinit

Kulasekharavar, the

హేలూ కాశ్యపాకృతః

యోగక్షాస్థుమరాచరః

అన్తర్ బ్యోతిరమేయవే

రత్నీతంపరమావధంవిర

In the language of Sri Y this means:—

Soul! hear the cur as taught of yore. By sages, in God-joining L

Th'in-glow'ng-insora na, drink deep That so lasting bliss doth steep

Dr. R. Scobell, M.A.—Of the origin of evil we know nothing. Why we are tempted by Satan, we know nothing; and now we are tempted, we know nothing—this, as to the particulars made in which he comes into contact with our hearts. The extent to which spirit may be enabled to act upon spirit, we are utterly in ignorance of. We know that we have good thoughts raised up in our mind and we feel to our cost, and sometimes to our sorrow, that it may prove in the end a godly sorrow! We have evil thoughts; and we may be sure that they do not both come from the same principle."

From a paper called "No Friend, like an old Friend." We are all left to their own estimate of good and evil, there are no divisions and differences and discussions, with argument and without end: that which one person might think right, another would think wrong; and the same man even might not be of the same mind a week after." Hence the importance of spiritual studies.

ALAKONDAVILLI G.

(To be continued.)

THE LATE SRI SOMASUNDARA NAYAGAR.

He was a loss to the community by the demise of this great Saivite preacher and authority could not be adequately estimated. He was born on 2nd Avani month, 1848, and as such was about 55 years old at the time of his death. He was born of Vaishnava parents and his original name was Rangaswamy, but from an early age he was brought up by a relation of his, a Saivite Sanyasin by the name of Egambara Yogi and it was by the name which he gave that he succeeded was so well known. He was a student of the Presidency College for a time but did not graduate, and he passed out in Telugu and English the U. C. S. Examination. He was employed in the Madras Municipal Office, and owing to the success in his literary and preaching work he found it impossible to serve two masters and resigned his office in 1881. Had he cared for the world, there would be no doubt that the Nayagar with the sharpest intellect the greatest industry that he possessed would have risen to the topmost rungs in the official ladder; but it was not to be, and who can say that he did not regret better in relinquishing a purely worldly career. He slowly prepared himself for his great work under the Yogi whom I mentioned before; and he was faithful to him for ever. But this Siva Yogi was a Vedantin, and it was in Vedanta, that the Nayagar received his first training. And it is remarkable how the Nayagar, born a Vaishnava and trained as a Vedantin, turned out such a strong advocate of Saiva Siddhanta; and this is due to his sterling independence and strength of intellect. His nature was such that he would never take anything on trust, unless it was his own reason, and all his writings clearly show how he appealed to reason alone as our safest

Needless to say, the Nayagar did not accept all that he heard from the lips of his teacher unquestioningly, and when one Maduranayaga Vahiar, a famous Pundit and publisher of Siddhanta works, presented a copy of fourteen Siddhanta works, he came upon them and find, read them with avidity and delight, found what was contained therein answer to the innermost questionings and aspirations of his soul, and mastered them in no time, and became an adherent of the Siddhanta system since that time. From that time he had many a tussle with his own old master, and it was his proud boast that the Vedantin Siva Yogi was finally converted into a Siddhantin.

The way how he came to choose his work or rather how his work was chosen for him was this. At the time, Vaishnavism was very rampant, and there were some very hot-headed preachers, and some very vile attacks also appeared against Saivism; and it was at the earnest request of a number of his friends he consented to reply to these attacks, both by his tongue and his pen. And his first great work was *Sirathikya-ratna-ratna* in which he replied to his Vaishnava critics and expounded the truths of his own religion. It is a monument of masterly criticism, showing the play of a very rare intellect. This appeared about 1873. From about 1873 he commenced a serial publication called 'Siddhantaratna-haram' or 'Ocean of Truth,' and most of his publications appeared in this serial. In it he expounded the truths of the Saiva religion and philosophy, and repelled the attacks of both the Vaishnavas and Venustics. In his later days he was running another magazine called 'Siddhantajnanabotham' though in the name of his pupil. To his work as an author, he added the work of a preacher, and it was his preaching which tended so greatly to diffuse the truths of Siddhanta throughout the Tamil districts. Till he began his ministration, the Saiva religion was but a show, *tamash* and temple-going and nothing else. The Siddhanta philosophy was hardly known by its name and the great works which contained these truths were all sealed books. He lectured to vast audiences in Trichinopoly, Madurai, Coimbatore, Salem and Bangalore and in most other important towns and cities; and the truths which he proclaimed came as a surprise and a blessing. Not till then did the ordinary Saivite realize that behind all the forms of his religion lay a truth, which a veteran European scholar styled the "choicest product of the Dravidian intellect." He used to frequently point out the universal character of the Siddhanta, how this was the whole, of which all other schools were but parts; and his favourite simile was that of the elephant and the blind men who quarrelled among themselves having seen but parts and not seeing the whole and its relation to the parts.

He used to compare the Saiva Religion and philosophy to a vast royal palace, different parts of it could only be accessible to and within the reach of particular classes of people; and the innermost structure of

which is not accessible to any one except the king and royal consort. And the ordinary sight-seer could have no conception of the beauties of the more private apartments.

He was an indefatigable writer, and his activity can be imagined when we know that his collected writings number more than a 100 separate publications. In his writings he adopted a style which was peculiarly his own and which was easily intelligible to all. It was he who for the first time (the great Sri Arunanga Navalar had published some catechisms before) brought out in simple prose all the truths of Saiva philosophy and religion and within the reach of all.

He was honoured by all the Matadhipathies, and Rajahs and Zemindars and beloved by the people of the Tamil land. And he was maintained throughout, after he resigned his post, by their loving contributions. The latter years of his life were saddened by illness, brought on by overwork and he died of sheer exhaustion and not by any disease. To the last he preserved his clear intellect and vision unimpaired and he was working almost to the last days of his life, and when some of his friends requested him to give up his literary work at least for a couple of months, he replied he could not even if he would.

In social intercourse, he was one of the best of friends, the most affectionate of parents and a most dutiful husband. Though an ardent Saiva himself, yet he owned many devoted friends among Vaishnavas and Vedantins. He hated humbugs of all kinds, and he led a most exemplary life himself. He did not however pose himself as a great saint, and he set greater store by his work as preacher and writer than in doing mere puja. He however supported temple worship and his treatise on the subject entitled "*Archadipam*" is a masterly production. He brought into special prominence the worship and honoring of the great saints and Acharyas, Gnana Sambandhar, Appar, Sundarar and Manickavachakar, and he was himself a special devotee of that 'Divine Child' Gnanasambantha. A full account of his life and writings are under preparation and it will be published in due course.

When the end came, it came peaceably and expectant of the glory to which his soul yearned. He sent for his *gurukhal*, had the *prasadam* of holy ashes presented to him, heard the sacred *Tiruvachakam* read out, uttered the name of 'Siva' three times and passed out at once into His glory.

His friends and followers contemplate the building of a Memorial Hall to perpetuate his name and work and to have an oil painting of his put up to grace it

J. M. N.

EXTRACT.

(FROM THE INDIAN MAGAZINE AND REVIEW)

THE TIRUVASAGAM; OR, SACRED UTTERANCES OF THE TAMIL POET, SAINT AND SAGE, MANICKA VASAGAR with English translation, life of the Sage, introduction, notes, &c., &c. By the Rev. G.U. Pope, M.A., D.D.

THE Tamil language, which is as ancient as the Sanskrit, and of all the Indian languages, second only to the Sanskrit in the wealth of its original literature, has received in this work a remarkable addition to its accessible treasures. The issue of it has been expected for some time by students of the religious philosophy of South India, and by all who were interested in Tamil Literature.

This is the first appearance of an edition of the *Tiruvachagam* accompanied by an English version. The volume also contains a history of Manikka Vachagar (the author), and a Lexicon and Concordance, together with Appendices illustrating the great South Indian system of Philosophy and Religion, called the Saiva Siddhanta.

From Dr. Pope's Tamil Anthology, his *Kural*, *Naladi*, and other valuable and scholarly works, both in English and Tamil, it was anticipated that the *Tiruvachagam* would receive careful editing in his hands, and a survey of the work justifies these anticipations.

One main purpose of the publication is to bring about a better appreciation in the Western world of the current of religious thought and feeling among Hindus, so large a body of whom, especially in the southern part of the Indian Peninsula, are followers of the Saiva Siddhanta Philosophy, from which these poems, in daily use in the Hindu Temple services, derive their inspiration.

Another object is to render generally accessible an ancient hymnology of striking beauty and fervour, which cannot fail to command respect from people of all religions, however little the doctrines the hymns involve may be consonant with their own particular beliefs.

The ample and learned notes, betokening years of labour and research, the careful lexicon and concordance, and the rhythmic translation printed concurrently with the Tamil text, afford very useful and complete aids to the study of the text and of the system of theology.

The meaning of the texts is more accurately conveyed in the somewhat free rhythmic translation than it would be in one of a more literal character. A little examination, however, shows that where a literal translation is capable of conveying the exact idea contained in the text, it is generally employed.

Mānikka Vācagar, the composer of these hymns, was a sage and poet who lived in the South of India in the ninth century of our era.* He was a member of the school of the great religious reformer Āchārya, who lived about a century earlier. The particulars of Mānikka Vācagar's life and spiritual struggles, and his contests with the ascetics are most interesting, notwithstanding that they were unfortunately obscured by the legends with which they have become interwoven.

It is necessary to the understanding of these poems to have some notion of the Hindu and Buddhist doctrine of Karma—i.e., the belief that every person who enters the world is a re-embodiment of a soul that played a part in one, or more previous existences. That the sins of such previous existences not only purged cleave to the new embodiment, and are purged away before the soul can be freed of being again born into this world, and can enter a new state. Karma means an action; and, as actions make character, the word in religious philosophy is commonly used to denote the character, with its moral consequences, as formed in the course of several embodiments the soul may have undergone. This subject is discussed by Dr. Pope in pp. xi and xlviii. and in a note, page 142.

The Saiva Philosophy, as ordinarily understood, was a Pantheism in which, if it be pushed to its logical conclusions, the Human race and all its members have no reality apart from the Supreme who produces them for his own passing recreation. Such a system necessarily implies that all that is merely the apparent action of a puppet is irresponsible.† But in practice this view of human conduct is not entertained. Responsibility is ascribed as existing, and re-embodied souls when torn from sin, the result of old deeds (Karma), attain Mukti—a state of release from re-birth, and everlasting blessedness in a separate existence, or in the blessedness and wisdom of the Supreme, mingled with His essence. (See p. lxxv.)

Dr. Pope, who has had long experience in the study of the Indian religions, considers the Saiva Siddhanta System "the most elaborate, influential, and undoubtedly the most intrinsically valuable of the religions of India." It is especially and from earliest times the religion of South India, "and has dwelt over the hearts of the Tamil people." This great attempt to solve the problems of the Soul, Humanity, Nature, Evil, Suffering, the unseen world, has never been fully expounded in any of the Tamil literature. (p. lxxiv.)

* Sundaram Pillai's conclusions accepted by Dr. Halveghy show that Āchārya Sambanthā preceded Sankara by nearly four centuries, and scholars usually place Saint Manikkavācagar 6 centuries earlier. (Ed. L. of T.)

† This is again wrong in this description of Saiva Siddhanta. It is not pantheism in any sense of the word. (Ed. L.)

Antecedent to all history the native Dravidian religion was a kind of Saivism. It then fell under northern influences, and those who introduced the Vedic religion found a place in their own system for the superstitions of the aborigines. Buddhism, the Jain system, and Christianity exerted, later on, a still more softening influence; while the rivalry of the Vaishnava sect since the twelfth century has tended to develop and systematise the dogmatic parts of the system.

The Saiva Siddhanta System, during the five or six centuries of its development, had fourteen Sages to guard and foster it, of whom Mānikka Vācagar was the first. The poems—some of them of great beauty—ascribed to him in this volume are principally concerned with his struggles with Sin, and the out-pouring of his grateful praise for the Grace of Siva which has converted him. But they dealt also with the problem of Evil. In the note at the commencement of Hymn xix., one of the earliest poems, it is said that whereas the Buddhist represents suffering to be the whole account of life, and traces it to "the thirst for pleasure, being, power," the Saiva doctrine regards life as "a probation, a purgatory, a preparation for endless fellowship and communion with the Supreme."

Thus Grace is recognised where the Buddhist sees only suffering. And Mānikka Vācagar fashions his poems (see note at commencement of Hymn xxiv.) so as to form the strongest possible contrast to the Buddhist system. He replaces its cold formality of ritual with the fervour of a personal devotion "to one whom he believes to have been the Supreme manifested in the flesh." The occasion of the songs was the withering influence of Buddhism on the human heart. It was cold, formal, and Godless. A Revival of Religion was needed. The Editor says (p. xxxvi): "The effect of these songs, full of a living faith and devotion was great and instantaneous. South India needed a personal God, an assurance of immortality and a call to prayer. These it found in Mānikka Vācagar's composition."

It is impossible to notice with any particularity the more striking passages of the Hymns. Hymn xx., the Morning Hymn in the Temple, is certainly very beautiful throughout; but Hymn xlv., xlix., l., and li., are regarded by Dr. Pope as the most beautiful in the collection. Hymn xxxvii., verses 9 and 10, may be instanced as a fair specimen of the spirit of the Hymns generally:—

9

பாவின்கட்குத் தாய்நஞ்சாயல்
பரிந்து, நீ பாவினெழுந்தாய்
ஊவின்கட்குத், உன்னைவிடுருத்தி,
உலப்பின ஆதரம் தூய
தேவின்கட்குரித்த. புறம்புறத்திந்த
செல்லுமே! செபெருமாளே!
பாச் உன்தொடர்ந்து சென்னைப்பிழத்தேன்;
என்னைஞ்சு தருகுவதெனியே?

The mother's thoughtful care her infant feeds : thou
deign'st with greater love to visit sinful me,—
Melting my flesh, flooding my soul with inward light,
unfailing rapture's honied sweetness Thou
Bestowest,—through my every part infusing joy !
My wealth of bliss ! O, Siva-Perumāl !
Close following Thee—I've seized and hold Thee fast !
Henceforth,
Ah, whither, grace imparting, would'st Thou rise ?

10

புன்புலாய்க்கை புண்புணாகனியப்
பொன்னெடுங் கோயிலாப்புருந்தென்
என் பெலாம் உருக்கி எளிதாயாய் ஆண்ட
பசனே ! மாசிலாமணியே !
துன்பமெய்தப்பெ இறப்பொடுமயக்கார்
தொடக்கெல்லாம் அறுத்தநற்சோதி !
இன்பமே ! உன்னைச் சென்னப்பிழித்தேன்
எங்கெழுந் தருளுவதெனியே ?

O, Ruler, spotless Gem, Who mad'st me Thine, thrill-
ing my frame through every pore : in friendly shape
Did'st enter it, as 'twere a vast and golden shrine, —
making this body vile of sweetness full !
Affliction, birth and death, bewilderment,—all links
of life,—Thou hast cut off ; O, beauteous Gleam !
My soul's delight—I've seized Thee and hold Thee fast ;
Henceforth,
Ah, whither, Grace imparting, would'st Thou rise ?

In verse 5 of Hymn xxi. we are reminded of "As
the hart panteth after the water brooks," &c. Hymn
xlv. is a moving appeal to all Saints to march stead-
fastly on their way, avoiding earthly allurements.
"Thy will be done" is beautifully expressed in
Hymn xxxiii., verse 7.

A bare translation might have rendered the text
with more literal accuracy, while a more poetic
translation, with less regard to accuracy, might have
been more pleasing. Dr. Pope has preferred to
present his translation in a rhythmic form, which,
while it conveys the meaning and spirit of the poems
better than a merely literal translation would do,
steers clear of the failing common to many translators
of reading into the text thoughts and images of a
more poetic character than it actually possesses. It
may be added that the rendering of many passages
is extremely happy and well turned, and of consider-
able poetic merit, and the religious fervour of the
poems is well reflected in the translation. In
connexion with this the English rendering of verse
10 of Hymn xiv. may be cited :—

புள்ளவர், தொழுவார், புகழ்வாராய்,
இன்றே உத்தரன் ஆகாதீர் ?
மருள்வீர், பின்னை மதிப்பாரார் ?
மதியுட்கலங்கி மயங்குவீர்,
தெருள்வீர் ஆகில் இதுசெய்மயின் !
கெடுவோக்கோன், நிரூப்புவங்கன்
அருளார் பெறுவார் ? அகலிடத்தே
அந்தோ, அந்தோ, அந்தோமே !

Will ye not come this day and be His own,
and prostrate fall and worship and adore !
Those lost in wilderness who would esteem ?
Ye who bewildered and confounded stand
If ye would perfect clearness gain, this do !
Ye who would gain in this wide world the grace
Of sacred Bhayangan, of Siva-world
the King ! ah, haste ye, haste ye, hast ye on !

Looking at the collection as a whole, it may
said that in ideas, aspirations, and language, the
much (as we see is suggested in page lxxv.)
points to the influence of Christianity in the
centuries of our era upon the minds of the races
Southern India. There is Faith (note viii., p. lxxv.)
Grace (note vi.), Vicarious Sacrifice (Hymn xii.,
note p. 162), and everlasting Salvation (note iii.,
note vii., pp. lxiv. and lxv.), The key-note of
whole collection seems to be "He made me"
Hymn xl. is the great exponent of this strain,
it runs through the whole.

The considerate spirit in which the imagery
ritual of the Hymns should be approached by all
have the elevation of India at heart, and especia-
the Missionary body, is well indicated by the ven-
ble Editor, (himself for many years a Missionary
South India), in the last eleven lines of page xx.
What equipment, indeed, for such a purpose could
better than that sympathy which springs from
knowledge of the philosophy and spiritual yearning
of a race of men who have proved themselves to
some of the most remarkable "seekers after God"
in the history of the World ?

It may be hoped that the work will have a
circulation among Tamilians, and all who
interested in the welfare of India, and the litera-
of one of the most ancient of its languages.

L. C. INDI

NOTES AND COMMENTS.

The *Theosophical Review* for December 1900, is
unusually interesting number from the amount
recent science which it contains, though a few
think that it crow over-much over the prop-
insight of its leaders. The first article on "Theos-
and Modern Science" is practically a summary
Sir Norman Lockyer's recent volume on *Inward
Evolution*, which appeared as articles in "Nati-
This book is an attempt to work out in some
the ideas inevitably suggested by the well-known
Periodic Law of Mendeleef in chemistry. Adopt-
the spectrum analysis as his main instrument
research. Lockyer has come to the conclusion, fol-
ing in the wake of Drs. Preston and J. J. Thon-

at the atoms themselves are composed of still more elementary masses; and also suspects that the differences among the elements in the same chemical group may be due to the differences in the arrangement of these elementary masses. In all this the writer of the article Mr. W. C. Worrell hears only an echo of the Esoteric teaching as expounded by Madame Blavatsky and Mrs. Besant.

The article also contains an account of the discovery of Prof. Otto von Schröner of Naples of what he styles a "living crystal." If this is only a true discovery, and not a mere's nest as the notorious *Dathylus* of Huxley proved to be, it would become a very important step indeed in bridging the gulf between living and non-living matter which is one of the much desired objects of the train of science of to-day. They are indeed prepared for some such phenomenon as here described, but it is doubtful if it stands the scrutiny of science, though the Professor assures us he was at work on it for seventeen years. His living crystal is formed in a solution of certain mineral salts, which is perfectly homogeneous even under a magnification of 100,000 diameters. In a drop of this solution a series of spheres are formed and in the middle of the drop a small crystal which grows by the absorption of the spheres until the whole drop itself is transformed into a crystal. The ordinary mode of growth is by accretion, the laying on of layer above layer; and the peculiar feature of the present case is that the crystal grows by what is the distinctive characteristic of growth in living matter, viz by intussusception i. e., by the intercalation of fresh particles among the older ones. Another character which links it on to protoplasm or living matter is the movements induced in the drop by a sort of struggle for existence among the spheres in which the weakest undergo absorption. There is a good deal of theorizing, quoted in the article from the Professor which is certainly not very intelligible.

The recent lecture of Prof. Klantsch of Heidelberg at the Congress of German Anthropologists at Halle, is quoted as in a way supporting the doctrine of Madame Blavatsky that the apes are the degenerate descendants of earliest man by crossing with animal mammals. The Professor bases his view that man cannot be held to have descended from apes directly from the distribution and occurrence of the Bicephalous muscle in the various orders of the Mammalia. But we should think that this supposed attack on the Haeckelian theory does not even touch it, since what Haeckel contends for is only that man as well as the ape are descended from a common ancestor; and Prof. Klantsch too comes to exactly the same conclusion if we can trust the short summary published in the Review. And much capital cannot be made out of his statement that apes are degenerate forms; for he at the same breath declares that man too cannot be

considered as the most perfectly developed mammal but that in some respects must be considered as degenerate. But the summary given is none of the clearest and without looking to Prof. Klantsch's own words, it would be hazardous to say whether he lends even the shadow of a support to the Theosophical dogma. "Notes on Lemuria" by Mr. James Stirling, a gentleman on the staff of the Australian Geological Survey, we reserve for review when it is finished.

The following letter of Tennyson, will very much interest such of our readers as are familiar with the philosophical conceptions of the Upanishads; and the *Theosophical Review* has done well in quoting it entire. It is dated Faringford, Freshwater, Isle of Wight, May 7th, 1874; and was written to a gentleman who communicated to him certain strange experiences he had when passing from under the effect of anaesthetics.

"I have never had any revelations through anaesthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This had often come upon me through repeating my own name to myself silently, till, all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest; the surest of the surest; utterly beyond words; where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life.

I am ashamed of my feeble description. Have I not said that the state is utterly beyond words? This is not a vulgar table-tipping spiritualism. It is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another state of existence, is not only real, clear, simple, but that it is also infinite in vision and eternal in duration."

Prof. Thomas Davidson points out that the same conviction, if not the same experience, only with another, is described in "In Memoriam" XCV.

By the end of last year, one more important addition has been made to the long series of wonderful discoveries regarding Chaldean, Assyria, and Babylonia, by Budge who had been sent to the east on behalf of the trustees of the British Museum. This latest find consists of a group of fifty letters written by Hammurabi, King of Babylon, who reigned about 2300 B.C., and who is generally identified with the Amraphel of Genesis, xiv. Hammurabi was one of the greatest of the Babylonian Emperors and constructed the Great Royal Canal of Babylon, by which the highly intricate system of the irrigation of Upper Chaldea was secured and which is cited as one of the wonders of Babylon by classical historians. The novel feature about these tablets is that they are in the nature of state despatches and reveal a system of regular correspondence between the rulers and their subordinates.

M. N.

IN MEMORIAM.

QUEEN VICTORIA. DIED 22ND JANUARY 1901.

(BY PETITIONER, R. S. VEDACHALAM PILLAI)

(BY ASHTAVADANAM P. GELLEAUNASUNDARA MUDALIAR.

பெரிய நகரம்

விக்கொரியா அரசியாநிறந்தபோது

LI T L2 U1 31.

சுமையுடைய மாயிற் குல
முடிசொருங்கு காண் பழநாறு மதசீ!
கீழே புணர்சொ ளின்ன்கிட பெருநான் முழுதகின்
ரைசு லாழ்க்கை பிறழ் மென்முது
கணவிழ மிப்பாங்கு மருமருணியிப்
பரத ணைபட்ட வெறிபடப் புருந்த
சொங்குபொ ளிலாச்செய மன்னகிற் தீர்ந்துகின்
வெந்குருட பீழ னென்கைள் ளவரு
மகளை மெய்மை யிக்கா னித்துப்
பொகிசொ ளன் னாய்! ஈது மாயமோ!
அருளகணிற் தொழுதுகின் பருளமான் விழி
மெழுட்ட சூழிந்தபிச நெருகுமுன் வகைந்த
கெழில்கைள் தாசியுட் பதியது முத்தெனத்
திருவொடு திழுமுறுவாழ்ஞ்ஞுவன்
ஞகவொ ரிதமுட் பொலவது ந்ருகும்க
கனம்மத் பொலவெம் முன்பெழு தோது
முலக மெல்லா கலக்கப் பொலிய
கிலமிசைப் பிறந்த மலைதரு மகளோ,
வேறுபல திருவும் விறுபட கல்கப்
பார்மிசை வந்த சீரெழு மகளோ,
கலைபல விளக்கத் தலைமையொத் பேரந்த
நான்முதக் கினியவென் டாமனை மகளோ
வெனறியா கிணைதலிற் துன்றபொருண் முடித்துப்
பெருவா னெய்திய திருவினை மென்று
பெறிப்பா. தினைந்திங் குரைத்த ல்லவது
பொன்றினை யாகக் கன்றிய வுளத்தொடு
மொருசுண மாயினுங் சருதவ திலமே;
ஆங்கன மாயினு மீங்குகிற் பிரிதலி
னமுதல கண்ட மெழுதது போல
வன்வெந் சருகித் கண்ணீர் கிந்தி
யாற்றா தழுதனு மெற்பங் மன்றே;
அருட்பெருஞ்சடலை! பொருட்டெருஞ் செவ்வீ!
எம்முய்க்குயிரே! இம்மாகடலுந்
திவாரா வண்டித் துங் கரைவாய் திறந்து
பொலா தரந்தது முண்மை யன்றே!
சுருதிழிப்பாவா! குருகிளர்மன்றே!
புகழின் விளக்கே! புணர்வாய் முதலே!
மண்ணுல கொடுதி விண்ணுல செய்தினுந்
பெருஞ்சுல முடைய பெற்றிகய யாழலின்
விக்கிற் பரப்பு மரியணை யீதி
கெனிகை யொழுங்கு மீயறிதார் குதா
திருவொடு மும்புத் தவிரைமட னருளபெற்
நிளநிலத் தரைகுவை பென்பது கிண்தொடும்
விக்கிடா! உடவென நற்றல வரகே!
இத்தா! டான வந்தோ மகளே!
பெருந்தயர் பேர்த்துத் துறைகண்டு
திருந்திய வுளத்தொடு பொருந்தியாழ்ந்துமே.

சக்கிரவர்த்தினியார்மீது

இரங்கற்பா.

அன்னாய்! அன்னாய்! அகில பனைத் த
நின்ற யொளிநிலைப் பெருநன்.
நன்றா கியலை நிகராய் வண்ணங்
கனவினுங் கண்மலர் காற்றை நீட்டிலார்
தன்னாகாப் மாற்றியி லண்டனில்
மனமெழி வாக வங்கத வாசீ!
இந்த யெய்த்தனை யெழில்வழி யிவையா
விந்தையிற் புர்த்த விளங்கிய செல்வீ!
மக்களோர் தழைத்த மாய மென்கே!
தக்கத் தெய்வம் சுழற்ற விதிபோ?
பாதகன் டத்திற் றரிவி ன்போ?
பரதப் பெருக்கைப் பகரப் பார்போ?
எவ்வீ யீந்தனை கருணை யளித்தனை
செல்வ முத்தனை சீர்த்தி நல்கின
மேற்றினை கீழ்த்தினை மேவு மெவரையு
மாற்றியிற் சமனா மதிப்ப மவர்கர்
சமய விதியிற் சலனை மின்றி
பசுவையு வாந்த லடைவெய்னாப்
பன்னிய சின்னாகாப் பாயனைச் சூழிற்
என்கே! என்கே! எவ்வழி நின்றனை
போற்றவ முன்னிப் புண்ணியப் பிறும்பே!
ஏத்து: ஞான யெழிலார் விளக்கே!
இலக்குமி வடிவா யினைய தாயே!
எலக்கமி னின்றன் காந்த தன்றோ?
தூம சடங்கு தூரா தூ
தேமயா யோடு நிலையன் டாயது
தந்தின் செய்கியைத் தக்கனாற் தெரிக்கப்
பந்த பந்தியாப் பவில வனைத்தன
கமதப் பலபல சாத வெல்ல
கமதிற் சோமுக் காசா கியது
திரைகட லோமுத் திலிபற் தேட
நீலமகக் கலன்க ணைந்த மெண்ணில
ஞந்தியர் சின்ப பனற்றவா தரிசுமேப்
புந்தியிற் ணைத்துப் புலனப் போமோ?
ஒன்றோ? இரண்டோ? ஓரா யிரமா
நன்றி காட்டுணை நற்கற்பமே!
விகிட்டுப் யாவெனும் வெண்பந் தயமே!
சகலாந் தினியத் தனித்த முத்தே!
உண்ணப் பரிய னுப்தி யண்டோ?
பன்னாருள் சித்த பத்த திருவே!
அண்ண வறியே யாள்வெ னென்னு
உன்னாரு புதல்வ னுணைத் த மாற்றன்
செவியாந் தேட்டேஞ் சிந்திய் கொரினுப்
புலியிற் சேமம் பொருந்தயாழ் குதமே.

சா.கா.க. மூலம். வேதம் சமர்ப்பித்த இயந்திரம்.

[illegible]

குன்றிவிட்ட தீபமெனக் குவையத்தி லெல்லோருங்
குறிக்க வாழ்த்து
கன்றுநன் மெனநவ லோனைவ ருங்குடி
நயந்து பேசத்
தென்றமிழி நீபொழியும் பிரசங்க மழையதனைச்
செவியான் மாந்த
லென்றினிநா னெழிற்சோம சுந்தரனே யென்னுயிரே
யென்சம் பத்தே.

வேதமொ டாதம வித்தக நூல்கள்வி ரிந்துவி ளங்கடுமொ
வென்றவென் ணிற்றொளி யிங்கில மெங்கும்வி ரிந்துப ர்த்தடுமொ
தீதது நால்வர்தி தம்படு மன்பு திசுழந்துசி றந்தடுமொ
தேற்ற மெய்ப்பொருள் கண்டவர் நூல்கடெ ளிந்துசெ ழித்தடுமொ
மேதக வாகமொ ழித்திட வல்லதொர் மெல்லியற் பைங்கிலியே
மெல்லென விவ்வுரை யாவும் வற்றுவி ரித்துவி ளம்பிடுனே
துதொடு வந்தரி னினமழ லைம்மொழி தூயதெ னக்கொண்டே
சோமசுந் தரனெனு நாமனைக் கண்டதொ டர்த்துசொ ழுதுணமே()

அட்டவதானம் பூவை - கலியாணகந்தாமுதலியார் இயற்றியது.

வைதிக சைவசித்தாந்த சண்டயாருதம்
ஸ்ரீஸுப்ரீ - சோமசுந்தரநாயக ரவர்கள்
வி ஐயா வட்டகம்.

வெண்பா.

பரசமய கோளரியாப் பாணைத்தம் வாழ்த்தும்
வாண்சோம சுந்தரநல் வள்ள - லரனடியிற்
சேர்ந்திருந்தான் சார்வரிம சிச்சக் கிலபட்சஞ்
சீசதுர்த்தி யாகுந் தினம்.

அதுசீர்விருத்தம்.

குன்றிவிட்ட தீபமெனக் குவையத்தி லெல்லோருங்
குறிக்க வாழ்த்து
கன்றுநன் மெனநவ லோனைவ ருங்குடி
நயந்து பேசத்
தென்றமிழி நீபொழியும் பிரசங்க மழையதனைச்
செவியான் மாந்த
லென்றினிநா னெழிற்சோம சுந்தரனே யென்னுயிரே
யென்சம் பத்தே.

அன்னியமா யாவாதி பாஞ்சராத் திரியாதி
யானே யாவு
முன்னுடைய பிரசங்க சர்ச்சிணையா லேயலறி
புனைத்தக் கொள்ளப்
பன்னகபை கணுமலவு மொருங்கு மெனவத்யும்
பான்மை வாய்ந்த
தன்னிகரி ழுயர்சோம சுந்தரநா வலேதே
சைவக் குன்றே.

வட்டமதி யணிபெருமாற் கேதேனுல் குறைசொல்வார்
வாய்கி ழிக்க
விட்டமுது மெய்கண்ட சாத்திரவா ளாயுதமிங்
கேந்தி நாளு
மட்டதிக்கி ணுஞ்சென்று புறமதத்தர் விதிப்பிறவே
யார்ப் பரிந்துச்
கிட்டரேத் திடவாழ்ந்த நற்சோம சுந்தரனே
செல்வப் பேரே.

சாகுமல சதவிதுண வைதிக சைவசித்
தாந்த சண்ட

மாருதமென் தேசேது பதியாதி யோருரைத்த
மாண்புக் கேற்பச்
சாகுமல சன்முதலோர் நின்றுந் தரும்பென்னத்
தாஞ்சுழன்ற
ராகுமலனைஞ் சிட்டுருய சோமசுந் தரப்பேர்கொ
ளர்வ லோனே.

முக்கூற்றுப் புறச்சமய ரிற்சில்லோர் சிவத்துமை
முன்னு ராதி
யக்கிரம மாகவெளி விட்டது வெவ்விதுக்கு
மருகம யாத்தீ
தக்கபதி லவிடுத்த சாத்திரங்க ளின்பெருமை
சாற்றப் போமொ
திக்கணைத்துஞ் செயக்கொண்ட சோமசுந் தரனேதற்
சிவத்துற்றோனே.

இட்டசித்தி யெவாமனிக்குஞ் சிவபெருமா னுண்மையினை
யென்னு ராதித்
அட்டிணையும் புறச்சமய மாந்தர்சிலர் தயவினையுங்
துணையாக் கொண்டு
கட்டமுற வழவழவென நேபுரா ணம்பலவுங்
கழற வோரைக்
கிட்டவர வொட்டாத சோமசுந் தரனேதொல்
கேண்மை யோனே.

விந்தையிடு வேதாக மக்+ளினுண் மேதருவாய்
விளக்க முற்ற
வுந்தியநற் பிரமாண மாக்கனைக ளைச்சைவர்க்
குதவி வம்பாஸ்
வந்துவா தஞ்செய்யும் புறச்சமய னாப்பிகக்கும்
வண்மை செய்த
வெந்தைநிக ராஞ்சோம சுந்தரனே கின்னருமை
யென்னே யென்னே.

இவ்வுலகை நீயிரிந்தா யெனவெண்ணிப் பற்பலரு
மெய்கு ளின்ற
ருவ்வுலகை கிணைநீக்கா துண்மயமா மணக்கின்ற
வுண்மை தன்னைச்
செய்க்பெற வந்திரநான் கிதிதேனுங் கலங்காது
கிரித்து வாழ்வே
னெவ்வொரும புறச்சோம சுந்தரனே சிவஞானத்
தெழிற்மிக் கோனே.

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IN MEMORIAM.

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மகாராணியார் பேரிற் சரமகவிகள்.

— 10 —

கடமெலா மொருதுடைக்கிழ் ஒருநாளைச் செங்
நர்சினென்றுரைக்குமொழி புபராமாதிகோக்
ககிலாப் பழையுள் குழி புதுவுலதும் சளித்தே
அகமலர வொருதுடைக்கி ழான்மலர்த நாயே
முதுமாங் கிலவரசி குலநிலக மாவ
வாகமே லன்மையெனுப் பலமுதவு தருவெ ளாங்
லமாவீவ கெய்மையிடுத் திதவ்விடத்தே யொளித்
அந்தோலித் துயர்நீரு மாற்றையறி கிலகே. (க)

பதயா தெத்தொழிநூ லாற்றாத நீதித்
திறல்வேந்த சாட்சியுந் சோத்தமிகப் படைத்த
நீதியா வெனும்பாத கண்டமதைத் குறையின்
பிறைபுரிந்து முறைபுரிந்த வெம்மையே லன்னை
நீதியாம் பாராத குறைவருத்தமென்மேல் ன்றாய்
முண்டபெருந்துயர்ப்படுத்தி யீண்டெமையிட்டக
பதயா ருத்தனைப்போற் காக்கவல்லா ளெங்கு
பெண்ணரசாய்மன்னரசாய்ப்பேடுநித்தமணியே.

மண்ணுலகைச் சித்திருத்தி வளப்படுத்தி யிளப
வாழ்வளித்த மாதரா மணியிளக்கே யிதுபோல்
யின்னுலகைச் சித்திருத்தவேக்கி யோகிபு துல்லொ
பென்மைமமக்குணர்ந்திடவேவிடட ளுருடிகொ
+ னுனு- க மீழ்ந்ததுபோற் கலவகனித்ததலையே
கருணைநீர் மருத்துக் கன்மளங் கொண்ட லையோ
நண்ணுலவு மதிமகன் வாளகயபோற் நாண்
சலிமழுக்கவருநிலைம சற்றுநீர்நீர்ந்திழையா.()

அரியவுயிர்க் கிழத்தருங் கொனெசெய்தாரிடத்தும்
அன்புவைக்க வுத்தமியே ஆதுவிக்குத் தாயே
பெரியவருக் கொருமலே பிறைபொ ளுக்கு முகத்தி
பேதைமையையாதரித்த பெணமணியே பெணுந்
தரிபவரு மயங்கனிக்குறு வார்த்துண நிதியே
சாற்றுபுயற் கதநீர்நீரைந்த தண்ணியமா ளெபே
தெரிவரிய நீன் பெருமை யளந்துரைக்கப் புதுகல்
சிற்றெறுமபு கடல்பெருகச் சேரியதுபோ ளாமல.()

அற்புதமா மின்சாரத் தந்தியுநீ ராவி
யத்திரவுத் தத்தொடரு மாங்காங்கு மமைத்து
கற்பனையென் றிவைகாணுர் கழறநெடுஞ் சேய்மைக்
கண்ணிருந்தாருடன்பேசக்கணப்பொழுதெலெரிதா
பொற்புடைய பலதேசங் கண்டுமனங் களிச்சுப் ப்யப்
புரித்ததனால் விளைத்தபயன் புரமுவடங் குவதோ
விற்புளஞ்சே ரின்புல நன்மைஎனென் னிலவே
விட்டோரி யாவெனும்பேர் விளக்கியநா யதமே. (1)

கல்விவளம் பெருக்கியுபர் செல்வநெறி வகுத்துக்
கைத்தொழிலைவிருத்திசெய்துகாடுகளைத்திருத்திப்
பல்விளைவு தாமுரம்பைப் பாங்குசெய்து குடிநீர்
பெரிதத்து மியத்திரத்தார் பருகுவித்துச்சனங்கள்
பெலவழியைப் பண்படுத்திப் பொருட்காட்சிச் சாலை
சிறந்தவழித் தியசாலை முதலியபல் லறங்கள்
எல்லையற விளக்கியநீ யவையிருக்க மறைந்தாய்
எம்பிரான் விதித்தவிதி யாவர்கடப் பவனே. (2)

மின்னுயிர் வந்து வீழ்ந்தபரி செனவே
மின்சாரத் தந்திவழி யுன்சாக்கா டறிந்தே
எங்காரு நினைக்காணுர் மனந்திடுக்கிட் டேங்கி
இரங்குவா ராரினரே லெங்காரு நினை
மன்றார்வத் தொடுகாணப் பெற்றோர்நீ பெற்றோர்
மருவியவுற் றோரிவர்த மனநிலையா தென்பேம்
இன்னொரென் னாதபடி யெங்காட்டார் தமக்கும்
இசைந்தநெறியாசியற்றி யிசைபடைத்ததிருவே. (3)

செங்கதிரோ னத்தமியா ராச்சியமு முலவாச்
செல்வமொடு மாண்புடைய மக்களுநல் லுறவுப்
சிங்களிலா வாயுளொடு முடிவேந்தர் தமக்குச்
செப்பியநற்குணங்கொடுகற்புறுபெண்ணியல்பு
பச்சமிலா தெய்திவின்ற சீமாட்டி நினக்குப்
பருதற்கோர்குறையிலலை யாயினுஞ்சீர்படைத்
கங்கையொடு காவிரிபா யெங்கள்வள நாட்டைச்
காணாத குறைகருதக் கவலுவதெம முளமே. (4)

அரசியலாம் பெரும்பாடி மிளம்பருவந் தொடக்கி
அம்மவறு பான்மூன்றாண் டானடுநெக் காலம்
பரசபுகழ் மேலோங்கப் பரித்துவந்த சிரமம்
பராபரனு முதற்கடவுள் பரிகரிக்கநினைந்தே
திரைசெய்கடற் புவிவாழ்வை விலக்கியினைப் பாறத்
திருவடிநீ ழுலையளிக்கச் சிறந்தனையோ தாயே
கரிசுறுநீ யின்னுமிந்தப் பாஞ்சுமக்க வெளியேந்
கருதுவது நன்றியறி கடமையெனப்படுமோ. (5)

உன்மக்க ளாயிருந்த வெம்மையெலா நீபெற்
றுதவியசற் குணவானு மிளவரந் மாண
மன்மக்க ளாக்கிவிட்டு நடந்தனையா தவினால்
மற்றுணையாம்பிரிந்தமனத் துயர்ப்பெருகோயொழி
தன்மச்செவ் கோன்மையெனு மருந்துதவி யன்னார்
தண்ணளிசெய்திடுவரெவச் சந்துளந்தேறினமா
நன்மைத்தா யாயினநீ யின்னுமொரு தாயை
நாடாத நலமளிக்க நாதனைவாழ்த்துதமே. (6)

PUNDIT, S. SARAVANA PILLAI.

உ
சிவமயம்.

வைதிக சைவசித்தாந்த சண்டமாருதம்

ஸ்ரீலக்ஷ்மி - சோமசுந்தர நாயகரவர்கள்

சிவபதப்பேறு.

தெய்வமா மறையு மாங்கமத் துறையுஞ்
சொற்புண் முடிபினை வெவார்கும்
ஐயமின் றுணர்ந்த வாய்கா பதியே
அவதரித் தனனெனப் புரமச்
சைவசித் தாந்த பாதுவாய் விளங்கித்
தகைபெறு சோமசுந்தரப்பேர்
ஐயமே யொழைப் பிரித்தனா யிரிந்துள்
அரடபெருங் குணத்தினுக் கழகே. (1)

புல்லிய சமயக் கோடையால் வாயுப்
பொலிவழி சைவமாம் பரிசை
சொல்லியன் மாறி பொழிந்துநன் களித்த
துயதோர் சொண்டலே யறிஞர்
கல்லிய லுறவே சோமசுந்தரப்பேர்
நாயக மேயுனைப் பிரிந்துங்
கல்லியன் மனத்தே முடிந்தித் திருந்தேங்
காதலார் தன்மையாந்தமே. (2)

சாஸ்திர வரிய வலியை உடனிக்
கதித்தெ மறிவெனும் வகையாற்
சாஸ்திரமறிந்து கையென நகர்தப்
பொருளென மயிற்றென நெயர்க்கும்
சாஸ்திரப் புவிநில வழுக்கென வகை
வாய்க்கலஞ் சோமகத் தாப்பேர்
சாஸ்திரப் பிரித்த மருத்தமிழுக்கே
சூத்திர விருத்திப் பொல்லோ,

(உ)

சுருது புத்திரே பந்தர சேது
பதியென மன்னர்கோன் பரிவால்
சுடலம் பரவ வழுக்கென நெய்ப்பாம்
வையக கையென நகர்த

சண்டமா குதப்பேர் தரித்தல் துணையே
தகைப்பெறப் பற்பல சமய
சண்டனஞ் சேபுடன் வாய்க்காமேட் துணியாக்
கனிப்பது எனினும் வருமே.

(ச)

கன்கையா சீரத்தின் மேனிக ழிவையுந்
கலந்த சர்வரிப்பெய ராணந்
பொலிதரு தும்ப மறிவன பக்கம
புன்சிய சதுர்த்தி சேவதையும்
வலியுறும் புதர்க்கன் பாணியிற் பாரன்
மலரடி நீழல் மடைத்தான்
மசிபுகழா சோம கந்தாத் திருப்பேர்
வாய்க்க வாய்க் கொமணியே.

(இ)

PUNDIT, S. SARAVANA PILLAI.

A TAMIL POEM ON THE IMPORTANCE

OF

DR. POPE'S TRANSLATION OF TIRUVACHAKAM.

திருவாசக

மொழிபெயர்ப்புச்சிறப்பு.

வெனும்புகுடம் கைமேல் பன்னுதப்பிற்
நிதருபன்னெலித் திளவையதாமுக்
நோணியிற் பிறர்கோன்மதத்துப்
புன்போன்முடிபிற போற்றியெனவு அட
புத்தனியுரைக்குத் தன்மைசான்றன ;
புதுமைவையோரோர் வாரிசுப்பற்றபு
தாமயிடுத்துச் சமராதிகர
தற்போர்புரிதரும் பெற்றிமேலினவே
புலாபின்னி பொவ்வாதற்கையுமுந்
வாய்க்கதழிஇய ஸையகித்தாகத்தமே
கருஞ்சமயா தீதமுளகி
காக்குமலிகை திகழ்த்தவதாயுந் ;
புலவன்முறையை கண்டவாத்தலின்
துவாசியைக்குத் திருவாசகமெனும்
துவத்தமிழ்புலவாச பொவ்வொன்பொருளின்
நின்றுபலியை வாய்க்கத்தன்முறையுக்
நிலையா ஆங்கிலமொழியிற்
மத்தியத்தமிழ்ப் புலவர்க்கு அலியன்
துவாசியிற் புலவாசகிற் புலவர்கள்

சூத்திரவாட்டுக் கனிபெனவுதித்துப்
பாங்கொபெனமொழி பனதாப்பலின்
சிறுதவகீதி பித்தியாயெய்தி
அயிற்செனினிய தநிற்றொழியென்னும்
நிமிற்குதாப்பாமை வரிநிதினார்த்தே
புலவையிலக்கனக் கையாவினக்கியும்
கையாழும்பா வேலொழிபெயர்த்தும்
புலவையிலக்கி விரிப்பவதெரித்தும்
அருத்தநிற்றவகைத் தருத்தியசெய்தித்
தாவையவாத்தி மேயிக்குடைபோன்—
முலவகமுதிர்ச்சியு மேயுறப்படைத்தோன்—
விரித்தவகையாக் குருத்துவசின்—
பாப்பாசெய்தும் பாப்பிகை ஜீ. பு.
பேர்ப்பெனவெனும் புனைத்தவவையே.

* சமீ + அசம் = சமீ புரியும் து.

மாப்புகுதவாழ்க் திருவாசகார் மணியசைக்
சேய்புகுதவாய மொழிபெயர்ப்புகக் குலவுறதா
யாப்புகுதவாழ்வா மணியசைக்கவாருத்தவாழ்
மொப்புகுத் செய்க்கைத்தொழிற் சேய்ப்புகிற்

PUNDIT, S. SARAVANA PILLAI.

TAYUMANAVAR.

THE WAY TO BEATITUDE.

Unlike the hymns of Devaram and other adulatory verses, the poems of Tayumanavar, though eulogistic in form are really didactic in nature. It is said 'தாயுமானவர் தோத்தரத்தில் சாத்திரஞ்சாந்திரி' To the student of the Saiva philosophy as well as to the so called Vedantists, his poems are an admiration. His chief aim in his works was to bring out the real reconciliation between the apparently conflicting philosophies of Siddhanta and Vedanta. Among his poems, true aspirants after godhead can find much practical wisdom from the few noted below:

புட்டைகிற பரிபா சாவர் போனெய்யார்
அடர்வாவினையென வடிக்ருகெஞ்சமே
காட்டொன்றற அருட்செயலினிற்றேடென்
கிடந்துவந்துவாற மிரண்டுமென்மைபோ.

Oh heart! understand that it is the Supreme Being, like the rope which sets a humming top in motion, brings about the actions which mortals ascribe to their own agency; simply stand in the way of the divine grace without any cravings of your own; then will you find that domestic life and ascetic life are all the same to you.

The true wisdom of a real sage, no doubt, consists in bringing to personal experience that *every thing transpires by divine grace and man is no prime agent in any action but a mere tool in the hands of the great PRIMUM MOBILE, The Almighty.** Tayumanavar also shows a way to come by this real wisdom which is the only real everlasting solace to mortals; he says,—

தனையென்று மறந்திருப்ப அருள்வடி
வானதுதான், தட்டியெழுந்திருக்கும்!
இன்பத்தன்மையமெயதுவாய்! பினை
பொன்றுமிலை! இந்த இன்பமெனும்
நிலையம்பெற்றே பெற்றார்.

Put down the ego, and divine grace springs up patting you with encouragement: it is this bursting of grace in you that is the *somum bonum* of life; there is no other road to bliss; it is those that have come up to this stage that can be fitly called 'the attainers of real bliss.'

How difficult it is for mortals to bring to unswerving personal experience this short cut to beatitude is pathetically described by Tayumanavar who records his personal inability 'to stand always in the way of grace.'

செவ்வெய்வாலேயாதும் வருமெனத் தேரென்றாரும்
அவந்தருந்நைகையெல்லாம் அதிர்நிலைஞ்செவ்வளம்
தவிர்த்தகொண்டிருப்பவந்த கட்டிலை யெப்பட்டையோ
பலத்தனை நீட்டியிட்டிருப்பதைக்கின்றென்பாவினே.

I don't fully understand i.e. bring to personal experience, that every event is the act of God (everything transpires by divine grace); I could not dispell away the thoughts tending to my woe; the flood of desire drags me and I am entangled in it and the effect is that I begin to accumulate more and more of sinful deeds (which would launch me into the expanding ocean of ceaseless births); I shudder to think of my folly.

Elsewhere he records that at times he is fully conscious of the grace which guides his actions, which again vanishes by the play of delusions due to Karma (மாயை):—

என் செயலன்று; யாவின்செயலென்
றென்னுலேனெனவொருகாலம்;
புன் செயல்மரைய மயக்கவென்செயலாய்
பொருந்துவேனெனொருகாலம்.

No doubt the Saint Tayumanavar strove with all earnestness after the ideal which he well understood, and he should have certainly attained eternal bliss.

It may be borne in mind that all miracles which are considered by shallow scientists to be impossible as being supernatural, are due to grace about whose transcendental laws modern science knows very little.

Among the four apostles of the Saiva faith Manickavachakar, Appar, Tirugnānasambandhar and Sundarar, it is Tirugnānasambandhar alone that stood *unswervingly* always by the divine grace. Never did the ego even unconsciously take the upper hand in him. His actions therefore were all of a divine nature and it is no wonder that so many dazzling miracles, such as bringing to flesh and blood with life the burnt remains of a virgin girl, putting in the blazing fire a palm leaf containing his hymns without bringing destruction to it, bringing to life the corpse of a man for the sake of a virgin in desolation, were performed by Tirugnānasambandhar. In the case of Appar and Sundarar, every Saiva student is aware of occasional frustrations in their requests at the hand of Siva as they were not entirely free from the play of *karma* which occasionally brought them within a mischievous influence.

Ye mortals, awake the grace in you by putting down the ego and easy is, then, the track to everlasting bliss.

S. A. TIRUMALAIKOLUNDU PILLAI.

* Compare அருட்செயலெனவொருகாலம், Appar's Devaram

THE DAKSHINAMURTI STOTRA OF
SANKARACHARYA

विश्वं दर्पणहृदयमाननगरीमुखं निजान्तर्गतम्
पश्यन्मात्मानि मायया बहिरिवाभूतं यथा निद्रया ।
यस्तातात्कुण्डले प्रदीपसमये स्वात्मानमेवाह्वयम्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

As seen, by soul's illusion, as in dream,
Things without him, though within they gleam,
As towns in mirrors ; but, his own pure soul,
At the awakening awoke, secondless, whole :
Be this bow to that Teacher incarnate,
The Lord that faces south, effulgent, great.

2

बीजस्यान्तरिबाहुरो अगदिदं भाङ्गिर्विकल्पं पुनः
मायाकल्पितदेशकालकल्पनविधिप्रयत्नोक्तम् ।
मायावीन विजृम्भयत्यपि महायोगीन यस्मिन्-छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

As by magic or by occult power,
The world that formless, changeless, was of yore,
As plant in seed, but picturesque made, by space
At time, illusion's work, by his will displays :
Be this bow to that Teacher incarnate,
The Lord that faces south, effulgent, great.

3

यस्यैव स्फुरणं सदात्मकमस्तत्कार्यार्थं मासते
साक्षात्स्वयसीति वेदवचसा यो बोधयत्वाभितान् ।
यत्साक्षात्करणाद्वेष्य पुनरावृत्तिर्मवाभ्योनिधी
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Things almost unreal, whose radiance shines,
As one real life ; to pupils who explain
The Vedic " That thou art " : and, knowing whom,
Dreads no more the ocean of birth and doom :
Be this bow to that Teacher incarnate,
The Lord that faces south, effulgent, great.

4

नानाच्छिद्रघटोदरस्थितमः दीपप्रभाभास्वरम्
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिःस्पन्दते ।
जानामीति तमेव भान्तमनुभाष्येतः समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

As, through a vase of many holes, the light
That burns within, through senses such as sight,
Whose consciousness goes forth ; and all below
That shine, reflect but whose self-conscious glow :
Be this bow to that Teacher incarnate
The Lord that faces south, effulgent, great.

5

देहं प्राणवक्षत्रिवाप्यपि चक्षुर्बुद्धिश्च शून्यं विदुः
क्षीयालान्धजडोपमास्तद्वदिति भान्ता भृशंवादिनः ।
मायाशक्तिविलासकान्पतयन्मायादेहसंश्रिते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Like women, children, idiots, or the blind,
Fools argue long, and think, " I'm body, mind
Erratic, senses, vacuum, breath,"—what else !
But who illusion's darkest gloom dispels :
Be this bow to that Teacher incarnate,
The Lord that faces south, effulgent, great.

6

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणीयस्तद्वरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्मात्प्रायमिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

With senses closed, beneath illusion's veil,
Like sun or moon eclipsed, who sleeps awhile,
Existence pure : and who could, waking, say,
" 'T was none but I that till now slept away " :
Be this bow to that Teacher incarnate,
The Lord that faces south, effulgent, great.

7

वाभ्यादिष्वपि जाग्रदादिषु तथा सर्वास्वप्नयात्वापि
व्यावृत्तास्नुवर्तमानमदमित्यन्तःस्फुरन्तं तदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुहया भवया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

In childhood, youth, or age, in waking, dream,
Or sleep, who shines the same, the " I " supreme,
Through different states ; who, by the mystic sign,
Reveals to votaries his Self divine :
Be this bow to that Teacher incarnate,
The Lord that faces south, effulgent, great.

8

विश्वं पश्यति कार्यकारणतया स्वस्मात्प्रतिबिम्बित-
विश्वान्धार्यतया तथैव पितृपुत्राद्याभ्यामन मेदते ।

स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Lost in illusion, dreaming or awake,
Who does, of all this world, distinction make,
As cause and effect, owner and his own,
As teacher and the taught, as sire and son :
Be this bow to that Teacher incarnate,
The Lord that faces south, effulgent, great.

9

भूर्भ्मांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्

इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।

नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्भिभोः

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Whose eightfold form, earth, water, fire and air,
And ether, sun and moon and soul, this fair
Living and lifeless universe makes ; than whose
Form infinite, naught else the seer views :

Be this bow to that Teacher incarnate,
The Lord that faces south, effulgent, great.

S. VENKATARAMANAN.

THE ADMIXTURE

OF

ARYAN WITH TAMILIAN.

(Continued from p. 161.)

From a historical point of view, we have seen first how the Aryan immigrants, within the Panjab, amalgamated with the Tamilians, and secondly, how these heterogenous component elements moved in a united national body eastward and mingled with the Tamilians or Bharatans of the Gangetic valley. Now, quitting this historical ground, let us turn to the fields of religion and language. Of course, the past history of a people or a nation is to be sought for, and reconstructed only from, the original researches made in the vast fields of their religion and language which are the reliable sources of information on a matter of this kind.

We have seen in the previous part that in their second period of immigration the amalgamated Aryans became converts to the Tamilian Rationalism ;

but their conversion or change of belief was not of a sudden nature, but was brought about gradually consonant with the then existing circumstances. Though this change of belief was accomplished slowly yet it went on steadily. For, although the religious aspects of the Tamilian rationalistic mind and those of the Aryan imaginative mind were different one from another, we see that the former already found a place in the old Vedic hymns from the very beginning of the Aryan settlement in Punjab. Among the oldest deities of the Rig-Veda *Varuna* and *Mitra*, 'the night,' and 'the day' or 'dark sky' and 'bright sky' were prominent ; and these were also worshipped by the ancestors of the Aryans while in their native land. To the primitive Aryans, naturally the most prominent object of worship was the sky and consistently with the various aspects assumed by the sky, various deities were conceived and worshipped. But on their arrival in India, struck with the reasonableness of the monotheism of the Tamilians, they adopted the idea themselves and introduced a new and powerful deity called 'Indra', whom they made the king of the gods. The name of Indra is, we believe, a phonetic change of the Tamilian word *Irrai* (இரை) 'lo' [compare the phonetic change of the words 'that', and இ (i) "this", into *anda* (அந்த) and *inda* (இந்த) respectively.] Now as *Irrai* or *Indra* means 'king' or 'lord,' so the junior *Indra* came to be king of the Vedic deities.

It seems also probable that the Aryans adopted the worship of *Surya*, the Sun-god, from their unbrethren we meant the Tamilians or Bharatans of the Panjab. The authors of the *Gayatri*, the sacred morning prayer, addressed to *Surya*, were *Visvamitras*, 'the sons of Bharata' or as they were otherwise named 'the Best of Bharatas.' In Multan we know, there was a great temple dedicated to Sun-god from very early times, till the reign of *Alauddin*, by whose order the golden statue was destroyed and the gold added to his treasury. Multan is a contraction of *Mallasthanam*, 'the abode of the Mallas'; and the Mallas were as we have noted elsewhere, a distinguished nation in western India, a branch of the Bharatan or Tamilian family occupying all the countries between Multan, Marwar, Malwa, including the present Rajputana, wh

influenced by the Tamilian monotheism, introduced a new god, *Indra*, for themselves; but when they saw that this new and powerful, but junior, *Indra*, whom they crowned as the head of their gods, was not enough to answer to the Tamilian idea of the Self-existence of one eternal and omnipotent Power, which pervades all visible and invisible matter, they invented another deity, to convey the said Tamilian idea of God. Even this new introduction is, in the Vedic-hymns, a very complicated idea, not fully developed. This Omnipotent Power (*Sakti*) was called by the Aryans *Aditi* which means 'undivided', 'unlimited', 'eternal.' The Vedic deities, *Indra*, *Varuna*, *Mitra*, *Sūrya* etc., were called the sons of this eternal Mother the unlimited Power, and were named *Ādityas*. The word *Aditi* has no equivalent term among the other ancient Aryan nations, and it has been coined in India and which also clearly explains the idea of the Tamil word for God (சுலாசுலாசு) which is explained elsewhere. Nevertheless we may point out here that the conception of God as a mother, and the mode of addressing God, as *He*, *She* or *It* are peculiarly 'Tamilian,' not met with in other ancient religions. (See the 'Light of Truth,' Vol. II. pp. 253 - 254).

There are many instances of these kinds of new introduction in the oldest Vedic accounts, as a result of the amalgamation of the two races. But we need not dwell longer on this subject. For European savants have written several great works upon the very subject, so much so that little is left to be desired. We would only caution the readers to be careful! not to take for granted whatever is found in these foreign writers without criticism as there are many passages in their works which certainly require amendment and correction. But the time is now come. Happily the Western savants have now begun to unlearn that such ideas as, the god-head in the unity of the Divine Power, with its three fold functions of Creation, Preservation and Destruction, the doctrines of Transmigration, of *Janna* and *Karma* etc. were quite foreign to the Aryan mind and were clearly borrowed from another source. We cannot but concur in this rightly drawn inference, our chief reason being, as we have already shown, that the *Sutlej* once crossed, the Aryans cast off their primitive religion and civilization and adopted that of the ancient inhabitants of the land, as they mixed with them. So, it is not at all surprising to find that the religious ideas which they now entertain are quite without a trace in the ancient religions of other Aryan nations.

The early Aryan immigrants of capable of conceiving as their religion of gods," for material advantages; and of an all-embracing supraconscious Atman, 'bent upon into it,' is not compatible with their system of ceremonies in the first period of their immigration. In the doctrine of metempsychosis. In the next period—when the Aryans became the Tamilians of the Gangetic valley rebirth, for the first time, begins Brahmanas and is developed in the quote here. Professor A. A. Macdonell on the subject; says he: "As the doctrine of metempsychosis is entirely absent from the early Brahmanas, it seems probable that the Aryans borrowed the idea in a rudimentary form from the aborigines; but they certainly did not have elaborated out of this rudimentary theory of an unbroken chain of existence connected with the moral principle."

We call the attention of our readers to the fact that the theory, which held the pre-Aryan as the proudest possessors of the Bharata land has already been exploded by the history. But this statement by Professor Macdonell contains a most important fact. For, as he says, it is true, that the Aryans were not the pre-Aryans of the soil for this land and if, as we have demonstrated, the pre-Aryans can mean no other than that they had become already a great people, that the doctrine of metempsychosis which Professor Macdonell thinks, merely in its infancy, was not developed and greatly improved by the Aryans who comprehended it. For, when they first became acquainted with this doctrine which was new to them, these neophytes were not voluntarily, but were compulsorily forced, by its reasonableness, to accept and readily became converts to this religion—the Tamilian Rationalist religion—product of the intellect of one of the ancient and civilized nations, related to the Akkadians of Chaldaea.

PANDIT, J.

(To be Continued).

SHORT SKETCH OF TAMIL LITERATURE.

(Continued from page 201.)

CHAPTER XIV.

THE TEN CLASSICAL SONGS.

பத்தொன்பது.

Before advancing to sketch the history of the period of the Madura College, a short review of three important compilations of the Board is necessary.

These three compilations are 'The Ten Classical Songs' பத்தொன்பது, 'The Eight Compilations' எட்டுத்தொகை and 'The Eighteen Didactic Works' பதினெட்டுத்தொகை. These works form as it were the cream of the milky ocean of the Tamil literature of the ancient times. In these compilations we have the which reflects the ancient civilization of the race. They are therefore of incalculable value to Tamil antiquary.

We proceed to 'The Ten Classical Songs.' These are highly-finished short poems and may, therefore, be called as 'The Ten Tamil Idylls' as Mr. Sundaram has done. These are :

1. Tirumurgattiruppaḍi திருமூர்த்தப்பாடி by Nakkirar dedicated to the Tamil War God, Muruga ;
2. Porunaratruppaḍai பொருளாத்தப்பாடி by Mudattumakkanniyār dedicated to Karikala Chola ;
3. Sirupāṇātruppaḍai சிறுபாணாத்தப்பாடி by Nattattanar dedicated to Nallakkōḍan a valourous chief of the Sangam times ;
4. Perumpanatruppaḍai பெரும்பாணாத்தப்பாடி by Kadiyālūr Rudran-Kannanār dedicated to 'Pondraṇṇan' Huntirayen, King of Kanchi ;
5. Mullakippattu முல்லைப்பாட்டு an erotic poem on the Pining of the Wife in Separation by Nappāthunār ;
6. Maduraiḷḷāṇchi மதுரைக்காணி by Mungudi Marudūrar dedicated to Neduncheḷian, the Victor at Talayāḷankānam ;
7. Nedunāḷvāḍi நெடுநாவுடல் an erotic poem, on the Pining of the Disconsolate Queen, by Nakkirar dedicated to Neduncheḷian, the Victor at Talayāḷankānam ;

VIII. Karinchippattu கரிஞ்சிப்பாட்டு an amatory song on Lovely Union by Kapilar dedicated to Piragattan an Aryan monarch ;

IX. Pattinappālai பட்டினப்பாலை a love poem on Separation by Kadiyālūr Rudran Kannanār dedicated to Karikala Chola ; and

X. Malaipadukadām மலைபடுகடாம் by Kōnsikanār dedicated to Nannan.

To modern Tamil scholars these are indeed very hard nuts to crack ; these famous works are written in strict accordance with the rules laid down in Tolgappayam, as the erudite commentator of these classics very wisely holds. Each of these poems is one long sentence of more or less loose syntax. The peculiar elasticity of the Tamil idiom enables the writer to make a free run with his quick meandering thought amidst all its digressions. The difficulty of the reader lies in tracing the course of the main thought. The student of Tamil literature is much indebted to Naachinarkkiniyar who has softened his path. A similar difficulty is experienced in studying the four introductory āhavalas in Tiruvāchakam.

All these Ten Classical Songs seem to have been composed in the first century A. D. Of these பத்தொன்பது and பட்டினப்பாலை, dedicated to Karikala Chola, and பெரும்பாணாத்தப்பாடி, dedicated to 'Pondraṇṇan' of Kanchi, are the oldest and they may all be placed about the middle of the first century, say about the year 60 A. D. These poems are decidedly older than Kural as Karikala Chola preceded Ugraperavaludi the last of the Pandyan sovereigns who conducted the Madura College. The time of composition of Kural may be placed about 80 A. D. திருமுருகுத்தப்பாடி that fronts the list of the Ten Classic Songs is also a little older than Kural as we shall see further on, and may be placed about 70 A. D. கரிஞ்சிப்பாட்டு and முல்லைப்பாட்டு may be also placed about the same date. செங்கயை and மதுரைக்குடி, dedicated to the Pandya செஞ்செழியன், the celebrated victor at தலைக்கோட்டை, are later than Kural, as the famous Pandyan, whose exploits the poems dwell upon, was a successor of Ugraperavaludi, in whose time Kural was composed. Of these two, செங்கயை is indeed older, for it describes the victory soon after it was gained, while மதுரைக்குடி was a little leisurely composed by மருதமுத்துரை to teach the path to eternal bliss to the king in the zenith of his

redown. செங்கோட்டை - may be placed about 35 A.D. and மதுரைகோட்டை a little later, say about 87 A.D. செதுபாராத்தம்படை and மலைபடுகடவுள் are dedicated to chiefs who flourished after the demise of the கடை யெழுத்துள்ள and as such may be placed at the latter end of the first century about 90 A. D.

I

'TIRUMURUGATTRUPPADAI.'

'THE PANEGYRIC IDYLL ON MURUGA.'

(About 70 A. D.)

This religious poem is the first of the 'Ten Classical Songs'; it is also found in 'The Eleventh Book of the Saiva Bible' compiled at a much later period by Nambi A'ndar Nambi, the Tamil Vyasa. The author of this richly wrought-out poem is Nakkirar who is generally considered to be the President of the Tamil Academy about its closing age. The circumstances under which this work was composed will be given later on in connection with Nakkirar. An ஆற்றுப் படை which is always a panegyric poem literally signifies 'putting one in the path (to a munificent lord).' Its full import is as follows: 'a poet who is richly recompensed by a lord, on his way home, meets another poet or minstrel who is bent upon going to the same lord for receiving bounties at his hands; the previously-well-rewarded poet describes in glowing terms the lord's generosity and dictates to the wayfaring poet the path which leads to the patron and the manner in which he should conduct himself. Herein (in திருமுருகாற்றுப்படை) Nakkirar who got the full blessings at the hands of Murugar (the Son of Siva) describes to other poets who wish to receive உதவி (salvation) at the hands of Subramanya, the splendour with which He resides in his six favourite places, namely, திருப்பரங்குன்றம் (near Madura), திருச்சேலை (Trichendore a famous Subramanya shrine in the Tinnevely District), தருவாவின்குடி (probably பழனி another very famous shrine of Muruga), திருவேரகம் (a place in Malainadu), குன்றுதோராடல் and பழமுதிர்ச்சேலை (திருமாவிலுஞ்சேலைமலை or அழகர் கோவில் in the Madura District).

The style of the poem is in perfectly chaste Tamil diction; the diction is antique and dignified, and, therefore, in its very nature, very abstruse to the average student of Tamil. Observations of nature abound, in this as well as in all the other classical works. The special importance of this poem rests on

the really correct picture it gives about the religion of the Dravidians or rather the Tamil race about nineteen centuries ago. Mr. Sundaram Pillai's review of the work in one of the early numbers of the Christian College Magazine may profitably be referred to.

The ruddy complexion of Muruga seated on green peacock is compared to the Rising Sun on blue ocean; the extinction of the ignorance of mortals at the sight of Muruga is compared to disappearance of the darkness by the sun's rays. Muruga's victory over Sûrabadma the king Rakshasas is described with a masterly hand.

The effulgence of the six faces with their various functions and the respective actions of corresponding twelve hands are, then, majestically dealt with.

The penance of sages is, then, very graphically described and Muruga seems to be described as a higher deity than Vishnu, Siva, Indra and Brahma.

A very true picture of the Brahmins of the closing age is given. The Brahmin should be born of a father and a mother sprung of totally different Gotras of unblemished reputation such as Kasapa. He should observe bachelorship (பிரமச்சரியம்) forty-eight years in strict accordance with the Vedas; he should rear the three kinds of fires; be twice born, the first birth being his natural and the second the one he assumes during the holy-thread ceremony (உபநயனம்); he should wear a holy thread (பூஜா) of nine strings; when worshipping Muruga he should be in wet attire dripping water; his raised hands should rest on his head; his mouth should devoutly mutter gently the mystic syllables of Muruga's name (குமாராயநம).

Then is described the manner in which the people worship the War God in the mountain regions.

A description of the bloody sacrifices offered to the people of villages and the rude nature of the worship of Subramanya are also given; but the author, in this connection, takes care to preserve the dignity of his favourite God for he observes that God Subramanya condescends to accept the homage of mortals to Him, in whatever form it may be given (வேண்டித் தேவனடியாக் கெய்தினர் எழிபட டாண்டுநெறத்து மறித்தவாறே).

Thus the Tamil War God, Muruga, has become about nineteen centuries ago the common object of worship to the Aryans and the Tamils.

The poem clearly shows the readiness with which the Saivas incorporated the traditions and religious ideas of the Tamils. Muruga, the Tamil God of War, the son of the Terrible *Varuṇa* (the Victorious one); He was also reckoned as the Child of *Umay* (mentioned as *Umayyār*—the most beautiful lady); these seem to be the Tamil traditions. *Umai* and *Kādhilā* were incorporated into the Saiva mythology as the Goddess *Uma* and *Kottravai*'s daughter. *Muruga*, was absorbed into the system as *Subramanya*, the Son of *Uma*. To enter deeper into the question seems at present very difficult; the age of the *Aṭṭa* and the Tamil customs dates back from a prehistoric age for it took place earlier than the date at which *Tolgapṇyam* was written. In the most ancient Tamil book extant, *Muruga* is called as *Varuṇa* (=the son), that is, as the Son of *Varuṇa* and His favourite places of resort are the mountain regions. Refer, for instance, to the line *Varuṇa* *Varuṇa* *Varuṇa* in the *sūtra* where *earth* is separated into four regions.

The early customs dealt with in the work are the following:

Kurinci was the favourite song on *Muruga*;
Sacrifices of sheep were offered;
Ecstasies and dances were in vogue.

The work from the pen of *Nakkirar* is considered of vital importance to the *Saivas* who sing it daily in times of distress.

Some lines from the poem are subjoined to serve as a specimen:

மேலமுடிபு உருவிய நிதித
கொண்டிருந்த குறிசு உருவிய அரு
கொண்டிருந்த குறிசு உருவிய அரு
கொண்டிருந்த குறிசு உருவிய அரு
கொண்டிருந்த குறிசு உருவிய அரு
கொண்டிருந்த குறிசு உருவிய அரு
கொண்டிருந்த குறிசு உருவிய அரு
கொண்டிருந்த குறிசு உருவிய அரு
கொண்டிருந்த குறிசு உருவிய அரு
கொண்டிருந்த குறிசு உருவிய அரு

Here the effulgent form of *Muruga*, His victorious and His companionship with *Umay* and His (as described).

II

PORUNARATTTRUPPADA.

(A POEM IN PRAISE OF KARIKALA'S BOUNTY.)

Composed about 60 A. D.

The poem was composed by *Mudattamakanniya* in praise of *Karikala Chola* of

whom some account has already been given. This poem as well as the previous one and three other poems of the *Porunara* are 'atruppadais.' A *porunara* is a war minstrel; as the poem is in praise of *Karikala*, the title of the poem signifies 'putting a minstrel on his path to *Karikala* for getting recompense at his hands.'

This fine poem describes the truly benevolent nature of *Karikala*, his military glory especially his victory at *Chera* over the forces of the *Pandya* and the *Chera*, and the fertility of the lands irrigated by the river *Kanveri*. There is also a reference to the peculiar course he adopted when he delivered judgment in a dispute between two old men who thought the king to be too young to sit in judgment over them. It is believed that *Karikala* to outwit his clients appeared as an old man when judging their case. The same fact is also referred to in a stanza in *Porunara*. Some points of interest are noted from the poem:

The soft soles of maidens' feet are compared to the tongue of the dog which gasps for breath after a weary run.

The poverty of the poet is indicated by his dress rendered wet with perspiration wherein the lice along with its tiny eggs dwell in plenty penetrating into the gaps near the stitches.

Clothes of very fine texture with beautiful embroidery were manufactured in the Tamil land.

It was usual for a lord who rewards the poet who has sung on him, to follow him to a distance of seven *leagues* when the poet returns recompensed by him.

The line '*Porunara* *Porunara* *Porunara*' is philologically important. *Porunara* does not occur in modern Tamil but we have in its stead *Porunara*. But the word *Porunara* occurs in modern Telugu; thus this word affords a clue to the fact that the Tamil language is the mother language of the other Dravidian languages, as several of the modern terms in Telugu Malayalam and Kanarese though not existent in modern Tamil may be traced from Tamil words found in the ancient Tamil classics.

A few lines from the poem are subjoined to serve as a specimen:

குறியை

அறிந்தபதம் கொண்டுள்ள நிதிசு குறிசுத்தக
மு. கைபோகிய முரிபாசுநிதி
யினை நிதிசு நிதிசு நிதிசு
பாங்குரைத்த குறிசு நிதிசு நிதிசு

வயிற் றகாலைப் பவின்றினி திருந்து
 சொல்லி யுருகொழு வேய்ப்பப் புகலே
 பெய்குயிர்வு மூன்றின்று மழுங்கி
 யுயிர்ப்பிடம் பெருதான் முனிந்தெருநாட்
 செயிற்செழு தெவ்வர் திறுதுறை போகிய
 செங்கி செறுமெந்தொல்பதிப் பெயர்ந்தென
 மெல்லெனத் தினந்தனமாக வல்லே
 பசுநிலைமம் மாயம் விட்டெனச்
 சிறியவன்பேற செயிற்செருநகைமொந்
 தடியடியன் துக்குநடைச் சூழவிகொடு
 பிழபுணர்வெழம் பெட்டவை கொள்கெனத்
 தன்னையளவையிற் றரத்தரயானும்
 என்னையளவையின் முகந்துகொண்டு
 இன்மை தீர வந்தனன்.

The classic age was characterised by a sad feature; people were addicted to drink, gluttony and flesh-eating; there seemed to have been no sumptuous dinner without these vices. Vegetarianism was in fact a later growth. No doubt there should have been honorable exceptions among the Saivas, the Brahmans, and the Jains in those days.

III

SIRUPANĀTTRUPPADAĪ.

(A POEM GLORIFYING NALLIAKKÔDAN'S GENEROSITY)

Composed about 90 A. D.

The author of this exquisite poem is கத்தத்தனார், one of the Professors of the Madura Academy. This *AttruppadaĪ* is dedicated to Nalliakkôdan a powerful war-chieftain and benefactor of Tamil bards. A *pinan* is a string-musician; thus the title of the poem signifies that a fully-rewarded poet returning from Nalliakkôdan directs a string-musician to the lord to receive a similar recompense. The epithet *சிறு* (short) is put in, to distinguish the poem from another of its kind which is more elaborate and dedicated to the king of Kanchi.

The poet evidently had the greatest admiration for Nalliakkôdan the prince of நறுமரகாடு, for he is praised at the expense of the Three Tamil Kings. After the times of 'The Seven Lords of Munificence,' who were all brought to an untimely grave by the envy of the Tamil monarchs, 'The Yoke of Charity' borne by the seven together, was singly borne by Nalliakkôdan. He was sprung of an ancient dynasty named *ஒயியர்* who formerly lived in Ceylon. His metropolis was Mithur மூதூர்; the other important cities in his dominions were எயிற்பட்டினம், வேலூர் and தருமபுரம் which are all described as fertile cities

meeting the requirem-
 ness of Nalliakkôdan
 ing way; all the true
 found in him, grat
 facial glee, goodnes
 who craved his parde
 any kind of hatred
 Dashing courageously
 army in distress, res
 own will amidst the
 were his military v
 qualities, were, his to
 the wise, his air of ig
 mortals, his rewardin
 with their ability and
 needy. His great ga
 minstrels, poets and
 bright moon amidst t

The syntax of this
 quick as they run, do

There is a refere
 ambrosial nelli fruit
 lines are :

கமழ்பூஞ்சேரற் கவ
 யமிழ் துவினை தீவ
 வுருவச்சினங் கனத
 அரவக்கடற்சூனை

Some natural obser
 met with in the poem

The king-fisher wa
 great while from the
 tree and darts furio
 which swims deep in
 act the green leaves o
 bored by the nails o
 lotus flower that
 leaves, run in a stres
 to imbibe the honey t
 black-serpent *kelu* en

Rice is pounded w
 wood bordered with
 by constant employme
 and become blunt and
 in vogue.

In certain houses, r
 children; young m
 together and appear

man Ilantirayen the hero of this panegyric Idyll was the first of the *Bengal*.

செங்காந்தி வந்ததைத் தெரிவிக்கும்படி
 இம்முழுமூலமையும் இவ்வருத்தம்
 செறித்து விளக்குவதற்கு அறிந்தோர் எந்த
 அருமைக்களித்ததும் தெருவினியின்மையு
 ளுணவிபுருததும் அழிபடை தாக்கதும்
 யான்மீது உற்றத்து வயகொந்தம்
 கருவிவறு முடிந்ததும் எழுதப் படிததும்
 ஒருநிழிப்பாமையும் வாய்மையுந்ததும்
 அறிபெருஞ்சண் அறிவையொத்த
 அறிவுமடம் பரிததும் அறிவுன் குடைமையம்
 கரிசு வந்தததும் வையாறு செறிததும்
 பரிசெல் காழ்க்கைப் பரிசெனொத்தப்
 பன்மீனெயன் பன்மீனெயன்
 இவ்வகை அபமேயுருந்தோன்.

These lines sum up the high qualities of the
 unevolved hero who was as well a champion of the
 atom.

In this poem a very minute description of the Five Regions, Kurinchi, Naithal, Mullai, Marutham and Palai in his dominions is given. The respective occupation, diet and behaviour of the people of these regions are also dwelt upon. Flesh-eating seems to be the most common and the most cherished vice. The minstrel who is directed to the king for receiving a fit reward is encouraged by the hope of sumptuous flesh diet throughout his long way from the different peoples. The glory of the king is rather exaggerated, as it is said, that, robbers, snakes and wild beasts do no harm in the dominion of *Cheralvar*. Much relief is experienced in the description of the Brahmin villages, through which the minstrel should find his way to the bounteous sovereign. Here he could get only a purely vegetarian diet but prepared in a highly relishing manner. In cleanliness and religious austerities, the ancient Brahmin approached the most orthodox village Brahmin of the present day ; but one good quality he possessed over and above his compeer of to-day. He readily fed with pleasure a low caste minstrel. It seems, however, that the author of this Idyll himself a Brahmin, has furnished us with an overfine picture. A less noble picture of the Brahmin is met with in Silappatikāram and Puraṇānuru.

The lines describing the Brahmin's quarters are as follows :

This poem was composed by *சுயத்திசை* *சுயத்திசை* *சுயத்திசை* one of the Professors of the Madura academy. All these *Attupadais* are stereotyped in the form of their treatment, but original beauties abound.

This rather long poem is addressed to *Tondaimadu* *peraiyaru* the king of Kanchipuram who flourished about 60 A. D. In splendour and fame he surpassed the three Tamil Kings. The Tondainadu was originally a portion of the Chola's dominions; the first Tondaiman or Tirayen was the son of a Chola, being the issue of a furtive union of the Chola with a mermaid (*marichimala*); when the lady asked her husband what to do with the child, the Chola replied that he could recognise him as his son and give him sovereignty. He, decked with a *Tondaimal* (a creeper), would appear above the waves (*thiru*) from the nether world. The mythology says that this was done and the young boy was made a crowned monarch of a portion of the Chola's dominions named Tondainadu embracing the present districts of Chingleput and forth Arcot. In the Saiva mythology a different cause is attributed for the origin of the name *Tondaimadu*. It is wrong to suppose that Tondai-

செருக்ஷன் ரீயாத்த தெநாட் பத்தர்ப்
பெஞ்சேத செருகிய படி கான்னகர்
மகிபுறை கோழிபொடு குமலி தன்னுத
வகைகாய்க் கின்ன மகதவிலி பயிற்று
மகதகாப்பாசர் உறைபுதிச் சேப்பிற்
பெருகல் காணத்த வடவின் விளங்கும
நெயிற் புறாபுய் க்ர்பின் நெடுதல
வகைக்கமோலே வயினறித்தட்ட
கடர்+கடைப் பறவைப் பெயர்ப்படு கத்தம்
சேதாநெயோர் வெண்ணெயின் மாதனத்த
உதப்புத பக்காய்ப் போழொடு சிறிவந்த
ஞ்சகா நெழுரி பகிநுப்பத்தனர்
பெரியாக்கொக்கி னறுதடி விநிர்ந்த
தகமோண்டாகலின் வகைபடப்பெருகலி:

The healthy calf tied to one of the posts in the *pandal* indicates that its mother the cow went out to the meadow; the milk-yielding cow was an indispensable animal in the house of a Brahmin; for the five-fold products from the cow were essential for Vedic rites as they are even at present. Why the hen and

the dog are mentioned is not explicable; teaching Vedic *Slokas* to the parrots with aquiline bills is evidently an exaggeration. The Brahmin's wife was a paragon of chastity like the tiny star (near one of the seven stars known as the constellation of the Great Bear) in the northern horizon. She was an accomplished cook being well versed in the preparation of highly relishing vegetarian diet. A particular kind of rice interpreted as இராசாண்னம் by the commentator was the staple food in the house. The pomegranate was cut into slices and smeared over with pepper powder and intermixed with the flavouring leaves of கருவேம்பு; such slices were then well roasted in fresh-drawn butter from the tasty curd and formed a faintly diet; there were also excellent pickles of mangoes (மாங்காய் அறுகாய்).

A passing mention of the shrine of திருவெஃகா in Kanchi is made; the minstrel is impressively advised to harp on his பாழ் a few notes in praise of the God therein. A short and brief description of the old city of Kauchipuram is given. Festivals adored by all religionists were ceaselessly held in the streets of the victorious city; elephants which form one of the four grand divisions of the army were fed with rice smeared well in ghee, and the cunning monkeys darted from the branches of the neighbouring groves and ran away with morsels stealthily taken from such rice while the keepers were off their guard; the broad streets were full of deep grooves made by the wheels of the huge cars which plied often in them; there were also the quarters for soldiers whose military glory never stinted; the bazaars were intensely busy. The whole town was encircled by a brick wall.

The fame of தொண்டைமான் is then dealt with. His bounty shut out the fame of other benefactors as no body cared to go to them for charity; he was a terror to his enemies and a darling to his friends; he was the victor of victors. The territories of those who opposed him were rendered into desolate ruins while those who befriended with him flourished and became the home of the goddess of prosperity. His gates were ever crowded with princes who came to him to court his friendship or to solicit his aid in war against others.

High as he was he was quite affable to the bards who repaired to him to eulogise his glory and get reward in return. He personally attended upon them during their dinner and recompensed them with suitable gifts on the very day of their visit and sent them home with cheering hearts.

A careful study will be highly beneficial to the antiquarian who wishes to have a reliable picture of the rural life in Southern India about the beginning of the Christian era.

Many beauties founded on keen observation abound of which we make mention of one well-observed simile. The bubble-like protuberances on the creamy surface of the fermenting curd are compared to the form of the mushrooms. As specimen verses from the poem the lines already quoted describing the Brahmin villages may be taken.

V

MULLAIPPATTU.

THE SONG ON WIFE'S PATIENCE.

Composed about 70 A. D.

This short, sweet, highly-wrought poem is from the pen of Nappūthanār one of the academical poets. This artistic poem treats of one of the five departments of love முக்தை, which describes the patience of the lady during the absence of her lord who has gone abroad on a war expedition against his enemies.

Nacchinārkkiniyār the critical commentator on this, as well as the other classical treatises comprised in பத்துப்பாட்டு finds fault with the less erudite annotators, who do not possess the required insight to interpret this Jungle Idyll in its true light, that is, in perfect accordance with the rules laid down in the guiding grammar of the third academy, namely, the Tolgappayan.

The lady-love who is very often a queen understands the serious unrest of her husband's mind which is full of projects on the war-expedition already on contemplation. This absent-mindedness of the king in the company of his wife converts his presence into mere solitude and the devout lady pines intensely. The idea of her husband's separation on a foreign invasion usually beset with dangers drives her to distraction by telling seriously upon her delicate health. She tries to fix tight her wrist-ornaments which have become loose; her senses bewilder; her deep sighs are pitiable; her plight is like the quivering peacock pierced with arrows and pearl-like drops of tears trickle incessantly down her rosy cheeks from her blue-lily-like eyes. The pitiable plight of the wife touches even the resolute will of the king. His intending to soften her before leaving, clearly shows her that his separation is essential for the preservation

of his honor and fame; even this does her no good. Then come to her old matrons who have consulted the oracles at the shrine of Kottarai (Kali *சாமி*); the omens were indeed highly favourable and much hope of the king's success in his future war-expedition is excited in the tottering heart of the love-sick dame, who then consents, though with a paining heart, to her husband's foreign adventure.

The poem begins with a description of the heavy rains in winter, when, the dame, made lonely by the departure of her husband, patiently keeps at home. She is on her royal couch in the seventh story of her ornamental mansion; a lamp held in the hand of a gold statue near her illumines the solitary gloom of her room; the heavy and deafening downpour of rain falling on the roof runs down the slopes and corners with the sound of cataracts; amidst such confusing sounds she exercises patience, the true mark of wife's chastity, and calmly expects the safe arrival of her consort counting the days which are yet to run. This is the wife's flight.

The king is over-busy in his campaign; his forces are within a wall of weapons driven into the ground; he himself is within a similar smaller enclosure within the same; the loss and trouble he sustained in the first day's fight enrage seriously his mind; his eyes find no rest at night. He lies inclinedly on the bed on one of his hands while the other rests on his crowned head; in this attitude he thinks of the deeply-wounded elephants which in their unbearable pain have forgotten their female consorts, of the fallen soldiers who have gloriously discharged their debt of gratitude to their sovereign by their brilliant achievements in the battle where they bravely cut off the trunks of their enemies' elephants, of the uneasy chargers which have no appetite for fodder as they are severely pierced with arrows. Amidst such loss, he despairs a little of his success in the coming morning; still he wins. He returns post haste to meet his patient wife; the neighing of the chargers yoked to his car full pleasantly into the anxious ears of his magnanimous queen.

This is a brief account of the poem. There are some points of interest which deserve to be noted:

Elephants were trained in a northern language (*உட்குரல்*, probably Hindustani, as now) by lads of Tamil race. This custom is still in vogue. In Chintamani, one of the Five Ancient Tamil Epics, a

like incident, the training of elephants in a northern dialect, is mentioned in *அகநானூறு*.

The Yavanas, in all probability, a particular tribe of Greeks known as the Ionians, are described as strong-bodied soldiers guarding the king's room. Elsewhere (in *செங்காவலம்*) they are described as excellent artists versed in the construction of metal statues. References to these Yavanas are frequently met with in Sangham works. In Silappatikaram, mention is made of Yavanas in the description of the metropolis of the Chola, Pugar. The commentators vary in their interpretation; Adiyarkkunallār, the commentator of the epic poem, considers them to be Turks (*சுருசு*) or the Mahomedans, while Nacchinkiniyār styles them as *சீனர்கள்* which means probably the Chinese.

As specimen verses the following lines from the poem may be taken:

THE ELEPHANT.

உலகில் உலக மொழியென நெருதி
கவையுற்றான் காவலிற்
நெய்ப்பி லென நெய்க் பரி
பொருது சிவந்தருமபொருதி நிமிசுமந்திரபாற்
வயங்கினை விக்குற குக்குற தததமடற்
அதிநூல் மருப்பிற்றான் கவையுமடல் கொண்டு
கவையுமடல் கவையுமடல் பவிரி
கவையுமடல் கவையுமடல்

(கவையுமடல் = அஞ்சல்).

VI

MADURAIKKA'NCHI

OR

THE SAGE COUNSEL TO NEDUNCHELIAN

THE FAMOUS VICTOR AT TALAYA' LANKA'NAM.

Composed about 87 A. D.

This exquisite poem is from the pen of Māngudi Marudanar one of the most distinguished of the members of the Madura College. He is unparalleled among the academic poets for his fearlessness in dictating rules of morality, true virtue, and greatness to kings who turn dizzy at their terrestrial glory. Nedunchelian, the Pandya who won the famous battle at Talaya' Lankānam had a good deal of admiration for this saintly poet. He considered it a great honor to get an eulogistic poem at his hands. The poet also was much interested in the welfare of his sovereign. At the time of the composition of this poem, the king was fresh with thoughts of his military achievements

in the famous battle. The heroic monarch was glorious in every way as a man of great accomplishments in body and mind; the only defect in him was that he forget or did not think upon the evanescence of all earthly splendour. The poet with a sincere wish to prune this only defect in his favourite model sovereign composed this exquisite Idyll, in the course of which, he throws hints, which casual in appearance, might act vigorously upon the mind of the great potentate.

Kanchi, as the erudite commentator holds, should be interpreted in the light of Tolgappayam and not in the light of பன்னிருபடலம். According to பன்னிருபடலம் *Kanchi* would mean 'opposing undauntedly an invading army.' *Kanchi* is defined in Tolgappayam as 'பாக்கருஞ்சிறப்பிற் பல்லாமற்குளும், சிவலாவகம் புல்விபடுநதித்தே.' Thus *Kanchi* dwells on the instability of all earthly glory with a view to teach the path to salvation.

Now to come to the poem. The poet, whose mission was to teach the path of salvation to his friendly sovereign in the zenith of his worldly splendour, approaches the king cautiously and dwells first on all the inestimable virtues of his sovereign to show that he is not blind to the merits of his patron. The poem is in short a long eulogistic address to the king. It begins thus: you have sprung from a lineage of kings who ruled the kingdom in an unparalleled way. In your land seasons never failed to yield their timely fruits; rain came right in the season; fields yielded crops a thousand fold; your land was quite free from calamities. Your land can fare well even without rain on account of the unceasing supply of water in the river Vaigai; your subjects are rich as landlords or as traders. Oh famous victor at Talayalankānam and lord of Korkkai the famous seat of pearl-fishery! You will raise up the status of your friends and impoverish the kings who oppose you in battle. May you fare like the crescent (the waxing moon) and your foes like the waning moon. Temptations cannot make you swerve from your word; in war you won't flinch back ever so little though heaven and earth face against you; you have got the greatest disdain for ill-gotten wealth; your contentment for wealth is really commendable; you take delight in the fame of bestowing rich gifts. Oh my motherly lord! I shall tell you a certain thing; hear me; let your delusions give way; what is the true relation you bear towards all this splendour. I cannot show you the thing which I well wish to show you. For a knowledge of

it (the indescribable bliss which every human soul should aim to attain and for which the human body is given; this is known as *சத்தி* in Tamil) you should go to an ancient sage. Sovereigns of world-wide reputation as conquerors, who died uselessly without bestowing any thought about extinction of future births, are as innumerable as the particles of sand on the shore of an ocean. May your earthly fame last permanently on the face of the globe.

After thus throwing some darting hints, the poet hastens to describe the splendour of the ancient town of Madura.

The town of Madura, the metropolis of the Pandyan kingdom is situated in the midst of land composed of the five characteristic regions—the mountain region or *kurinchi*, the jungle region or *mullai*, the desert region or *palai*, the region of fields and vegetable gardens or *marutham*, and the oceanic region or *neithal*—and bedecked with flourishing cities and villages where the inhabitants live comfortably and contentedly attending to their several occupations. The banks of the river Vaigai with magnificent trees of various kinds spreading their branches wide and high are bedecked with the cottage-villages of *Panar* a low caste tribe who could not live within the city walls. Ditches around the fort are deep with blue-water; the ramparts of stone rise into the region of the celestials. The high and wide gates of the fort with frame-work of great height bearing several stories, and with doors ever smeared with ghee are busy like the ceaselessly flowing river, with throngs of men who pass incessantly under it.

The day bazaar is then described. Flags of beauty raised in honor of divine festivals, flags commemorating the capture of foreign cities by the generals of the king, flags in honor of triumphs in war, and other flags to denote various other things, all wave majestically like cataracts flowing down the hills. But elephants like ships in the turbulent sea, cars with flight of wind drawn by brilliant horses, magnificent chargers with deafening tread mounted by trained riders, drunken soldiers wrestling with one another, all frequently pass and repass through the bazaar thoroughfare. In the great bustle caused by the passage of the fourfold royal army, pedlars and sellers of petty articles of merchandise, such as, fragrant unknit flowers, garlands of various hues and patterns, perfumed powders manufactured by the conjoint work of several persons who have divided the labour

between themselves, betel leaves, spiced arecanuts, gamsi slaked from burnt shells: those petty merchants get afraid very often of any accident. After the bustle of the army is over, they begin to breathe fresh life and sit under the cool shade of sky-reaching mansions and offer their commodities for sale by crying out to the passer-by. Women of genteel appearance with grey and plaited tresses go from door to door offering spices to young dames to make them happy in the enjoyment with their husbands at night. This is the bustle in the bazaar about sunset.

The night bazaar is then described. Wealthy lords with their shining retinues pass through the bazaar. The faces of dames standing on the terraces of houses alternately hidden by the waving flags appear like the moon emerging from clouds. The roar of the drum, beat for the holy festivals, deafens the ears. Men and their full-grown wives, with flowers in their hands go along with their children to the Buddhist churches. All places of religious sanctity such as the residence of sages, the residence of penancing devotees, the Jain shrines with flower gardens, schools of morality are all very busy. The noisy traffic of merchants trading in foreign merchandise, of priests, generals, ambassadors and spies, of manufacturers of bangles from conches, of borers of precious stones, of goldsmiths, of cloth-merchants, of painters, of weavers offering their clothes for sale, of sellers of vegetables and of sellers of different sorts of diets, produced the appearance of the mingled cry of different birds in a grove.

The early part of the night is then described. At sunset the full-moon rises to the great cheer of the people; dames hasten to prepare garlands, aromatic scents etc. The courtesans are busy in enticing wealthy young men. Maravars (a tribe of fearless men living in the districts of Madura and Tinnevely) get drunk and wander riotously in the streets. Hypnotic dances of Velan, the round dances of females, and songs of various kinds can be witnessed everywhere.

Then the second *jitam* is described. The conches cease to blow; the wooden stands or pillars in the front of the shops are pulled down and the shops are closed; women go to sleep; sellers of eatables go to bed; actors and dancers begin to repose. The whole city presents the appearance of a sea whose motion is over.

The third *jitam* or the time between midnight and 3 A. M. is then described. The king's sagacity

is herein manifested; on the principle 'set a thief to catch a thief,' he has appointed watchmen well versed in all the arts of theft. Dexterity and fearlessness are their great virtues. They roam quite fearlessly in the streets in spite of heavy rains and floods, like tigers in search of prey. They peep slyly into the rendezvous of crafty thieves and robbers. A very graphic description of an 'accomplished' robber is given; in the epic of *Silappatikaram* also the description of an arch thief is found. Theft should have risen to a fine art in those days. But for the appointment of guards who knew all the ins and outs of the art of theft, the people's property should have been in great danger of being stolen. The complexion of the arch thief is jet-black which merges with darkness and makes him quite invisible in the dark; he has a spade with which he could split rocks and planks; he has also got a sword to serve him in defence when suddenly caught in spite of his caution; his feet are protected by shoes probably to escape detection from foot-steps; he is clad in soft cloth of jet-black hue; a rope made of cotton fibres with a clip at one end serves him as a ladder to climb up any wall and this is wound round his waist; his eyes roll slyly in search of jewels and treasure; he is so dexterous that, when detected, he could hide himself within the twinkling of an eye. The guardsmen who are a terror to the burglars are noted for their undaunted courage and detective skill that has won the approbation of the wise. They are dead shots as their arrows never fail to bring down the thief.

The fourth *jitam* or breaking of the day is then described. Brahmins rise up very early in the morning and begin to chant the Vedic hymns and the noise is like the humming of bees. Musicians harp the tune of *Marutham* on the chords, the bazaar-men smear their shops with the cow-dung paste; toddy shops are very early open and invite men addicted to drink. Dames sleeping with their soft bosoms pressed to their husbands' suddenly get up, to do their daily routine as the day is about to dawn and the creaking noise of the opening doors is heard everywhere. The public drum sends its roar far and wide and announces the dawn of the day; the cocks which are the natural time-keepers in several houses cry cock-a-doodle-doo; swans and peacocks in the royal mansions raise amorous cry. The tame male elephants bleat in response with their endearing mates. The wild beasts, namely, the tigers and the bears in

the royal menagerie send their wild roar. Thus dawns the day.

The city of Madura is ever busy with the run of elephants, chargers, and cattle which come as foreign revenue from the feudatory kings. The city resembles the celestial city (swargam) in splendour; it is the fit city for salvation. After thus describing the heavenly city, the poet addresses the king in glowing terms.

Oh Nedunchelia! the king of such a gracious city; you, after enjoying the sweets of conjugal bliss with tender maidens, the paragons of beauty and charm, with long adorned-ears fascinatingly resting on their shoulders, get up early and bathe and adorn your beautiful person with rich ornaments. You send for soldiers, warriors and generals who have done meritorious service on your behalf, and enliven them with encouragement. You are lavish in your bounty to minstrels and bards. Oh my dear lord! you should follow the example of your renowned ancestor, Muthukudumi, who conducted many *yagams* in strict conformity with the Vedic rules; like him you should try to get a knowledge of கந்தழி (eternal bliss) by resorting to a Brahmin sage of antique celebrity. This is the only wholesome advice which I can give you. May you prosper amidst the acclamation of sages like the rising sun on the blue ocean and like the full moon in the midst of brilliant stars.

This poem has much historic interest; it is a word-painting of the ancient town of Madura about nineteen centuries ago. It is a mirror wherein the civilisation of the ancient Pandyan kingdom is reflected. It is also a faithful record of the ancient customs and manners of the Tamil race. Clothes were washed in sour rice-water and ironed, as is the custom even at the present day.

As specimen verses the following lines are appended:

அரசியல் பிழையாத அறநெறிகாட்டும்
பெரியோர் சென்ற வழிவழிப்பிழையாது
குடமுதற்ருன்றிய தொன்று தொழுபிறையின்
வழிவழிச்சிறக்க நின் வலம்படு கொற்றம்,
குணமுதற்ருன்றிய காரிருண்மதியிற்
நெய்வன கெடுகநின் நெய்வராகும்,
உயர்நிலையுலகம் அமிழ்தொடு பெறினும்
பொய்சேணீங்கிய வாய்கட்டினையே,
முழங்குடலேனின் மலர்நிலையுலகமோடு
உயர்ந்ததேயத்து விழுமியோர்வரினும்
பகைவர்க்கஞ்சிப்பணிந்தொழுகலையே;

தென்புல வருங்கின் விண்டு நிறைய
வாணன்வைத்த விழுநிதி பெறினும்
பழிநமக் கொழுவுவென்னும் விழுநிதி
யீததுள்ளமோ முகைவெட்டுகலையே;
யன்னாய்! நின்னொருமுன்னிலைபெய்கு;
கொன்னொன் றுகைக்குவ னடுபொன்னல்,
கேட்குகின் வாழி, கெடுக நின்னலம்;
கொடாதுநிலைஇயர்நின் சென்விளங்குநல்விசை.

VII NEDUNALVĀDAI*

OR

THE GOOD LONG WINTER. Composed about 85 A. D.

This short Idyll of 188 lines is the most precious gem from the mines of Tamil literature. The author of this exquisite song is Nakkirar who is generally considered to be the President of the Tamil college in his days. Reality of description and keen observation of nature which generally characterise the ancient classics of Tamil are found more strikingly in this charming poem. The style is undoubtedly grandiloquent suiting to the dignity of the thought garbed by it.

Nacchinarkkiniyar by his ingenuity construes this poem as a panegyric on Nedunchelian from the occurrence of the words வேம்புநிலையாத்தநோன்காமெழுகம் in the description of the king's general as the margosa flower (வேம்பு) is the emblem of the Pandya. But for this, the poem, like Thackeray's *Pendennis*, would be hero-less. Further the commentator exhibits his high erudition by considering this song which has the appearance of a Love Poem (அகப்பாட்டு) as a Political Poem (புறப்பாட்டு).

The king Nedunchelian has gone out on an expedition against his enemies and has encamped near Talavālankanam. The desire for military glory has proved a higher stimulus than the conjugal love for his chaste queen, who pines in her mansion on account of the painful separation of her beloved lord. The poem may well be styled as கெய்தற்பாட்டு in contradistinction with முல்லைப்பாட்டு, குறிஞ்சிப்பாட்டு and பட்டினப்பாட்டு, wherein three other phases of love are dealt with, but for the allusion to the margosa wreath which implies a definite hero. In a purely amatory poem, no particular hero can find room

* A graphic review of this poem was contributed to one of the numbers of the Christian College Magazine about 8 years ago by the late Mr. Sundaram Pillai of the Trevandram College.

According to the rules of Tamil Grammar. An artist can present the whole poem well to the eye in two paintings, one exhibiting the pining queen in her mansion and the other the king in encampment at *Malayalankanam*. The famous war occurred in the Tamil month of *Maasi* answering to the later half of October and former half of November, when the heavy rains had ceased and the cold weather with drizzling rain and piercing blasts had set in.

The poem as a whole is in the form of a request to the Ancient Tamil Goddess *Kottarvai* (=The Victorious Matron) describing the painful situation of the pining queen, that Her Divinity may expedite the return of the king from the war to the great joy of his chaste royal dame.

This picturesque Idyll begins with a graphic account of the winter season (*Madu*) which follows in the wake of the heavy rains. Shepherds, with their exposed bosoms shivering with cold, and palms pocketed into their arm-pits after having been warmed over the blazing fires, take their flocks of cows and buffaloes to the distant jungle region to keep them off from the blasts of the winter. Cattle have no desire to graze in the meadows; the frolicsome monkeys shiver with cold; birds benumbed with cold drop down from the branches of trees; milking cows do not allow their calves to suck at their teats; hills become intensely chill. The creepers *Silag* and *Paruvu*, which are intertwined, blossom side by side, respectively, their gold-and-silver-hued flowers on bushes everywhere. The yellow-footed cranes devour fishes upon the miry and sandy spots everywhere. The ripe ears of the paddy bend down with their weight; the juicy arecaunts ripen in bunches on the heads of the green-barked palms; from the trees, in groves thick-set with flowers, trickle down tiny drops of chill water.

Then comes the description of the city of Madura in winter. The long and broad streets of the city of Madura bedecked with sky-reaching mansions everywhere, appear like the beds of large rivers; strong-bodied barbarians beautify their bodies with garlands, get drunk with fermenting toddy wherein bees cluster, and wander with mirth riotously everywhere in these streets, caring little for the chill drizzling which wets their persons. Innocent damsels with charming arms, endearing gait and graceful eyes understand the approach of night from the fragrance emitted by the blossoming buds which have already been culled and spread over the flower-plates (night

is indistinguishable from the day from incessant drizzling and unceasing clouds which overhang the sky). They light oily wicks in the lamps and adore the household deities with flowers and paddy-grains; cocks and hens with no desire to play in the chill meadows lead a very idle life within doors. In the guarded houses of the rich, servant-boys are busy in preparing pastes of musk upon the black mortar. Sandal stones procured from the north and sandalwood from the south are lying profitlessly in corners (These would be highly useful in summer, and now pastes with musk and civet which form the important ingredients are more serviceable on account of the warmth and health they give). Ladies do not adorn their tresses with flower-wreaths but insert a few unknit flowers into them. Warm spicy fumes are raised everywhere. The doors in the yards opening towards the south, for the enjoyment of the zephyr in the hot weather, are now well-bolted. Young and old no more drink the cool water from the flower-mouthed jugs but warm themselves near the red-hot cinders in hollow plates. Dancing maids press their yals (instruments resembling violins) tight to their warm bosoms to heat the strings, and tune their chords to suit admirably to their dance. Wives in separation pine intensely. This was the state of the dreary winter.

The description of the pining queen in her palace follows. The royal mansion whose construction began on the auspicious day of the noon of vernal equinox is enclosed by high fortified walls. The ornamented gate with its massive doors appears like a huge tunnel cut through a mountain; the gate is broad and high enough, to allow the passage of fully-caparisoned elephants along with triumphal banners. To drive the darkness throughout night, metallic statues constructed by Yavanas bear lamps in their hands, and there are servants who carefully watch the lamps and pour oil into them as it is exhausted. Flags of various hues waving over the high mansions present the appearance of rainbows seen on mountain summits. The royal couch made of ivory is grand beyond description; it has a silk curtain whose borders are ornamented with hanging pearls; mattresses and cushions stuffed with the soft down of eider duck are laid upon the couch. A soft cloth washed in rice-water is spread over the mattress. Upon this lies the disconsolate queen. Her bosom which was ornamented by necklaces of gems is now bare bearing simply the holy nuptial thread. Her dishevelled tresses mar the comeliness of her charming counte-

nance. Her ears which fell flowingly down on her shoulders have shrunk ungracefully by the removal of the ear-pendants. Bracelets of gold no more adorn her soft hairy wrists; but rings of split conch and talisman-threads take their place. Silk clothes with flower-embroidery in which she was hitherto dressed have given place to coarse cotton fabrics. She appears like a mere outline picture instead of like a full-finished picture in oil colors. Her unwashed and undecorated feet are shampooed by attendant-maids of rare beauty. She pines intensely in spite of the encouraging words of the nurses who suckled her in her infancy. She gazes with much distress and jealousy upon the painting of Rohini in inseparable company with the Moon in the curtain, and gives vent to sobs which bring down pearl-like drops of tears in the corners of her eyes which outvie the blue-lily in charm. She scatters them off with her soft fingers when these are about to trickle down her cheeks. She hates company and desires to be left to pine in solitude. This in brief is the situation of the queen.

The scene is then shifted to the king in encampment. The king instead of confining himself within his tent in the dead of night, is busy in paying encouraging visits to his wounded soldiers, who fought gloriously for him by cutting down to the ground the ornamented trunks of his enemies' tuskers. The blaze of the torch held near him burns horizontally stretching its head to the south, every time the chill blast from the north (which is the prevalent wind of the season) begins to blow. The royal umbrella held over him protects him from the arrowy spray of the northern wind. The night garment loosening from his shoulders is held by his left arm while his right hand rests on the shoulder of his aid-de-camp bearing the royal sword. In this manner led by the field-marshal he goes from tent to tent encouraging the wounded by his beaming countenance and sweet words.

As specimen verses the following lines may be taken:

The Pandya in encampment.

யின்னவிர்

ஒடையொடு பொலந்த வினாவின் யானை
தேரட்டக்கை நிலமிசைப் புரளக்
களிறு ளைம்படுத்த பெருஞ் செயலவ்
ஒளிநாள் விழப்புண் காணிய புறம்போந்து
வடத்தை தன்னவன் ஏறிநொறு தடக்கிற்
தெற்கேர் புகைநெய் தலையநம்பல்

பாண்டில் விளக்கிற் பருஉச் சுடரழல்
வேம்பு தலையாத்த நோன் காழெகயொடு
முன்னோன் முறை முறை காட்டப்பின்னர்
மணிபுறத்திட்ட மாதாட் பிடிவொடு
பருமங்களைப் பாய்பரிக்கலிமா
இருஞ்சேற்றுத் தெருவின் ஏறிதுளி விதிர்ப்பு
புடைகீழ்த்து விடவயிற்றழிஇ
வாடோட்கோத்த கன்கட்காளை
சுவன்மிசை யமைத்த கையின் முகனமர்ந்து
நூல்காலயாத்த மாலைவென்றோடை
தவ்வென்றகைஇத் தாதுளிபறைப்ப
நன்னெய்யாமத்துப் பள்ளிகொள்ளான்
சுலரொடு திரிதரும் வேந்தன்
பலரொடு முரணிய பாசறைத் தொழிலே.

VIII KURINCHIPPATTU

OR

THE SONG ON LOVELY UNION.

(A HIGHLAND IDYLL).

Composed about 70 A. D.

This purely amatory poem dwelling on the first of the five departments of Love, namely, Lovely Union, was composed by Kapilar one of the most prominent professors in the staff of the Tamil academy. On the authority of the commentator we are led to understand that this Highland Idyll was purposely written to impress the magnanimity of the Tamil tongue on the mind of an Aryan monarch named Piragattan. It is a charming picture of the course of true love that was in vogue among the ancient Tamils.

Dignified Love which should be distinguished from கைக்கிளை or One-Sided Love on the one hand, and பெருந்தினை or Undesirable Love on the other, is studied under five aspects, namely, Lovely Union (*kurinchi*), Separation (*palai*), Patience of the Wife in Separation (*mullai*), Pining of the Wife in Separation (*neithal*), and Sulking of the Wife on Husband's return (*marutham*). This poem deals with the first of the five aspects namely Lovely Union (*kurinchi*). The whole subject of Dignified Love under the five aspects is ordinarily dealt with in an amatory poem known as Kōvai கோவை. Tiracchitrambalakkōvai of Manicka Vachakar, of which an account will be given in its due place, is the most typical composition of the kind. The important personages in such a poem are the champion (தலைவர்), the lady-love (தலைவி), the attendant maid of the lady-love (தோழி)

surprise of the lady-love (செவ்வழை) etc. The subject of Love receives an exhaustive treatment in a *terai* by means of dialogues and conversations between these personages. The separate speeches of the several personages in such a melodrama amount to four-hundred. Each speech is technically known in Tamil as a *terai* (தரையுரை) and possesses an insignificant heading. The poem before us is, in fact, one of such speeches and it comes from the mouth of the attendant-maid (சேவியல்) and is addressed to the nurse (செவ்வழை), who is, in fact, her own mother. This *terai* bears the name of *செவ்வழை* (virtuous stand).

To understand the juncture when this speech is made, some introduction is necessary. True love between the champion and the dame spontaneously bursts forth in their bosoms at first sight. They are all-bound in each other's charms. Their lovely services go on for a few days in perfect secrecy and very soon the sagacious *சேவியல்* understands their secret and ever afterwards becomes of immense service to the lovers, by arranging their lovely unions in fit rendezvous during the day at first, and afterwards during nights. The furtive course of love meets with frequent frustrations and begins rather to smoulder. The excursions of the lady-love are prevented and she pines intensely. The uneasy parents seek to know the cause of their daughter's wasting malady. They resort to magic and incantations and *Vilam* *Amir* is brought into the field to diagnose the cause. At this juncture the *சேவியல்* feels it her bounden duty to disclose to the nurse, without impairing her own dignity, the secret amour of her lady, to prevent all unnecessary vexation and trouble and to expedite the much-coveted wedding of the parties. She makes 'a virtuous stand' in defence of the *சேவியல்* and maintains its reputation.

There are two occasions when the attendant-maid aptly discloses the furtive love. These occasions are (1) when the parents, anxious to know the cause of the *சேவியல்*'s malady, resort to bring the Dancer (*Idan*), (2) when the parents wish to expedite the marriage of the lady to a stranger who seeks the hand of the maiden by applying to them formally.

The rules of Tamil criticism allow the *சேவியல்* in such occasions either to make a clean breast of the whole affair or to mix up a little falsehood and thereby present a nobler picture of the circumstances under which the lady's love for the champion originated.

This distortion of truth is none the less below the truth in dignity as it conduces to substantial good quite unmixed with harm to anybody. (cf. *செவ்வழை* *செவ்வழை* *செவ்வழை*, *செவ்வழை* *செவ்வழை*).

The *சேவியல்*, on seeing that the parents of the maiden are uneasy to find no cure for the wasting malady of their beloved daughter, even after resorting to magic and incantations on the advice of the *சேவியல்*, who attributed the malady to the maiden being possessed of Muruga, is emboldened to disclose to the nurse, the cause of the maiden's emaciation. She requests her to condescend to make a patient bearing and first impresses on her mind the truth of the maxim which guides the pining maiden: modesty (*shyness*) is more precious to a maiden than her life; but chastity is a higher virtue in a woman than modesty. In the present case the lady-love's chastity transcends her female reserve and she is prepared to court wasting death if her parents are unwilling to bestow her in marriage to the champion who has already won her love by saving her from an unforeseen calamity. She is perfectly justified in giving her heart to her saviour for 'none but the brave deserves the fair' (*செவ்வழை* *செவ்வழை*). The maiden and her attendant maid were sent continuously for some days to guard a millet field in an adjoining jungle; there, they whiled their hours in innocent pastimes such as culling flowers, bathing in pools of clear water, hearing their echoes from rocks, etc. One day while they were thus engaged, there came to them casually a young man of rare beauty and accomplishments, in pursuit of some animals he had wounded. The maidens out of modesty were dumb without replying to a few queries he made to them about the animals. Just then there came with dashing fury a rut taster uprooting the trees in its way and the young ladies giving up their modesty flew to him for help. He aimed some powerful arrows on the wide face of the terrible elephant which ran away for life, streaming blood from the wound. The maiden in gratitude gave her love to him. Some time after, the young lady with one of her hands locked into one of the hands of her *சேவியல்*, got down into a stream to play, and lost her foothold and was about to be swept away, when the hero dashed into the current instantly, and bore her in his bosom to the shore. The maiden indebted to the young man, who twice rescued her from the jaws of death, passed the afternoon in his company. At about sunset, he followed them till they

came to the skirts of the village. The furtive course of love continued unobstructed for some days; the maiden's jungle excursions ceased after the harvest of the millet fields was over; the lover bent upon the enjoyment of the sweets of furtive love came to them at nights in spite of the dangers in his way. But interviews were few and far between owing to great many obstructions. These frustrations, and the idea of the dangers to which the lover puts himself on her account, prey heavily on her tender heart and tell seriously on her health. This is 'the virtuous stand' the attendant-maid makes in defence of her lady.

The poem is full of rare beauties. A biologist will have much to admire in the poem; the classic poets, instead of taking delight in depraved poetic conceits and word-quibblings, brought into their works a stock of their rare knowledge of nature. Every poet of the classic age was an ardent lover of nature and his poem is full of natural observations which benefit the readers very admirably. It is on account of such rare intrinsic merits in the Ancient Tamil classics, that the late Mr. Sundaram Pillai of Trevandram, in his masterly drama, *Manōnmaniyam*, has said:

பத்துப்பாட்டுத் திமணம் பற்றினார் பற்றுவுறோ
எத்துணையும் பொருட்டுகையு சிலக்கனடில் கற்பினையே.

[Will those, who have had a taste of பத்துப்பாட்டு and other Tamil classics, ever condescend to turn their attention towards imageries and descriptions which do not tally with truth] We cull out one simile where the subject and the object of comparison are both founded on a study of nature. The ripe ears of the millet (திணைக்கதிர்) wound round the stalk, appear like the long trunk of the elephant wound round one of its far-stretching tusks to alleviate pain after a wearied unsuccessful attempt made by the elephant to reach the ears in the topmost branch of the thorny bamboo. It should be noted, that in the case of other trees, the elephant meets with very little frustration as it can bring down any branch with its great strength. The prickly protuberances all round the stem of the bamboo stood in its way.

This highland Idyll furnishes us with an idea of the copiousness of the Tamil vocabulary by supplying the names of nearly a hundred fragrant flowers.

As specimen verses the following may be taken:

புனல்தந்புணர்ச்சி.

கைபிணிவிடே

ஹையுடைக்கதுழி பாய்தலி ஹரவுத்திறை

யருங்கரைவாழை வினாடுக்கப் பெருத்தகை

யஞ்சிலோதி யகைய
மஞ்சலோம்புநின் அ
மாசுறுகடந்துத னீ
தென்முகனோக்கி ந
நாணமுக்கு நன்னு
வொய்யெனப்பிரிய
மாக மடைய முயல்.

Natural lovely union on the part of the maid three, namely, பூத்தருட by the presentation of (union brought about from a rut elephant) an account of the rescue of away by a flood).

PAT

THE SONG Composed

This poem, which is really an eulogistic ode at Pattinam (Kauverip) days as Puhâr. This is merits and the author who has furnished an Pattupattu, is said to extraordinary way by t

The theme of the poem (தலைவன்) bent upon s from his wife (தலைவி) s distressed to know of mind and says to it 'if with us to Puhâr, the d is hotter (more terrible) wilds against his foes; cooler than the sceptre to his subjects: she separation; so I cannot the city of Puhâr of inc leaving her alone; you there and prosper.'

The first 218 lines of 301 lines are devoted Karikala Chola's matr pumpattinam). Grand dignity below Ilangoval

Uppavikarata. The poem begins with a charming and dignified description of the river Cauvery which fails not to bestow its blessings to the country of Chola, even when the clouds cease to pour rain in the proper seasons. After briefly touching the fertility and prosperity of the land of Chola, the poet throws his heart and soul upon the description of the town of Puhir or Kauverippattinam for which, he had the greatest fascination. Chola and Kauverippattinam were to him as emulating as Nedunchelian, the victor of Milankanam, and Madura were to his colleague, Pandi Marudanar.

The Chola kingdom is bedecked with wealthy cities and lie close to another.

Though mercantile activity was great, it does not mean that coins were much used; sales were made by barter; the paddy was much reckoned as easy as the boats which went out laden with salt water, returned with paddy. The backwaters thickset with boats tied to posts on the shore and appeared like a line of horses in a long stable.

The city had in its vicinity, orchards, flower-guns, lakes and tanks.

The fort of the city opened by a gate and upon the five doors of which the tiger-mark was worked as the ensign of the Chola just as the fish-mark was that of the Pandya.

There were charity-houses wherein the poor and maimed were fed; the *conji* flow out in streams and were rendered miry by bulls fighting with one another; the ceaselessly plying cars rendered the ground dusty which rose up and marred the painting in the adjoining temples. This is evidently an exaggeration wherein this poet takes delight as we have noticed previously.

There were charity-houses for feeding stray cattle; there were the monasteries of the Jains and the Brahmins. Religious toleration was a marked feature in the academic times.

The cuckoos left their abodes in the groves within the town and took shelter in topes outside the city, as they could not brook the fumes arising from the sacrifices conducted by sages (rishis).

A very reliable picture of the pastimes of the women (*Uppav*) living on the beach is given.

The town Puhir is situated near the mouth of the Cauvery which pours its red waters on the blue

ocean and presents the appearance of sunset (*Uppav*) on the mountain.

The custom house of the Chola was in the broad street of the fishermen's quarters in the beach; bales for export and import were lying in the warehouses. Each article was impressed with the tiger-mark before being exported or imported. The custom-house officers who had a high sense of responsibility of their functions were untiringly busy like the Horses of the Sun; the revenue arising from custom duties depended on the vigilance and the intelligence of the faithful servants of the crown.

The bazaar thoroughfare was the scene of unceasing festivals. Flags adorned with garlands raised in every house in honor of tutelary deities, the two arrays of flags on either side of the bazaar road appearing like the blossoming sugar-canes on the banks of a flowing river, flags to indicate discussions between disputing philosophers, flags on the masts of ships moving gracefully like elephants tied to posts, flags on the toddy-shops and all other flags prevented the rays of the sun from penetrating into the bazaar.

The chief articles which came from distant lands conduced to the welfare of the famous city. Ships borne by the wind brought in, horses and pepper from far-off lands beyond the waters; the Mera mountain sent its supply of gold and gems; the Western Ghats supplied the sandal-wood and other fragrant timber; the southern ocean contributed its moiety of pearls and the Bay of Bengal its corals; the Ganges and the Cauvery sent their valuable treasures; the island of Ceylon supplied various things of diet; distant lands (like China, Japan etc.) furnished the town with rare and valuable articles.

S. A. THIRUMALAICOLUNDU PILLAY, B. A.

(To be continued.)

NOTES AND COMMENTS.

The Adyar Library seems to have been unusually fortunate in its collection of Sanskrit manuscripts last year. The Librarian is able to report that about 900 volumes have been added in a year, comprising very valuable and rare Saiva books. In particular, he mentions Vasugupta's Sakti Sūtras and his Saiva Sūtras with different commentaries. These are very rare works indeed, such that no library has been known to possess

these *Sāstras* with commentaries. These works seem to belong to the Pratyabhiññā Saiva system treated of in a chapter of Madhava's *Sarvadarśanasamgraha*. It may fairly be said that the schools mentioned by him in the early chapters of his works are *terra incognita* to our modern scholars, and it is highly desirable that these half forgotten products of the prolific Indian mind should be made available by the Theosophical Society by their publication in any one of the recognised Oriental journals. We are not sure whether the proprietors of "the Pandit" will not be glad to afford the Society an opportunity of bringing them out, if only the officers take the necessary trouble. The Library staff ought to be competent enough to do this, and we believe, if one of the Pandits is told off for this work, it can be easily done without any prejudice to the working of the Library. There are several other authors who are the recognised authorities of the Pratyabhiññā system such as Somānanda Nātha, Akṣhapāda, and Utpalāchārya, and we await with interest the detailed catalogue which is promised to be published soon.

Perhaps only the more erudite of our native scholars in Sanskrit would know either the Tattvarasāyana or the Anubhavādvaitha system of the Vedānta. Be that as it may, we are now favoured by Mr. G. Krishna Sastri in the February *Theosophist* with a translation prefaced by an interesting introduction, of the Rama Gita, said to form part of the second or Upāsana Kānda of Vasiṣṭha's Tattvarasāyana. The Tattvarasāyana itself consists of three parts viz. the Jnana, Upasana and Karma kandas, each consisting of 4 padas of 25 Chapters each and comprising on the whole 24,000 slokas. The work, it seems, has been published recently in Telugu characters and this appears to have been the occasion of the translation begun by Mr. Krishna Sastri. We shall utilise his note and give the leading peculiarities of the Anubhavādvaitha. Its highest authorities are the 108 Upanishads, the Tattvarasāyana and some other works of the Rishis. "The followers of this system have equal regard for the Karma, the Jnana, the Bhakti and the Yoga Mārgas; according to them even Jivanmuktas of the highest type, as long as they live, should observe the Varnāśramāchāras and perform the Nitya karmas, have faith in the Nirguna-Brahman, and constantly meditate on the teachings of the 108 Upanishads and practise Atmayoga. They prefer the grihastha or the second Āsrama to the Sanyasa or the fourth Āsrama."

The Sastri also quotes Appayadikṣita, whose Adhikarāṇa-kāṇchuka, a commentary on the Vyāsa-Sūtra-Vṛitti, which is the first 17 Chapters of the second pada of the Jñānakānda of the Tattvarasāyana, is well known, to show in what high regard the Dikṣita held that work such that he should emphatically pronounce that the Adhikarāṇakāṇchuka alone was written by him for spiritual

benefit, and that for one who had mastered the Tattvarasāyana all other works are useless and as mere superfluities. We wish that the Sastri would give us more information regarding this school than he can well hope to do within the space of a short introductory note.

Our readers will all know Tayumanavar but have they ever heard of Taiyumanavai? Yet this is the strange game in which he appears in the November issue of the *Theosophical Review*. The whole article struck us with "wonderment and admiration" when we first read it, by the astounding facts it narrates and by the wonderfully garbled Tamil names which render them past recognition. The writer, Mrs. Margaret S. Duncan, we cannot but conclude has only the very faintest shadow of an acquaintance with Tamil and we can only be sorry for poor Rev. T. Cobban, on whose lectures at Sale, Cheshire, in 1897 the article is professedly based should be made responsible for such palpable absurdities as are here perpetrated. If our memory is right, the same gentleman published an account of the poet-philosopher in the first volume of the Christian College Magazine; and Mrs. Duncan would have done well to have consulted it before venturing thus in right heroic fashion to make havoc among Tamil words. The following sentences are enough fairly to take the breath away from an ordinary Tamilian.

"Not long after, the Rajah died. His widow, knowing the piety and goodness of Taiyumanavai, sent for him. Soon she begged him to rule her kingdom for her, and finally to become her husband.

"Taiyumanavai was perplexed and distressed. He at first refused, and was about to set forth on a pilgrimage through Southern India, when, at the urgent desire of his elder brother, he turned back and eventually consented to marry the Rane.

"His married life was a happy though short one, for a year later his wife died, on the birth of their son, who they named Kanaka Sabapathi Pillay."

It is quite true that Tayumanavar turned back at the request of his brother and consented to marry, not the Rane, but another; at all events not a widow like the Rane. It is a pity that he was not credited by the writer as one of the most eminent of the precursors of the present day Social Reformers. We will wind up with two words picked up from the article and offered as puzzles of a mild character to our readers, "Viziargartha Chokka Ling Nakkai," and "Taiyumanswari." We are very sorry that the Editors of the *Theosophical Review* should have given room to such absurd matter in their valuable journal; although they cannot be expected to know Tamil, they might at least have submitted the article for the opinion of some Tamil scholar such as Dr. Pope.

M. N.

THE LIGHT OF TRUTH — OR — SIDDHANTA DEEPIKA.

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Commenced on the Queen's Commemoration Day, 1897.

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TRANSLATIONS.

SIVAGĀNA SIDDHIYĀR
OF
ARUL NANDI SIVA ACHĀRYA.

SUTRA VIII.

(Continued from page 154)

1. The souls are divided into three classes namely *Prāṇakalar*, *Pralayakalar* and *Sakalar*. They have respectively attached to them, *Anava Mala*, *Anava Karma* and *Karma Mala*, *Anava Karma* and *Maya*. To the first two classes of souls, the Supreme Endless grace shows Himself in His *Nirāthāra* position and removes their *mala* by the two kinds of His *Saktinipada* (called *Līlāra* and *Līlāratara*). To the *Sakalar*, He shows Himself in the form of the *Īśvara* when their *mala* had become balanced, and removes their sins by means of the four kinds of *Saktinipada*.

NOTES.

1. Both *Vignanakalar* and *Prayakalar* have burnt up a *Guṇa* body, formed of *Prakṛiti* matter, by the strength

of their *tapas* and *yoga*. The *Vignanakala* had also burnt up *Karma*, and his *Anava* or individuality alone exists and which separates him from *Sivam*. And when this individuality also ceases, the supreme union is established. The *Vignanakalar* are of various grades called *Anusadasiva* and *Ashta Vidyeswarar* and *Mahamantrar*, and they dwell in the regions of *Sadasiva*, *Iswara* and *Vidya tatvas* &c., respectively. The *Anusadasivas* and *Vidyeswaras* become lords of creation &c., also.

The *Pralayakalar* dwell in the regions of the *Kalati tatvas* and own an eightfold body (*Paśashtaka*).

The *Sakalar* dwell in the regions below *Mulaprakṛiti* and comprise men, *Asuras* and *Devas* up to *Vishnu*.

Saktinipada is the "descending of God's grace, His *Chitsakti* or divine light." As this light enters more and more into the soul, by the rubbing off of the dirt and uneven edges (*mala*) which surround the pure crystal, (soul), the more and more does it shine, when finally it is indistinguishably covered up and clothed by the divine light and becomes one with It.

Different Kinds of Diksha.

3. The different ways by which the *Acharya* removes sin are *Nayana Diksha* (by the eye), *Sparśa Diksha* (by the touch), *Vachaka Diksha* (by teaching *Mantras*), *Mānasa Diksha* (by identifying himself with the *Chela*) *Sastra Diksha* (by imparting instruc

tion), *Yoga-Diksha* (by entering the Chela's soul by *Yoga*). The forms of *Hotri Diksha* (sacrificial *Diksha*) are also various, but they are divided into *Gnana* and *Kriya Dikshas*. *Gnana Diksha* are mental acts; *Kriya Diksha* is given with the aid of *Homa* and sacrifices. *Kriya Diksha* again subdivides itself into *Bijam* and *Nirbijam*.

NOTES.

Diksha is from a root 'Di' meaning to shine. The original use of the word is in connection with the soma sacrifice and meant the initiatory rite of consecration. In the days of the *Mahabharat*, the word had undergone a change consequent on the change of religious polity itself. It meant the initiatory rite of purification before the Chela is given his *Upadesam*. And we quote the following passage from *Mahabharat* (Anuca p. 86) wherein Lord Krishna himself describes how he got his *Diksha*, from *Upamanya Maharishi* who recounts to him the glories of Him, who is the *Lord of Sacrifices and Vows* and who gives him certain mantras and asks him to recite them continuously. "Eight days, O Bharata, passed there like an hour, all of us thus being occupied with talk on Mahadeva. On the eighth day I underwent the *Diksha*, according to due rites, at the hands of that Brahmana (*Upamanya*). I received the staff from his hands. I underwent the prescribed shave. I took up a quantity of *Kuca* blades in my hand. I wore rags for my vestments. I rubbed my person with ghee. I encircled a cord of *munja* grass round my loins. For one month I lived on fruits. The second month I subsisted upon water. The third, the fourth and the fifth months, I passed living upon air alone. I stood all the while supporting myself on one foot, and with my arms also raised upwards and foregoing sleep the while.* I then beheld, O Bharata, in the firmament an effulgence, that seemed to me as dazzling as that of a thousand suns combined together. Towards the centre of that effulgence, O son of Pandu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, embellished with many a grand rainbow, with flashes of lightning, and the thunder-fire looking like eyes set on it. Within that cloud was the puissant Mahadeva Himself of dazzling splendour, accompanied by his spouse *Uma*."

And it is our contention that in the *Mahabharata* days, the *Agama* rites had replaced or were replacing the old sacrificial rites of the *Vedas*, and modern India differs very little from the days of this period but for the rise of the new sects. And the *Saivites* all over India forming nearly 90 p. c. of the population retain the same traditions; and the initiatory rites of *Saivas* of to-day are also

called *Diksha*, accompanied formally by *Homa* and *Yaga*, the various forms of which are discussed in the next stanzas.

Nirbija Diksha defined.

4. *Nirbija Diksha* is what can be given to children, to the very young and very old people, and women and worldly men, and the sick. The *Acharya's* son and the novices (*Samayi*) are purified by the initiatory religious rites (*Samayachara*) and are taught to perform the daily rites as far as possible. These belong to the class of *Niradikara* initiates. Those who go up higher are *Adikara* initiates. *Nirvana Diksha* is also of two kinds. *Sathyo Nirvana* which lead one at once into the *Moksha* and *Asatyo Nirvana* which leads him only after the parting with the body.

NOTE.

The division here is into what is called *Samaya*, *Vishva* and *Nirvana Diksha*. Those who are entitled to *Samaya Diksha* are those in the *Dasa* and *Satputra Margas*. The *Sahamargis* are entitled to *Vishva Diksha*; and *Gnanamargis* to *Nirvana Diksha*.

The various Forms of Sabija Diksha.

5. To the highly advanced in learning and character is granted the excellent *Sabija Diksha*. They are taught the *Nitya*, *Naimittika*, and *Kamyas* duties, and become clothed with authority becoming *Sathakas* (*Chelas*) and *Acharyas*, attain freedom. They are also called *Lokadharminis*, and *Sivadharminis*. The division into *Samaya*, *Vishva* and *Nirvana* with others comprise the above.

NOTE.

Nitya duties consist in bathing and ablutions, worship of God, and keeping up of the sacred fires &c. *Naimittika* consist in consecrating images of God, in performing *Diksha*, and imparting knowledge to disciples. *Kamyas* consist in *Japam* and *Pujam* with intent to acquire power. *Sathakas* are only entitled to perform *Nitya* and *Kamyas*; the *Acharya* can perform all the three. *Lokadharminis* *Diksha* is what can given to a *Grahasta*. *Sivadharminis* can only be granted to a *Naishtika Brahmachari* by *Naishtika Brahmachari*. For further details, the reader is referred to the commentary of *Gnanaprakasara*.

The Purpose of Diksha is the Purification of the ADHWAS.

6. *Hara* destroys the births of the three classes of people mentioned above, by removing their malice by purifying their *Adhwas* by means of the *Kriya* and *Gnana Diksha*. The pure *Adhwas* (paths) are six.

* Our readers will recall the famous pose of 'Gnana' in his tapas at *Kailas* as represented in "The Seven Pagodas."

number, namely, Mantras, Pada, Varna, Bhuvana, Svya, and Kala. Of these the lower one is pervaded by the one above in the above mentioned order. The Kala is pervaded by Sakti, and Sakti's place is in Siva.

The Adhwas as manifested by the Nivirti and Prathistita Kalas.

7. The first five Adhwas are evolved from Kala. From the Nivirti Kala are evolved Mantras two, Pada 28, Varna one, Bhuvana 100, Tatva one, name-
search, and its deity is Brahma. From Prathistita Kala are evolved Mantras two, Pada 21, Varna 24, Bhuvana 56, Tatvas 23, and its deity is Vishnu.

NOTE.

The details of all these should be learnt from commentaries.

The Adhwas as manifested by Vidya and Santi Kalas.

8. From the Vidya Kala are evolved Mantras two, Pada 20, Varna seven, Bhuvana 27, Tatvas 7, and its deity is the imperishable Rudra. From Santi Kala are evolved, Mantra two, Pada 11, Varna three, Bhuvana 18, and Tatvas three, and its deity is Maheshwara.

The Adhwas as manifested by Santatita Kala.

9. From the Santatita Kala are evolved Mantras five, Pada one, Varna sixteen, Bhuvana fifteen, Svya two, and its deity is Sadashiva. Hence the total number of Mantras is 11, Pada 18, Varna 31, Bhuvana 224, Tatva 86, and Kala five.

How the different Kinds of Karma are destroyed by the divine Guru.

10. The Karma performed by the souls by mind, speech and body are destroyed by these being made great the fruits through their cause, the six Adhwas. After the eating thereof, the Anava Mala is matured and the souls reach a stage of sufficient development when God appears as the Guru, and destroys the Ramya Karma, so that it may not lead to future births, and also the Anava Mala. The Prarapta Karma is destroyed by the purification of the Adhwas, and by birth experience.

NOTE.

So that it follows that both Sanjitha and Prarapta Karma can only be destroyed by man's own individual efforts by purifying his faculties (Adhwas) and by tasting,

the fruits of both good and evil. It is then the Gnana-charya appears and perfects him with his bare touch, by sandering the Karma root, and mala root. Hence the importance of the purification of the Adhwas.

End of First Adhikarana.

Adikarana II.

The various Stages in one's Religious evolution.

11. If one leaving the alien religions, enters the orthodox fold and plods through the paths of Smritis and various Ashramas and their duties, practices rare Tapas, and learns rare Vidya, and masters the Vedas and understands the excellent Puranas, and reaching a clear knowledge of the truths of the Vedas (Vedanta) steps beyond, he will then reach the heights of Saiva Siddhanta. And after practising Chariya, Kriya, Yoga he will reach the foot of Siva by means of Gnana.

NOTE.

Every one must at one time or other either in the present life or in the past pass and have passed through these various phases of thought and action. At all times and in all ages, and in all countries, there have been people who have had no thought except for themselves and their pleasures, who have denied any other existence but this, who have denied the existence of any soul or God, who have cared more for the letter of the law and the forms of religion than for the spirit, who have lost their head and heart in endless learning and vain disputations, and who mistake symbols for truth. The path of reaching truth is indeed difficult but as men's capacities and developments are varied they cannot but remain in these conditions till their mind is opened out and liberated. And the really true and universal religion must recognize the necessity for all these stages and beliefs and provide for them. The paths of Chariya, Kriya, Yoga, &c., open out only after reaching a truly developed religious and spiritual sentiment, and then most religious emotion is really distinct in kind from mere intellection or perception of certain bare truths, Nityanityavivekam &c., and hence the latter should not be confounded with the above, and its place is very low in the scale of one's spiritual development.

The different Ends of different People.

12. People believe that the pleasures derived in the company of young and beautiful damsels is the highest Mukti. Others believe a residence in the different heavens as the highest Mukti; others postulate the annihilation of the five Skandas as the end; and others again the becoming possessed of the eight attributes; others postulate a condition analogous to stone, and others, Viveka, (knowledge of oneself as God); and others say that the becoming of the true form of God is the end. What we postulate is the reaching of the foot of God is the true Mukti.

NOTES.

Each belief and action is consequent on the particular ends in life, which each one gradually places before himself; and each one thinks his ideal is the best and would not be convinced that it is not the best. As you stay in a mango grove, you will find different persons entering it with certain definite objects. Some come in to carry away the dropped fuel, and twigs and dead leaves. Others come in for the bunches of the leaves, others come in to gather the fallen young raw fruit, and others again for the fully grown unripe fruits, and others go in for the fruits. Some have greater relish for the unripe fruits than for the ripe fruits: (especially the taste gets peculiarly developed pregnant women who will not be satisfied by the offer of the most tasty fruits); and some have a liking for fruits with a dash of sourness in it. And when people eat fruits, some think it sweet to bite and eat the fruit whole. Some are particular how they clean it; and cut it and some would press the juice carefully and then alone taste it. There is no accounting for tastes as we say; and each derives some pleasure and profit no doubt and yet any honest thinker cannot fail to see that there are various degrees of pleasure and profit, differing in quality and quantity.

The eight attributes (எண்குணம்) of Jainism is Ananta-guṇam, Ananta-darisanam, Ananta-viṇam, Ananta-sukam, Nir-namam, Nir-gotram, Nir-ayushyam, Sakala-samyata-bhavam. In Kural, chapter 1, verse 9, where the word எண்குணத்தான் occurs, Parimelalagar, that prince among commentators, interprets the word according to the Saiva Agamas rejecting other interpretations: தன்வயத்தானதல் self-dependent; தயவுடம்பினானதல், the immaculate in-body; இயற்கையுணர்வினானதல், self-luminous; முற்ற

முற்றதல், all-knowing; இயல்பாகவே பாசங்களில் நீங்குதல், eternally free; போருள் உடைமை, all-gracious; வாய்ப்பில்லாப் புகழ், limitless bliss. It requires indeed very little trouble to refute the fallacious belief that saint Tiruvalluvar was a Jain or a Buddhist.

The Definition of an Universal Religion

ஒருசமயங்கள்பொருளுணுகுதல்கள்
ஒன்றோடொன் றெவ்வாமல் உளபலவயிவற்றள்
யாதுசமயம்பொருள் தூலியாந் தன்னில்
இதுவாருமதுஉல்ல வெணும்பிணக்கதின்றி
நீதியினுவையெல்லா மொரிடத்தேகாண
நிற்பதியாதொருசமயம் அதுசமயம்பொருள் தூல்
ஆதலினுவையெல்லா மருமதையாகமத்தே
யடங்கியிடுமவையிண்டு மரணம்கீழிடத்தும்.

13. Religions and postulates and text books are various, and conflict one with the other. It is asked which is the true religion, which the true postulate, and which the true book. *That is the true Religion, Postulate and Book, which not conflicting with this or that, comprises reasonably everything within its own folds.* Hence all these are comprised by the Vedas and Saiva Agamas. And these two latter are imbedded under the sacred foot of Hara.

NOTES.

No one can cavil at the definition herein given, though they may not agree with the position that Saiva Siddhanta is the supreme religion. And we confess to not having received a better definition. Elsewhere we have written on the historical and universal aspects of Saivism; and we need only ask to-day why books like Sivagnanabotham and Tayumanavar's poems are accepted by all the different schools as expressing their own truths. A distinguished Madhva friend of mine told me after he read through Sivagnanabotham that he was mistaken in supposing that I was an Advaiti. A learned and zealous Srivaishnava scholar has written a key or microscope to two slokas of the same book. And all followers of Sankara treat it only as one of their own books.

J. M. NALLASWAMI PILLAI, B.A., B.L.

(To be continued)

THE ADMIXTURE OF ARYAN WITH
TAMILIAN.

(Continued from page 220).

A diligent student of the history of Indian thought might, from the above inferences, observe that, despite the incursions made by successive waves of other races and the influence of manifold thoughts of alien peoples, the Tamilian rationalism has always preserved its nature from being seriously affected and that, therefore, it should have been founded upon a very solid basis. And it is to be noted here that as soon as the early Aryans, such as the Rajputs of later days, became converts to the Tamilian religion and civilisation, like all new converts, they advanced the new religion with extraordinary zeal. Consequently, they learned with great enthusiasm the Tamilian philosophy of religion and contributed much to the philosophic Sutra-literature, the production of the period between B. C. 1000 to 200. But we much regret that the Brahmans who, in later days, gained, through the influence of the Rajputs, the sole monopoly of dealing with these literary treasures, often evinced their zeal for religion in their own way and taste; for, under the mask of reform, they actually deformed much that was good and noble. Thus the priestly supremacy, the monopoly of learning and the unhealthy dogmas of the Puranic Religion date from this period, i. e., the 5th century A. D., and were all perpetuated by the influence of the Rajputs, a new Ishatrya race.

The Kshatriyas of by-gone days had maintained their superiority over the priestly class, or Brahmans who were paid men employed to perform the religious duties, which they did under the guidance and supervision of the Kshatriyas; and they, for this purpose committed the Mantras and Hymns to their memory, though many of them did not know their meaning. Learning was, indeed, a part of the duty of a Kshatriya who was possessed of a higher knowledge than an ordinary Brahman; and the explanation of religious dogmas and philosophic truths ever proceeded from the mouth of a Rajanya.

But the Rajputs, the new Scythian invaders, who became the masters of India, in later days, and who had no old history of their own and no ancient or historic pride, such as characterised the ancient Kshatriyas, recognised the supremacy of the Brahmans, in return for their gratifying them by that ancient and much-coveted name, the *Kshatriya*. As these Scythian invaders, styled as Kshatriyas or Rajputras, went on extending their dominion, they did not scruple to assert the Brahman superiority everywhere. It was easy for the Brahmans in North

India, to raise themselves to a higher level, and to have the upper hand in every department of literature, without much ado and opposition; but this was not the case with South India. Until the 10th cent. A. D., we see the Brahmans in South India being looked down upon and consequently their social position was not at all enviable. Even to this day their priesthood is not recognised in the south part of the Tamil land. "Till within half of a century or so, all the real temporal power, all the land, all the wealth, and the professions were confined to the non-Brahman classes, though there were, no doubt, exceptions to the rule." (Vide Sid. Deepika Vol. II, P. 111).

The three centuries between the 8th and the 10th A. D. were the darkest in the South Indian History, and there was a great struggle between nations for racial supremacy. Wherever the mighty and vigorous Rajputs seized the throne of the ancient rulers, there did the Brahmans replace the ancient Gurus, with the aid of their patrons, the Rajput sovereigns. Every political revolution was accompanied by religious agitation. This period of revolution very much tended to diminish the welfare of the land. The Purana literature of the period was chiefly written by the Brahmans as a means of maintaining their own greatness. As it was the case in the North, so in the South many of the ancient works, which, they considered might be an obstacle to their ascendancy, were destroyed and thus were for ever consigned to oblivion; many were interpolated and many, in other ways, interfered with.* There are existing Tamil

* We may here point out, that this Brahmanic malignity also proved an obstacle to the Tamil language which brought the extinction of most of the precious literatures that existed. In earlier days the Deluge that had submerged a very extensive region South of the Comorin, had devastated all the most valuable literary productions of antiquity. Later on, first, the Brahmans, about the 10th cent., and secondly the Mahomedans, about the 14th cent., destroyed most of the works then extant. Rev. M. Winslow, remarks: "The Sun of Royal favour brought many poets into light, if not into life. Their works were mostly destroyed by the Mahomedans in the early part of the 14th cent." The curse which the Tamil works underwent in the hands of the Brahmans who, as Mr. Gover says, "have corrupted what they could not destroy", was by far more injurious than the two other plagues, the flood first, and the fire last, owing to the mischief done by them, male-fice, in their translations and adaptations from the original Tamilian works. "No-guide is better than a faithless guide".

It was the other day, Srimath Senthinathiar of Kasi complained that the verse of the Mundakopanishad, which has been quoted by various ancient writers in their works, meaning, "A chandala, though a person is, if he utters the name of Siva, converse with him, live with him, dine with him," is missing in the Translations of the Upanishads, by Prof. Max. Muller. This omission of the text, is attributed by the critic to Sankarachariar, who, he conjectures, might, being unable to reconcile this theory with his own Pantheism or Maya Vidya System, have omitted the verse from the text. This will suffice to prove to us, how the ancient works were corrupted, interpolated or destroyed by men selfish.

songs composed at the time when Tamilism and Brahmanism were struggling for mastery. Men like Sivarattinar, Konganar, and others used their tongues and pens in favour of deism and against the ceremonial polytheism of the Brahmans. There are many songs of this period what are distinctly called, 'The Songs of Sorrow, and there were, Jeremiahs' like Patragiriyar 'weeping over the corruption that surged upon the land.' We quote here, a few of the laurents of the Psalmist Patragiriyar, who lived at the time we speak of:—

"When may I know the hidden things of life
And thus attain perfection? I would show
How false the *Vedas* are, with errors rife :
And burn the *Sasters*; so the *truths* might grow.
When shall our race be one great brother-hood
Unbroken by the tyranny of Caste,
Which Kapilla in early days withstood
And taught that men were one in times now past?"
"When may my thoughts be fixed alone on Him
Who is himself all sweetness, made all things,
Whom all the *Vedas* sought, though seeing dim,
Who saveth him that to His mercy clings?"

Translated by MR. C. E. GOVER.

Thus with the degeneration of Tamilism, the tyranny of caste, which was withstood by the ancient Tamilian sages, however uplifted its head. This caste separation which debarred the progress of the nation dates its era also from the Puranic period, owing to the growing influence of the Brahmans. Hitherto only social distinctions existed in the Tamil land, so that nothing prevented a man from entering a higher community; and inter-dining and inter-marriages were prevalent. The proof whereof can be obtained by a look into the extant ancient works. The parents of our venerable Valluvar were of different classes. A Vellalah possessed of great wealth, though belonging to the highest class in the Tamil land had no scruples in handing over his only daughter to this renowned sage Valluvar, a Parriah. We learn from the lives of the Saiva Saints, that Sundarar, a Brahman Sage, married and lived with two women Paraviar and Sangiliar of a lower order. Widely known is the fact that the Saint Appar, a Vallalah, was earnestly entertained by Appothi a high honoured Brahman, his wife and children and was prayed to dine with them, and they all feasted together. Many-fold are the instances of this kind in Ancient India until the 10th century A.D. And even in modern

India, about the beginning of the 13th century, when the caste system had taken its form, a famous Brahman named Arulnandi Sivachari, well versed in all literatures, did not hesitate to go to Meikanda Devar, the great philosopher and founder of the Siddhanta philosophy and himself a Vellalah, and to prostrate at his feet, and from thence did become his most devoted disciple. And another great doctor of Siddhanta school was Unapathy Sivachari, and though he belonged to a high class Brahman family of Chidambaram and was the most learned of them, he did not scruple to become the pupil of Marraignana Sambhanta Desigar; who was third in succession from the great Meikanda Devar and to eat the leavings of his much esteemed Gurn who too belonged to the Vellala community. Such are some of the examples of our great men before us

Religion and learning were, in those golden times, the property of each and every one. There was nothing preventing any one going into the interior of the shrine to worship and pay adoration to his God, whatever class or caste he might belong to. There are representatives of the various castes in the persons of the Saiva saints. Is it in any way justifiable on the part of those who exalt in the story of Nanda, to prevent a Parriah, i. e., his kinsman, from going to the temple and adoring the God of Nanda? The words of Appar, "சூவுரித் தத்தின் தழுவும்புலையே ஓர், கங்கைவாங்கைடச்சுந்தரர்ச்சைப்பாறில், அவர்க்கு மட்டும் ஸங்குட்டவுளாடு" meaning, 'A Chandala, though he kills and lives on cow, if he is a true devotee to God Siva, is worthy of our adoration as the God Himself,' were not an ideal but to all consideration seem to be what was then in practice. With these few remarks we turn to the subject.

The ascendancy of the Brahmans, though, later on, politically established, was not acknowledged by the people in general, and they became odious to the fellowmen. The behaviour of the Brahmans caused others to dismiss them from their societies; and in the land "where every house was an inn and all were welcomed and feasted" these Brahmans were kept henceforth out of the doors of their beneficent brethren. The Brahmans too, out of prudence, began to sever all connections with them in order to preserve their new acquired dignity. Thus was formed the first breach between class and class in South India. We have elsewhere said that the Brahmans of South India are purely of Tamilian stock, though there may be some hybrids, formed of the two stocks—the Southern and Northern.

Though the hatred died a natural death in course of time, yet its baneful consequences,—the absence of intermarriage, and interdining, still survive. The denial of food and water which had been the sign of excommunication, now has lost its original meaning and stands as the mark of the higher class. The Smith of to-day, refuses to take water and food in a Brahman house. By this, he claims his superiority over the Brahmans. A Washerman, who receives the same from a Vellalali or a Brahman house, scruples to receive them from a Smith. These are all pretty curious to a stranger. But in the Tamil land, no doubt, every man is proud of his own caste. Even a Pariah boasts of his birth and often quotes the proverbial saying “*பரிசுத்த குமரன் பழைய, செட்டிவாசியைப் பார்த்து*,” i. e., the Pariah higher than, or elder to the Brahman, has fallen low for lack of justice.

The social struggle continued, as we have stated, for more than 3 centuries. Things however could not remain ever thus. As the other classes found themselves unable to expel the Brahmans from the sacred places and uproot their influence, a new movement was started to select among themselves each class for itself, a man of high culture and good manners, as head and guide in matters religious.*

Religious institution in South India is now a question of sects, each under its own Guro, who is seldom a Brahman. Foreign writers, who have not a deep knowledge of the different religious thoughts of Southern India, think and write that the Paranic Pantheism and the Mâyavâda-school of Sankaracharya

* The Pariah and Pallah were ever honest and faithful to their old guru—the Valluvan, and never inclined to acknowledge a Brahman as their priest even outwardly. It is our belief that this obstinacy of self pride in a Pariah, and the lack of respect to a Brahman was the chief cause of his oppression and civil excommunication.

It is matter of deep regret that, when matters stood thus in various parts of the Tamil land, different was the case in Malabar—a part of the Tamil country, where the Brahmanic supremacy has been most powerful, and as in the north unopposed; and the greater part of the social degradation of that Tamilian people must be attributed to the reproachful character of Brahmans. Unless these Tamilians of Malabar, who have every reason to be proud of theirance high civilization and moral elevation, get rid of the ‘leaven,’ and the blind belief in Brahmanical priestly pretension which was once continued by their ancestral Tamilian Rages, never can they attain the zenith of civilization and morality of their ancestors. We have every reason to believe that the educated Tamilians of Malabar, have begun already to check the influence of the Brahmans, out of the regard of the independence of their own, and to renovate the moral tendency which characterized the ancient Tamilians.

are the proper religion and philosophy of modern India. These men who have written about India mostly lived in and wrote about Northern India alone; and their sources of information, too, were chiefly from Brahmans. Therefore what these writers could inform the Western Savants of and what these latter could procure and learn was all the philosophy of Sankaracharya, and in the Sanskrit language. Now, a native of the South, though Sankaracharya was, yet, neither has he been acknowledged as a reformer nor his philosophy accepted by all classes of people in Southern India. A very large section of Tamilians are Saivites and belonged to the Siddhanta school. But the followers of the Sankara philosophy, though they profess the Saivism, as the Doctor Himself to some extent, yet in reality, are Pantheists, and do not belong to the former section, who are Monotheists. And because Sankara and his philosophy were not paid much heed to in the South, he went North, where his advent was welcomed and his doctrines esteemed. From this, it is clear that the Northerners had had no better philosophy before Sankaracharya of the South. And western scholars who have written treatises on the subject have done so with the knowledge of Sankara's philosophy alone, believing that his school was the only one worthy of attention, since their sources of information were chiefly confined to North India, which had become converted to Sankaracharya. But these scholars now begin to learn that there shines forth a brighter and more estimable philosophy and religion in South India.

The religion of South India has been from of old pure and indigenous Saivism: and the faith has been based on the Tamilian philosophical principles. Philosophy and religion went hand in hand with them. It was this philosophical religion that was preached at Benares, Varanasi, (Prop. Baranasi), by the Tamilian sage Agastya, more than two thousand years before Sankaracharya went there to preach his doctrine. It was this philosophic religion that was professed by all the Sages of antiquity. The truths and doctrines of this Tamilism were embodied in the books called *Agamas*, the only proper and original Saiva Scripture. Many of them, save a few, that were rendered into Sanskrit were destroyed. And we are left to doubt much as to the sincerity of these Sanskrit renderings too. These *Agamas* are numbered as twenty-eight, by the later Purana-literatures. The *Sutasamhita*, a portion of the huge *Skanda-Purana*, properly the foremost of the Puranas, in its

very first chapter, informs us of the name of the Agamas, and proclaims Eswara (Siva) as their author. As the Sutasamhita claims a human source to the Puranas and a divine source to the Agamas, it is manifest that the Agamas had a prehistoric beginning. They are at least as old as the Rig-Veda and older than the Upanishad literature. The Upanishads composed at the time of the Aryan conversion to the Tamilian creed, do contain the doctrines of these Agamas.

If it is approved that Siva is a Tamilian God, and Saivism the Tamilian creed, why should we hesitate to acknowledge that the Agamas were purely the thoughts of the Tamil man concentered in his own tongue. All the philosophic portion of Tamil literature had its origin from the Agamas. Not only the Tamil philosophic literature but all the philosophic systems that originated within the Bharata-land are dominated by these Tamil Scriptures. Tirumular, an eminent poet, sage and philosopher of Tamil land, asserts that his great work, the 'Tirumantram' is the condensation of the Agamas. This sage is believed to have belonged to the 1st or 2nd Cent. A. D., which just preceded the above said Skanda-Purana.* We have reason

to believe that the Tirumantram too like Skanda-purana has been contributed too by every later poet and editor, by enlarging, altering and distorting much of it. From the inferences of Tirumantram and the later Puranas we may decide that the Agamas had their existence till the Puranic period. When, later on the belief of the Pantheism of the Puranic religion flourished, this Agama literature, being entirely divergent from it, was suffered to meet its death at the hands of the progenitors of the Puranism.*

God only for the lesser developed men, while the Vedas were for the higher developed.' From the inferences of the Puranas, we may learn that there was a great antagonism between the Agamas—the Tamilian creed, and the Vedas—the Aryan creed. To reconcile the two, came the Puranas whose authorship is chiefly attributed to the Smartas. These Puranic writers became not only ungrateful to the teachings of the Agamas, but even so arrogant as to dare to say, as we find in Suta Samhita and other similar works, that 'the knowledge of the Lord can be obtained only from the Vedas, and the knowledge derived from Agamas is no knowledge at all.' But this was not let go unopposed. The Tamilian sages were ever against this false teaching; they, speaking of God and Vedas, said as we have elsewhere quoted,—“Whom (God) all the Vedas sought, though seeing dim.”

* The elaborate Skanda-Purana has generally been considered as belonging to the 10th or 9th cent. A. D., by western scholars. But Prof. Baudail informs us that he had secured a manuscript of the Purana dated the 6th cent. A. D., in Nepal. Hence there is no doubt that this Purana existed in the 6th cent. A. D. And it is also undisputable that this Purana had taken its origin in South India as it biases the indigenuous South Indian belief and mentions largely the Saivite shrines of South India. It is probable that there might have been an interval at least of two centuries, before it could have got a fame as a Purana and found its way to northern India. It is, therefore, reasonable to believe that this Purana should have taken its rise in the fourth century A. D. Though begun in the fourth century, its development had, no doubt, been going on till the 10th or 9th cent., having been handled by many an author. We owe, we believe, to Sankaracharya's hand for the manuscript of the Purana found at Nepal. Already the late Hon. Mr. Telang adduced reasons quite sound to prove that Sankara lived in the 6th cent. (vide the Indian Antiquary, Vol. xiii, page 95.) Sankara's visit to Nepal is clear from the fact generally accepted that Harsha Vardhana, King of Nepal, at the beginning of the 7th cent. A. D., became a convert and disciple of Sankara whose name the former gave to his son, as Sankara Vardhana, in token of his devotion and love towards Sankara.

In a Saiva-Purana as the Skanda-Purana, the exaltation of the rules of the Smritis rather than of the Agamas and the superiority and all sufficiency given to the Aryan Vedas at the expense of the Saiva Agamas are, no doubt, interpolations and additions of Sankaracharya or his followers. The renowned philosopher Sankara and his men though professed, as already mentioned, the Saivians were the followers of the Smritis, and defended their conduct contrary to the Agamas by asserting that 'Agamas were given by

* The Puranic legends are not innovations of the period. The Purana itself means "old," and the fact is that most, if not all, of the Purana legends were, at first, the traditional tales and myths of the Tamilian race, and many of them were, from time immemorial, common to their collateral branch of Chaldean—the ancient Accadians, such as the stories of the Deluge, the accounts of the Yugas, the creation of the universe &c. There is no question that some historical traditions too were preserved before they were introduced into a systematic account. Thus with these historical legends and traditional myths of the Tamilian race, no doubt, fanciful fictions and imaginary tales blended. The character of the compilers gave, however, a new complexion to the compositions of the Puranic literature. Even the word Purana itself has, we believe, derived from the Tamilian word *paran* or *param* (பரம் = *param* or *param*), "old." How this word *Paran* changed in its Prakrits before it found a place in the Aryan vocabulary may be studied by analogy. *paran* (பரம்) is modified into *prān* in Telugu, and then into *purān* in Sanskrit. [Compare the Telugu *prān-kembu* for *paraikembu*, (పరకెంబు), "old ruby," and *kṛindola* for *kṛindola* (కృందల), "lower thigh"; in which we see Tamilian *paran* (పరం) and *kṛ* (కృ) are modified as *prān* and *kṛi* in Telugu. A word when it stands as the name of a thing, place &c., the *n* following *r*, becomes *n* (ను), according to a certain grammatical rule in Sanskrit. Thus *purān* becomes *Purana* and means 'the book of old stories.'

(To be continued).

PUNDIT, D. SAVABHOYAN.

A SHORT SKETCH OF TAMIL LITERATURE.

(Continued from page 235.)

PORTION OF CHAPTER XIV.

Kauverippampattiram, which was a thriving port in the classic age, was famous enough to count among its inhabitants men of different nationalities that had resorted to it probably on trade business or for amassing fortune. Greek (Yavanas), the Chinese and the Japanese had their foreign quarters in the town.*

The poet, then, enters upon the description of the trading class, the Vyayas, whose virtues strike the reader with awe and admiration. Agriculture was also in their hands; it is not clear whether the poet refers to the Vellalas. These traders were not only virtuous in themselves but were also the cause of virtue in the other classes of people. By their advice flesh-eaters became vegetarians, and robbers and thieves turned out to be honest folks. In strict conformity with the rules laid down in the Vedas, they worshipped the celestial beings (*Devas*), and conducted holy sacrifices (*Yagas*). They manifested unbounded grace towards cows and bulls; they maintained the dignity of the Brahmins; they performed charities in the name of those, who could not well afford to do them, in order that they may reap the consequent blessings. Persons who came to them from hunger were sumptuously fed. Traders, as they were, nothing but bare truth came out from their lips; they had a contempt for the usual craft of traders. In making bargains, they carefully avoided all sorts of wrong gain. They made a clean breast of the net profit they made by their dealings.

After thus dealing with the importance of the fascinating city, the poet turns to describe the military glory of Karikala Chola.

Karikala, in his boyhood, appears to have been a prisoner in the hands of an enemy†; by his courage he broke out from the prison-house. Urandai or Urayūr, the other residence of the Chola, was then in a desolate condition. He turned jungles into populous areas, dug many tanks and improved in various other ways the material resources of his empire. Urayūr was soon converted into a thriving city with an impregnable fortress, and the king formally assumed the diadem.

* The same fact is attested to by the Canto கிதாவை முடிந்தே in Silappatikaram.

† The கைவந்தியம் wherein some account of Karikala Chola is given appears to have really an historical background. The circumstances under which Urayūr was brought to ruins seem to be dealt with in the Purananu.

He then waged war with the Pandya, who usually manifested undaunted heroism even against fearful odds, and gained a victory over him and received as tribute a portion of his dominions.

Not satisfied with such military achievements he invaded foreign territories with his terrible elephantry and cavalry and reduced them to desolate regions. Fertile fields and gardens of his foes were turned into wastes overgrown with weeds, wherein the antelopes and the wild goats skipped with joy. The magnificent halls of his enemies became the resort of the ill-omened owls and ghosts of either sex. The massive pillars in these halls became the posts for tying his rut elephants. The spacious kitchens of his foes became the rendezvous of robbers who distributed their booty between themselves while the wild owls shrieked over their heads. His military fame made the credible world believe that he had supernatural powers by which he could uproot mountains, close up oceans, pull down the celestial world, and imprison the blowing wind. Kings of various lands lost courage and craved his allegiance. His feet were adorned with the heroic anklet (கீசைக்கடல்); his chest was smeared over with red spice which wore away by the play of his infant princes when ran towards him with mirth and by the soft embrace given by his royal consorts.

Kadiyalar Rudrakkannanar, instead of writing the stereotyped *attruppada*i in praise of the Chola, wrote this formal love song introducing the grandeur of the city first and afterwards the heroism of Karikala. The poem had a marvellous effect upon the mind of the Chola Emperor who at once rewarded the poet with one million six hundred thousand *pons* (small gold coins) as recompense, as evident from கலிங்கப் பரிசு.

As specimen lines from the poem, the following may be taken:

The custom-house of the Chola.

வாலிவர் மடற்றுகழ
வெண்பழி விவல் மெருவிச்
செவிகைநகல் பொருள்சாக்கும்
தொல்லிகைந்தொழிற் மாக்கள்
சாப்பினைத்த சிறிச் செவ்வல்
மேயுண்ட மரஅப்போல
வைகெழுது மகைவின்றி
உங்குசெவக் குதற்படாது
வாங்குகத்தீர் மலைப்பொழியவும்
மலைப்பொழித்தீர் கடற்பாவுவும்

மாரிபெய்யும்பருவும் போல
கீரினின்ற கிலத்தேறவும்
கிலத்தினின்ற கீர்ப்பாப்பவும்
களத்தியாப்பலபண்டம்
காம்பதியாமை வந்தின்று
அருங்கடிப்பெருக்காப்பின்
வலியுடை வல்லனைக்களேன்
புலிபொறித்து புறம்போக்கி
மெகிகைந்த மலிபண்டம்
பொதிமுகைப்போரேறி

* * *

கருகிர்ளுமலிக் கொந்தாளேற்றை
யேழகத்தகரோடுகளுமுன்னில்.

X

MALAIPADUKADĀM.

(KUTTARA'TTRUPPADAI)

OR

THE PANEGRIC IDYLL ON NANNAN.

Composed about 90 A. D.

This is a pretty long poem sung in praise of Nannan பங்குன்றகோட்டம். The father of this famous beneactor bore also the same name but his fame was tainted on account of a certain homicide of a woman committed by him. The author of this Idyll is Kausikār (கௌசிகனார்), a poet of rare talents of the classic age, for whom the commentator had very high admiration. The work was criticised for a flaw in it, by a poet named A'lavandapillai A'siriyar (ஆளவந்தபிள்ளை அசிரியர்), in all probability, the author of a much raised religious work named Gnānaviśhistam (ஞானவாசிஸ்டம்). It is wrong to confound the name ஆளவந்தபிள்ளையாசிரியர் with that of Tirugnānasambandar whose other name was ஆளுடையபிள்ளையார். The defect referred to, lies in the verse, தீயின்னன்னவொன் செங்காந்தன், which naturally means 'the bright-red kaந்தன் resembling the red-hot cinder in form.' The critic condemned the union of the words தீயின் and அன்ன which when pronounced together bring the name of அன்னன் in contact with தீ (fire), an ill-omened combination, which in the belief of the critic, brought immediate death upon the poet and the patron whose glory was sung. The technical name of such a flaw is an ஆனந்தக்குற்றம். Nacchinarkkiniyar ran down the critic very vehemently for his impudence in attributing flaws to works of imperishable excellence composed by sages of the classic age. The commentator's critical acumen and unbounded admiration

for the Sangham poets are presented in a nut-shell, as it were, in his vehement defence of the fame of the academic poets.

The title of the poem demands an explanation. Malaipadukadām signifies 'the sound made by mountains'; the commentator unnecessarily compares the mountains to elephants when he explains the title of the poem.* The poem bears also a more significant name, கூத்தாற்றாப்படை. The dancers or actors (கூத்தர்) who are guided in the poem to Nannan had to pass through mountain regions (குறிஞ்சி) where the sounds made by people of different occupations and beasts of various kinds mingle with the continued reverberations from the natural amphitheatre deafen the ears of the wayfarers. The description in this connection is very graphic and the author struck the key-note of the poem in the very title he conferred upon his imperishable work.

A study of the Sangham works discloses that the poets had in common a stock of ideas and forms of expression. There was no plagiarism as one might suppose. Each poet has left sufficient marks of originality in scholarship. Of such ideas and forms of expression a few are mentioned for elucidation:

The soft soles of maidens are compared to the soft tongue of the dog that gasps for breath. This comparison occurs in three of these idylls, Porunarattruppadai, Sirupānattruppadai and Malaipadukadām.

The broad streets of towns wherein people move ceaselessly are compared to flowing rivers, as in Maduraiikkānchi, Nedunalvadaï and Malaipadukadām.

Nice rice is compared, by way of exaggeration, to one's fingers, on account of their luxuriant length.

முட்டாட்டாமரை; வலனேற்புதிரிதரு; நல்கேள்வித் துறை பேரெய், தொல்லாளை நல்லாசிரியர் and several other expressions repeatedly occur.

As observed already in this chapter that attruppadais cannot but be stereotyped in their form; the author of this poem, however, engages the untired attention of the reader by bringing into his work a good stock of amusing and instructive information. The poet Kausikanar is indeed an admirable botanist and a useful agriculturist. As in Wordsworth, nature forms the background for the portraiture of human manners and customs. A faithful translation of the work in English will be of immense interest to the public.

* Nacchinarkkiniyar says, மலைக்குயானையுண்டிதது அனந்த பதார்த்தமாய்க் கடாமென்கொடுப்பதவதால் இப்பாடகத்து மலைபடுகடைபெய்த பெயர் கூறலாம்.

கொடைக்கட னிதத்தசெய்யலோபென
வென்றிப்பங்குதழ்விதலோடேத்திச்

தடமருப்பெருமை மடாடைக்குழவி
துண்டொழம்புத்த தாண்டருகல்லிம்

கொங்குமுதுபெய்த செழுஞ்செய்ப்பேழை
 தெதாட்செறித்த மெல்விரல் சேப்பு
 வாமையீர்த்தடி வல்விதின் வகைஇப்
 புகையுண்டமர்த்த கண்ண டகைபெறப்
 பிறைநுதற்பொறித்த சிறுநுண்பல்
 பாந்துகிறழையிற் துடைவீன ணப்புலந்
 தட்டிலோளே யம்மா வரிகை யெமக்கே
 வருகதில்விருந்தே சிவப்பானை ந
 சிறியமுன்னொயிறு தோன்ற
 முறுவல் கொண்ட முகங்காண் கம்மே

II

Kuruntotai குருந்தொடை (lit. a collection of Short Poems) contains 402 stanzas, all on Love. The collection is named as *Kuruntotai* on account of the extreme shortness of the poems, the number of verses in each poem ranging between four and eight. The *கடவுள் வாழ்த்து* (adoratory Song on God) is usually furnished by *Perundēvanar* where *Siva* is described. It is to be borne in mind that *Siva* was the Supreme God recognised in the Tamil land during the Sangham age; in all the introductory invocations of the Sangham works, *Siva's* form and grace are dealt with. The compilation is shortly expected to come out in print. A poem of *Iraiyānar* much famous on account of the literary feud it caused between Himself and *Nakkirar* is comprised in this collection. Short as the lyrics are, they are of rare literary excellence; *Perāsiriyar*, a commentator of rare scholarship condescended to write a commentary on this collection, which, however, is at present lost. It is stated that *Perasiriyar* found the last twenty lyrics to be too abstruse and gave up commenting upon them. *Nacchinārkkiniyar*, who flourished some decades later, cleared the difficulty by furnishing his own comments on the abstruse stanzas.

The following Sonnet to the Bee by *Iraiyānar* is appended for specimen. The circumstances under which this poem was composed will be dealt with later on.

கொங்குதேர் வாழ்க்கை உஞ்சிறைத்தும்பி
 காமஞ்செப்பா துகண்ட துமொழிமோ
 பவிலையு செழுநீயநட் பின்மயிலியிற்
 செறிமெயிற்றரிவை கூந்தலின்
 நதியவுழளவோ நீயதியும் பூமே.

III

Ainkurunūru அங்குருநூறு is a collection of 500 erotic poems with an introductory invocation by *Perumdēvanar*. It deals with the Five Departments of True Love

in a charming way, each department being dealt with in a hundred poems. The authors are five in number.

The stanza appended will serve as a specimen :

மறுவிறவிச் சிறுகருங்காக்கை
 வல்புகைடரபினின் கிளையோடாரப்
 பச்சுன்பெய்த பைநின் வல்நி
 பொலம்புனை கலத்திற் தருருவன் யாதோ
 வெஞ்சினவிறல்வேற் காணையோ
 டஞ்சிலோதியை வரச்சாரை நீமே

IV

Pathittupattu பதிற்றுப்பத்து is a collection of Hundred Poems of ten groups, each group comprising ten poems. These groups of ten stanzas are eulogiums addressed to ten Chera sovereigns. The unbounded munificence and the undaunted heroism of the Cheras form the theme. An account of the Cheras mentioned in this collection has already been given. Among the ten authors of this compilation, *Kapilar*, *Paranar* and *Arisirkkilar* were academic members as well. *Koudamanār*, the author of one of the groups of stanzas, wished as a recompense the attainment of *svargam*; his patron, *பல்யாணச் செல்புழைக் குட்டுவன்*, conducted Holy sacrifices in due accordance with Vedic rules and it is credited that the Brahmin poet *Koudamanar* along with his consort reached the celestial world.

V

Paripādal பரிபாடல் is a collection of seventy poems in a special metre of the same name. Mr. *Swaminatha Aiyar* of the Kumbakonam College says that only twenty of the poems are now extant. The poems, as every poem in *பரிபாடல்* metre is, are all adoratory. Eight poems are eulogistic addresses to *Tirumāl* (*Vishnu*), thirty-one are encomiums on *Muruga* or *Subramanya*, one is an address to the ocean, twenty-six are in praise of the river *Vaigai*, and the four rest are devoted to the description of the city of *Madura*.

VI

Kalittotai கலித்தொடை is a collection of 150 very exquisite poems on the five departments of love, in *kalippā* metre. The first poem in the collection is an invocation in praise of God *Siva*, by *Perundēvanār*. The authorship of the poems is generally attributed to *Nallanduvanar* நல்லந்துவனார் one of the members in the staff of the *Madura* College. The compilation requires for its understanding students of high intellectual culture who are at once profound Tamil scholars and philosophers. The study of *Kalittotai* is indeed a study of the psychology of Love. A study

A poet by the name of நச்சென்டியார் praises the heroic sorrow of an old lady. A rumour that her son fled away for life from the battle-field was spread and the old lady, who had a firm belief in the unchangeable character of her son went to the battle-field, to ascertain whether her son fled for life from the field or died heroically in the battle. She was resolved on cutting away her breasts which fed her son, with a sword which she purposely took with her, in case it turned out, that her son ran away to save his life. She was happily disappointed to find the mangled corpse of her son amidst the heaps of the slain. The heroic pleasure which she felt at the moment was greater than what she experienced at the time of her delivery of the son. Compare Tiruvallavar's noble distich which might have been borrowed from this poem,

சுன்றபொழுதிற் பெரிதுவக்குந்தன் மனைச்
சான்றோனெனக் கேட்டதாய்.

It is indeed a great pleasure to note that the Tamil race produced noble mothers who cared so much for the preservation of the character of their sons.

CHAPTER XVI.

THE EIGHTEEN DIDACTIC WORKS.

பதனெண் கீழ்க்கணக்கு.

The eighteen works comprised in Pathinenkilkanakku can be easily remembered from the following *Vēnba*.

நாலடிநான்மணி காளுற்பதைத்திணைமுப்
பாங்கெகங் கோவை பழமொழி—மாழவல்
மின்னிசைசொல் காஞ்சியுடனேலாதி யென்பவே
கைநிலைய வாங்கீழ்க் கணக்கு.

[The கீழ்க்கணக்கு comprises (1) Naladiyār, (2) Nannanikkadigai, Four Nārppadu, i. e., (3) Kārnārppadu (4) Kalavali Nārppadu (5) Iniyavai Nārppadu (6) Innā Nārppadu, Five Thinai, i. e., (7) Kurinchiṭṭhinai (8) Pālaiṭṭhinai (9) Mullaṭṭhinai (10) Neithaṭṭrinai (11) Maruṭṭaṭṭhinai (12) Tirukkural (muppāl) (13) Tirikadugam (14) A'charakkṛvai (15) Palamoli (16) Sirupanchamūlam (17) Muthumolikkānchi and (18) Elādi.]

In these eighteen works are locked up all the wisdom for the guidance of man in this world as well as in the world to come.

The majority of these works are didactic; of these works Naladiyār (நாலடியார்) and Tirukkural (திருக்குறள்) enjoy the widest reputation; a person can

speak with authority if he quotes from these works. The quotations from these works has given rise to the சொல்லுக்குறுதி, குறும்கேத and Kural impart vigour to of the சூன் and வேல் impart tersity and force the quatra below the distichs of Kural, of expression in நாலடியார் Kural.

(1) Naladiyār (நாலடியார்) in four hundred *Vēnbas*; famous treatise is wrapt in generally to be a collection four hundred Jain sag entertained by a Pandya at his court at the dead of night leave at his hands, for they very sorry to part with the tended departure. Before a stanza under his seat. If hundred stanzas compose liest commentator of this who is reputed to have arranged chapters of ten quatrains on different subjects. It should be stanzas are addressed to the five stanzas are appended.

துகடர் பெருஞ்செல்வர்க ளே
புகழ்நடந்த கூழ்பல்லோர்
அகடுறயார் மாட்டும் நின்று
சுடக்கால் போல வரும்

[From the time blameless partake with a good lot of the outcome of the hard labour abides not permanently with the wheels of a carriage.]

தம்மையிகழ்த்தமை தாம்
றெம்மை யிகழ்த்தவினை
எரிவாய் கிரயத்து வீழ்வ
பரியதுவஞ் சான்றோர்

[It is the duty of sages to curb the abusive language of others on their part for their sure of hell where the fire is raging.]

3. கனைகடற்றண்டுசெர்ப்பக
அணியிழைக்கும்புதின்தந்த
துரிற்றின்றன்ன தகைத்
நாயிலனார் தொடர்பு

[Oh Pandya with dominions bordering on the noisy sea! the friendship with the learned is like eating the sugar-cane from the top, while that with ungracious men is like eating it from the bottom.]

That is, the company with the wise grows sweeter day by day while company with the low becomes sore and more insipid in course of time.

As specimen for curious felicitas of expressions, the following verses may be taken :

ஒருவன் பொருள் மருள் மருள்

[The patience of one binds two in friendship.]

கனகசூரன் கனகசூரன்

[The wisdom of the son is but that of the father.]

(2) *Ninmanikkadigai* நெய்மணிச்சொல் is a moral treatise in *Venba* metre by a poet named Vilambya Kannaar கன்னார்க்கொண்ட விலம்பியர். Each *Venba* lays down either four precepts or injunctions. Two illustrative stanzas are subjoined.

1. என்னைவென்ற மெய்யென்ற தென்பெறிந்
கொன்றத கொன்றதென்றமெய்யை—உன்னை
தென்பெறிந் தென்பெறிந் உன்னை
உன்னைவென்ற தென்பெறிந்.

[Let nobody ever despise a man for his poverty; let nobody receive a reward from the hands of an unworthy personage; let nobody show his burning rage towards the low; let nobody in haste give vent to ungentlemanly expressions.]

2. மனமுதல்தான் தன்னை வந்த பொருளின்
முனமுதல்தான் முனமுதல்தான்—உன்னை
மனமுதல்தான் முனமுதல்தான் உன்னை
மனமுதல்தான் முனமுதல்தான்.

[The magnanimity of the father is manifested by the son (the son is an exact copy of the father in point of character); the face is the index of the heart; the nature of a long cave is known to one who has entered it; the quality of the soil is brought to light by the rain.]

(3) *Kurnurppadu* கர்ணுப்படு is a treatise of 40 stanzas on the rainy weather or clouds.

(4) *Kalavali Nurppadu* கலாவலிநுப்படு is a very spirited war-poem by Poigaiyār பொய்கையார் commemorating the military achievements of the great Chola emperor, Kocchenganannar, of whom some account has already been given. The scene of battle was Kulaikkal. It was a sanguinary engagement in which the four-fold forces, namely, the cars, the elephants, the cavalry and the infantry of the Chera monarch named Kanaikkal-Irumporai were severely crushed.

The army of the defeated Chera consisted mostly of elephants which were all slaughtered by the mighty warriors of Kocchenganannar. The latter was strong in his cavalry and his horses are described as tigers springing on hills. His soldiers were excellent archers and many elephants fell a prey to their arrows. Blood is said to have run in streams. Elephants killed in battle appeared like uprooted hills. The trunks of elephants when cut off, appeared like long purses from which corals are poured out. The severed trunks of elephants lying under the white royal umbrellas presented the appearance of the black serpent Rahu endeavouring to swallow the full moon. (The eclipse of the moon is meant). Kites rising with the severed hands of the soldiers seemed like Garuda soaring in the sky with the five-hooded cobra in its beak. Jackals trying to draw away the entrails of the fallen soldiers appear like hounds endeavouring to break loose the chains with which they are tied to posts. Royal umbrellas turned upside down by the kicks of the angry chargers appeared like mushrooms uprooted by cows. Elephants drifted by the blood-current seemed like vessels tossed by the waves in an ocean. Falling elephants kissing the ground with their tusks appeared as though they turned the soil with silver ploughs.

Several kings and chieftains who were engaged in the battle lay dead in the field. Kocchenganannar was then young and was an accomplished archer. Several heroic women whose husbands were engaged in the battle came near the battle-field to witness the issue and they ran away wailing like terrified peacocks. It seems, though the poem does not record, that Kanaikkal Irumporai, the king of the Congus was taken prisoner. Poigaiyār, the author of this poem, was the poet-laureate of his court, who composed this poem to get a passport of freedom to his imprisoned monarch. The passport was at once granted but it was of no avail as this heroic king committed a passive suicide. (Vide the career of Kocchenganannar delineated in a previous chapter). As illustrative stanzas the two following are mentioned :

1. கனகசூரன் கனகசூரன் கனகசூரன்
கனகசூரன் கனகசூரன் கனகசூரன்
கனகசூரன் கனகசூரன் கனகசூரன்
கனகசூரன் கனகசூரன் கனகசூரன்.

2. ஒரு உலகம் ஒருவழியின் மொத்ததே
கனகசூரன் கனகசூரன் கனகசூரன்
கனகசூரன் கனகசூரன் கனகசூரன்
கனகசூரன் கனகசூரன் கனகசூரன்.

A poet by the name of நச்சென்னையார் praises the heroic sorrow of an old lady. A rumour that her son fled away for life from the battle-field was spread and the old lady, who had a firm belief in the unchangeable character of her son went to the battle-field, to ascertain whether her son fled for life from the field or died heroically in the battle. She was resolved on cutting away her breasts which fed her son, with a sword which she purposely took with her, in case it turned out, that her son ran away to save his life. She was happily disappointed to find the mangled corpse of her son amidst the heaps of the slain. The heroic pleasure which she felt at the moment was greater than what she experienced at the time of her delivery of the son. Compare Tiruvalluvar's noble distich which might have been borrowed from this poem,

சைவபொழுதிற் பெரிதவக்குந்தம் மனைச்
சான்றோனெனச் சேட்டதாய்.

It is indeed a great pleasure to note that the Tamil race produced noble mothers who cared so much for the preservation of the character of their sons.

CHAPTER XVI.

THE EIGHTEEN DIDACTIC WORKS.

பதனென்கீழ்க்கணக்கிது.

The eighteen works comprised in Pathinenkilkanakku can be easily remembered from the following *Venba*.

நாலடியார் நான்கு நான்கு பதனென்கீழ்க்கணக்கிது
பாங்குகளில் கோவை பழமொழி—மாறமல
மின்னிலைசொல் காஞ்சியுடனேலாதி யென்பவே
கைநிலைய வாங்கீழ்க்கணக்கிது.

[The கீழ்க்கணக்கு comprises (1) Naladiyār, (2) Nannanikkadigai, Four Nārppadu, i. e., (3) Kārnārppadu (4) Kalavai Nārppadu (5) Iniyavai Nārppadu (6) Innā Nārppadu, Five Thinaï, i. e., (7) Kurinchitthinai (8) Pālaiththinai (9) Mullaiththinai (10) Neithatthinai (11) Maruthatthinai (12) Tirukkural (muppāl) (13) Tirikadugam (14) A'charakkvai (15) Palamoli (16) Sirupanchamūlam (17) Muthumolikkānchi and (18) Elādi.]

In these eighteen works are locked up all the wisdom for the guidance of man in this world as well as in the world to come.

The majority of these works are didactic; of these works Naladiyār (நாலடியார்) and Tirukkural (திருக்குறள்) enjoy the widest reputation; a person can

speak with authority if he can support his views by quotations from these works. The importance of these works has given rise to the proverb, நாலடியார் சொல்லுக்குறுதி, திருக்குறளும் பல்லுக்குறுதி (Naladiyār and Kural impart vigour to one's words, and the twigs of the tree and bone impart vigour to the teeth). Intensity and force the quatrains of Naladiyār rank far below the distichs of Kural. Many ideas and forms of expression in நாலடியார் are evidently derived from Kural.

(1) Naladiyār (நாலடியார்) is a purely ethical treatise in four hundred *Venbas*; the authorship of this famous treatise is wrapt in obscurity. It is considered generally to be a collection of 400 stray stanzas by four hundred Jain sages. These sages were entertained by a Pandya and they all went away from his court at the dead of night without taking formal leave at his hands, for they thought that he would be very sorry to part with them if he knew of their intended departure. Before going away, each one left a stanza under his seat. It is said that these four hundred stanzas compose the நாலடியார். The earliest commentator of this collection was Padumanab who is reputed to have arranged these stanzas into 40 chapters of ten quatrains each, dealing with 40 different subjects. It should be noted that several of the stanzas are addressed to the Pandya. A few illustrative stanzas are appended.

துகடும்பெருஞ்செல்வக் தோன்றியக் காற்றெட்டிய
புகழ்நடந்த கூழ்பல்சொரோடுண்ட
அருமையார் மாட்டும் கிள்ளாது செல்வம்
சேட்காள் போல வரும்.

[From the time blameless fortune smiles on you, partake with a good lot of guests the food which is the outcome of the hard labour of bulls; for fortune abides not permanently with anybody but turns like the wheels of a carriage.]

தம்மைவிசுழ்த்தமை தாம்பொறுப்பதன் திமற்
றெம்மை விசுழ்த்தவினைப் பயந்தால்—உம்மை
எரிவாய் நிரயத்தினைத் தீய்த்தோடு வென்ற
பரிவதெனச் சான்றோர் உன்.

[It is the duty of sages not only to be put up with the abusive language of others but feel greatly sorry on their part for their sure fall after death in the pits of hell where the fire is raging.]

3. கனைவதற்குச் சேர்ப்ப கற்றறிந்தார்தோமை
தனிவித்கூழ்ப்புதிற் தந்தே—தவிக்கென
தூரிற்றின்றன் தகைத்தரோ பண்பின
சாமியைத் தொட்டியு

[Oh Pandya with dominions bordering on the noisy ocean ! the friendship with the learned is like eating the sugar-cane from the top, while that with ungracious men is like eating it from the bottom.]

That is, the company with the wise grows sweeter day by day while company with the low becomes more and more insipid in course of time.

As specimen for curious felicitas of expressions, the following verses may be taken :

ஒருவர் பொறுமை இருவர் நட்பு

[The patience of one binds two in friendship.]

மகிழ்ச்சி தந்தவனின்

[The wisdom of the son is but that of the father.]

(2) *Ninmanikkadigai* சிவமணிச்சொல் is a moral treatise in *Venba* metre by a poet named Vilambiya Kāṇanār கிணாயர் எழுதினார். Each *Venba* lays down either four precepts or injunctions. Two illustrative stanzas are subjoined.

1. எவ்வாறென்ற மெய்யொன்றை நெய்ப்பெய்தும்
செய்வாற்றை செய்வார்க்குமெய்யை—உயர்வென்றும்
நெய்யெய்தித் தோன்றாமை உயர்வ
உயர்வென்றும் தோன்றும்.

[Let nobody ever despise a man for his poverty ; let nobody receive a reward from the hands of an unworthy personage ; let nobody shew his burning rage towards the low ; let nobody in haste give vent to ungentlemanly expressions.]

2. மனமுள்ளுக்குத் தந்த மனதைப் பேருவன்
முன்னுள்ளுக்கு முன்னிற் செட்டை—தவிர்ப்பு
மெய்யெய்திப் பன்னுள்ளுக்கு மெய்யெய்திப்
பன்னுள்ளுக்கு மெய்யெய்திப்.

[The magnanimity of the father is manifested by the son (the son is an exact copy of the father in point of character) ; the face is the index of the heart ; the nature of a long cave is known to one who has entered it ; the quality of the soil is brought to light by the rain.]

(3) *Kūmarppadu* கும்பாபது is a treatise of 40 stanzas on the rainy weather or clouds.

(4) *Kalarali Nurppadu* கலாலி நுர்ப்பது is a very spirited war-poem by Poigaiyār பொய்கையார் commemorating the military achievements of the great Chola emperor, Kocchēṅgannar, of whom some account has already been given. The scene of battle was *குடமயம்*. It was a sanguinary engagement in which the four-fold forces, namely, the cars, the elephants, the cavalry and the infantry of the Chera monarch named Kanaikkal-Iruṇporai were severely crushed.

The army of the defeated Chera consisted mostly of elephants which were all slaughtered by the mighty warriors of Kocchēṅgannar. The latter was strong in his cavalry and his horses are described as tigers springing on hills. His soldiers were excellent archers and many elephants fell a prey to their arrows. Blood is said to have run in streams. Elephants killed in battle appeared like uprooted hills. The trunks of elephants when cut off, appeared like long purses from which corals are poured out. The severed trunks of elephants lying under the white royal umbrellas presented the appearance of the black serpent Rahu endeavouring to swallow the full moon. (The eclipse of the moon is meant). Kites rising with the severed hands of the soldiers seemed like Garuda soaring in the sky with the five-hooded cobra in its beak. Jackals trying to draw away the entrails of the fallen soldiers appear like hounds endeavouring to break loose the chains with which they are tied to posts. Royal umbrellas turned upside down by the kicks of the angry chargers appeared like mushrooms uprooted by cows. Elephants drifted by the blood-current seemed like vessels tossed by the waves in an ocean. Falling elephants kissing the ground with their tusks appeared as though they turned the soil with silver ploughs.

Several kings and chieftains who were engaged in the battle lay dead in the field. Kocchēṅgannar was then young and was an accomplished archer. Several heroic women whose husbands were engaged in the battle came near the battle-field to witness the same and they ran away wailing like terrified peacocks. It seems, though the poem does not record, that Kanaikkal-Iruṇporai, the king of the Congus was taken prisoner. Poigaiyār, the author of this poem, was the poet-laureate of his court, who composed this poem to get a passport of freedom to his imprisoned monarch. The passport was at once granted but it was of no avail as this heroic king committed a passive suicide. (Vide the career of Kocchēṅgannar delineated in a previous chapter). As illustrative stanzas the two following are mentioned :

1. கலாலி நுர்ப்பது பாடியவர் கலாலி நுர்ப்பது
பலவருகொன்றே கலாலி நுர்ப்பது—நிலவொன்றே
கலாலி நுர்ப்பது பாடியவர் கலாலி நுர்ப்பது
கலாலி நுர்ப்பது பாடியவர் கலாலி நுர்ப்பது.
2. குடி உயர்வாறு நுர்ப்பது பாடியவர்
கலாலி நுர்ப்பது பாடியவர் கலாலி நுர்ப்பது
கலாலி நுர்ப்பது பாடியவர் கலாலி நுர்ப்பது
கலாலி நுர்ப்பது பாடியவர் கலாலி நுர்ப்பது.

ஆவுதாணாபிபோன் புனாடன்
மொவையட்டனாத்த.

(5) *Iniyatai Nārppadu* இனியதை காற்புத is a poem of forty stanzas, each stanza treating of things which are approved as sweet and agreeable to all. The authorship is attributed to Būthanchēthanār புத்தஞ்சேந்தனார். One stanza is appended for specimen :

குழவி பிணிவிந்தி வாழ்த லினிதே
செறு மவையஞ்சான் கல்வி யினிதே
மயலிக ளல்லாய் மாண்புடைமார்ச் சேருந்
திருவுத்திர் வின்றே லினிது.

[The healthy growth of an infant is indeed sweet ; the erudition of one who does not lose courage before the assembly of the learned is indeed a rare acquisition ; the fortune that seeks the hand of great men who never turn dizzy by it is indeed good, if it can permanently abide with them].

(6) *Innā Nārppadu* இன்ன காற்புத is a poem of forty stanzas composed by the far-famed Kapilar. Each stanza lays down things or matters which are disagreeable or should be spurned away. One specimen stanza is appended :

ஆன்றமைந்த சான்றோருட் பேதைபுல்லினு
மான்றிருண்ட போழ்தின் வழக்கல் பெரிதின்னு
நோன்றமைந்து வாழாதார் நோன்பின்னு வாங்கின்னு
வீன்றனை யோம்பா விடல்.

[It is bad for an *ignoramus* to get into the assembly of the wise : it is a great folly to make a journey in jet-black darkness ; the penance of men who do not exercise patience is fruitless ; so also it is a great wrong to forsake one's mother without maintaining her].

(7, 8, 9, 10 and 11). *Aindinai* ஐந்தினை comprises five small works on the five departments of love. These works are Kurinchittinai, Pālaittinai, Mullaittinai, Neibhattinai and Maruthattinai. There is much doubt and dispute as to the works indicated by the word ஐந்தினை in the mnemonic stanza.

(12) *Tirukkural* திருக்குறள் is known by twelve names. Its dictates are of universal application. An exhaustive review of it will be given later in our account of Tiruvalluvar, its famous author. A distich, however, is here appended for illustration :

அறத்தாறிது வெனவெண்டுகிவிகை
பொறுத்தானோரேந்தானிடை

[The path of virtue is not far to seek ; just observe the man in the palanquin and the bearer of the vehicle].

(13) *Tirikadugam* திரிகடும் is another moral treatise in *venba* metre by Nallādanār நல்லாதனார். Each *venba* brings down three things collectively, and gives some common information about them. The title of the poem is suggestive for திரிகடு is a medicinal preparation consisting of three drugs which does good to a patient. This poem is, therefore as it were, a medicine to cure the malady of ignorance. Two quatrains are appended for illustration :

1. பணை முன்னர் வாழ்க்கைசெயலுந் தொகைகின்ற
பெற்றத்துட் கோலின் திச் சேறனு—முற்றன்னைக்
காய்வனைக் கைவாங்கித் கோடனு பிழ்முன் துன்
சாவ வறுவான் னொழில்.

[To lead a very prosperous career in the face of foes ; to go into a thick crowd of cattle without a stick in hand ; to befriend one who cherishes a spirit of revenge : these three are the acts of one who is on the verge of destruction].

2. இல்லகர்க்கோன்றிய முடைமையு மிவ்வுலகில்
நில்லாமையுன்னு நெறிப்பாடு—மெய்வுயிர்க்கும்
துன்புறுவ செய்யாத துன்பமையு மும்மூன்றும்
நன்றியு மாந்தர்க்குள்.

[Wealth which serves for distribution to the needy & the course of conduct springing from the understanding of the transitoriness of worldly joys ; and purity of not hurting any sentient being : all these three are found in men who have rightly understood the *summum bonum* of life.]

(14) *A'chārakkōvai* ஆசார்க்கோவை is a beautiful treatise of 100 poems on the etiquette of the Tamils. A great portion of the rules are no doubt derived from Sanskrit works ; so this work bears more of the impress of Sanskrit influence than any other work of the academic times. The author of this work is Peruvāyin Mulliyār பெருவாயி முன்னியார் of கனத்தூர். The rules to be observed in diet, dress, sleep, answering nature's calls, bath, and cleaning the mouth ; the decorum in the presence of elders ; the proper manner of practising the domestic virtues ; the avoidance of bad habits and pernicious company ; the manner of moving with kings ; the way to reap the benefits of domestic life : these are all dealt with in this treatise with all the charms of style.

Two stanzas from the work will serve as specimen :

1. தத்துவமு நான் மகட்கனத்தான் தந்துதிருக்கென்
பெண்ணிற் தவறாப்பெருமே—என்னைக்கும் [அ
பெண்ணிற் பொற்புபாற்றித் தத்தக்க அபகார
மன்னிய வேறே தருக].

[Let every man tender with care the following
for things, his body, his wife, the property entrusted
to another, and the money stored for provision in
times of distress; if these are not tendered with due
care permanent evil is sure to result].

2. எத்தெதும்பு துன்பமென்புடனாகை பெண்ணிற் பொற்
தக்கமும் என்னை மகட்புத்தத—தக்கமும்
மப்பெற்றி யாக முயல்பவர்க் காண
மெப்பெற்றி யாகும் பகிழ்.

[Let a person strive in his actions like the busy
ant, the yellow-necked sparrow and the crow; he is
then sure to reap the benefits of his domestic life].

The simile employed is pregnant with meaning;
the ant stores up eatables to serve it in winter, the
yellow-necked sparrow builds a tiny cottage (a nest)
to withstand the blasts of winter; and the crow
shows hospitality by calling out and messing along
with its fellow-creatures.

(15) *Palamoli* பழமொழி is a book of rare ancient
saws in four-hundred quatrains by a Jain sage named
[Nantarai Arayanar மூத்தகார அநாயகர். Each
quatrain ends with a verse which is an old saying,
the other part of the quatrain illustrates or explains
the truth of the proverb. Thus the aim of the work
is to impress the force and signification of the various
proverbs which were in use during the academic
times. A few quatrains are appended for illustra-
tion:

1. ஈக நமனென்ற கெருபுந் தந்தார்க்குக்
கேடு பிறரோடு சூழல்—கென்மணி
நீடுகல் பெறப் பினைப்பின் நித் தாமிகூற்ற
கோடு துறைத்து விடல்.

Ingratitude cuts its own throat.

2. மாயவதம் முன்னே வகைப்பெட்ட கன்வினைய
சூய்வின் நித் செய்வாநா பினை—அழிவினைத்
தொய்வான பொருதி தைஞ்செய்வார்க் காணும
நாயகனின் கந்தாணவாறு.

Procurvation in virtue is condemned.

தந்தரித்தார் கண்ட தடக்க மதியாநி
தொச்சாந்தத் தமகைப் புழைத்துரைப்பார்—தெற்ற
அதைகள் கருவி யன்மனை நாட
நினைகுட நீதெறுப்ப அகி.

[Humility is a virtue known only to the truly
learned; the ignorant out of envy trumpet their vain
glory. Oh Pandya with mountains on which cataracts
flow, a vessel full to the brim spills not its water].

4. உடைப்பெருஞ் செவ்வத் தவிர்ப்பெருமை
உடனெயில் துணைத்த குடி—உட்கையின்
ஒன்றிய கண்ணெயில் கைத்தல் துய்க்கிகை
கோவளி கோத்து விடல்.

[To put a man of no humility and uprightness of
behaviour in a high position commanding great
fortune is to give a fire brand in the hands of a
monkey].

The English proverb 'set a beggar on horseback
and he will ride it to the devil' echoes the same
meaning.

5. முறை தெரிந்த செவ்வாரும் கெடாத்தார்க்கும்
இகைநிலிய கோரோக்கம் கோவையு—முறைநிலித்
கோவையு—குவியதையு கோவையு
நீரோடுகிப்பா கோவையு.

[A king (or a judge) should mete out due justice
without swerving ever so little in favour (or disfavour)
of the rich or the poor; any divergence in the course
of justice resembles a river of milk with a water-
current in its course].

The miscarriage of justice illustrated here is
emphatically spoken by Goldsmith 'Laws grind the
poor and rich men rule the law.'

A few proverbs are also appended for specimen :

தத்துவத் தவறாப் பெறல்.

[The frog brings its own destruction by its croak].

கைதம் மனசை மாணவன் சேழ்.

[The low-born never attain true mental greatness]

சூய்வின் கைகைக் கோர் கை.

[A single stone suffices to disperse a thousand
crows].

(16) *Sirupachamūlam* சிறுபஞ்சுமம் is an ethical
treatise in *venba* metre, each quatrain dwelling upon
five important points which are associated together
by agreement or contrariety. The author of this
work is Māmūlanar, one of the professors of the
third academy. Two quatrains are attached for
specimen :

1. படைதனக்கு யானைவகைப்பாடும் பெண்ணின்
இடைதனக்கு தன்மை வகைப்பாடும்—படைதனக்கு
கோடாமொழிவகைப்புக் கோத்தகை கோத்தகரும்
யாடாத வகை வகைப்பாடும்.

[The elephants add beauty to a regiment; the slenderness lends beauty to the waist of a maiden; truth imparts beauty to one's conduct; the sceptre owes its beauty to justice; undaunted heroism is the true mark of beauty in a soldier].

2. மயிர்க்கு உயிர்ப்பு மார்பின் வனப்பு
உதிர்ப்பு காலைவனப்பு—செய்தித்தல்
புல்லின் வனப்பு வனப்பல்ல தூற் கையால்
செய்தல் வனப்பே வனப்பு

No beauty is comparable to the sentability of expressions in a treatise.

(17) *Madhumalikanchi* முருமொழிக்காஞ்சி, as its name indicates, contains the wise precepts of the aged for the guidance of the young. The authorship is attributed to Parisaikkilavan புரிசைக்கிலவன். The maxims are characterised by pithiness mingled with lucidity. A few of these maxims are added for illustration:

ஞாயிற்சூரியன் மகட்கெல்லாம்
ஞாயிற்சூரியன் மெருகுக்குடைமை

[To mortals on the earth surrounded by the boisterous oceans, righteous behaviour is a greater blessing than erudition].

நன்மையிற் செந்தன்மை வாய்மை யுடைமை

[Integrity is superior to courage.]

சாமுடைமை சகையினிப

[One's gracious nature is understood from one's charity (charitable deeds)].

வரிதோன் வன்னிய னன்மை பழிபார்

[The great will not blame a poor man for want of charitableness].

மகட்கெல்லாம் பெற்றின் பெறுப்பே நிலை

[No acquisition is greater than the possession of children].

பொருளைச் சேவையாக முறைசெயல் பொய்

[It is impossible for a man bent upon amassing wealth, to be just in his doings].

Is not a fine precept is this? and if only judges and magistrates are not greedy for money, what amount of fair play and justice can be met with at their hands.

உண்பு உய்யோர்க் குறுபிணி யென்து.

[Gluttony brings on a host of diseases].

(18) *Elidi* ஏலிதி is a moral treatise in *venba* metre by Ka. mōdaviyar கணிமோதாவியார். Every stanza in it contains six points of advice. The heading of this poem is like that of Tirikadugam, symbolic.

The name signifies a medical preparation of six drugs the first and the most important ingredient of which is *சலம்* (=the cardamom). A stanza is appended as specimen:

இடந்தித்தல் வெள்ளைமை கிழிந்துகோமை
படந்தித்தல் யார்க்கும் பதிப்பி—னடைதித்தல்
சண்டவா காழுறுஞ் சொற்காணிற் கல்வியின்கண்
வண்டவாநூல் வேண்டா விரும்.

[If the following six qualities, namely, relieving the distress of others, not despising anybody, not moving in the company of the low, satisfying hunger and thirst of others, conduct which would not wound anybody, and speech which will make one endeared to all, be found in a person, he requires not, for guidance, the treatises by men of great erudition].

S. A. THIRUNALAIKOLUNDU PILLAY, B. A.

(To be continued.)

THE VISION OF SIR LAUNFAL PART SECOND.

Sir Launfal, it will be remembered, on the eve of his departure from his castle in search of the Holy Cup falls asleep expecting a significant dream and in the dream with which he is blessed he meets a leper at the gate of his castle and his conversation with him brings the 1st part to a close.

The Second Part commences with the return of the Hero to his castle in winter as is the case with the hero of the Tamil poet who returns home from his campaign trying hard to overtake the rain clouds before they reach his land and give intimation of the approach of winter to his Lady. The American Poet accordingly begins with a description of winter. Sir Launfal is unable to bear the cold of winter outside his castle which fell into the hands of a rival claimant and resolves to take shelter in a sunny climate. He sees a crowd of caravans in a desert proceeding to a pleasant spring and before he could proceed there he is accosted by a beggar who happens to be the same leper who met him when he started on his Holy Mission. Instead of scornfully throwing at him a gold coin as before, he partakes of a single crust with him in sympathy with his sufferings remembering the sufferings of Christ. The leper appears before him glorified and explains the doctrine that gift must be accompanied with sympathy. Sir Launfal awakes.

from his sleep, throws aside the armour and never awakes, observing there is no use of finding the Holy Sepulchre as compared with the act of helping the suffering and the poor in the name of Christ. We shall translate each stanza as before in Tamil poetry.

PART SECOND.

I

There was never a leaf on bush or tree,
The bare boughs rattled shudderingly;
The river was numb and could not speak,
For the weaver Winter its shroud had spun;
A single crow on the tree-top bleak
From his shining feathers shed off the cold sun;
Again it was morning, but shrank and cold,
As if her veins were sapless and old,
And she rose up decipitly
For a last dim look at earth and sea.

செய்தொரு காலமும் இல்லாதது
பூவிலும் கிணியிலும் பனிதொன்னை
காலமும் இல்லாதது பனிதொன்னை
காலமும் இல்லாதது பனிதொன்னை
காலமும் இல்லாதது பனிதொன்னை
(பனிதொன்னைகாலமும் இல்லாதது)

பனிதொரு காலமும் இல்லாதது
பனிதொரு காலமும் இல்லாதது
பனிதொரு காலமும் இல்லாதது
பனிதொரு காலமும் இல்லாதது
பனிதொரு காலமும் இல்லாதது
(பனிதொன்னைகாலமும் இல்லாதது)

II

Sir Launfal turned from his own hard fate,
For another heir in his earldom sate;
An old, bent man, worn out and frail,
He came back from seeking the holy grail;
Little he recked of his earldom's loss,
No more on his surcoat was blazoned the cross,
But deep in his soul the sign he wore.
The badge of the suffering and the poor.

தான் தான் கிடந்த பனிக் கடல் தருக்குமே
பனிதொரு காலமும் இல்லாதது
பனிதொரு காலமும் இல்லாதது
பனிதொரு காலமும் இல்லாதது
பனிதொரு காலமும் இல்லாதது
(பனிதொன்னைகாலமும் இல்லாதது)

III

Sir Launfal's raiment, thin and spare,
Was idle mail against the barbed air,
For it was just at the Christmas time;

So he mused, as he sat, of a sunnier clime,
And sought for a shelter from cold and snow
In the light and warmth of long-ago;
He sees the snake-like caravan crawl
O'er the hedge of the desert, black and small,
Then nearer and nearer, till, one by one,
He can count the camels in the sun,
As over the red-hot sands they pass
To where, in its slender necklace of grass,
The little spring laughed and leaped in the shade,
And with its own self like an infant played.
And waved its signal of palms.

சூரியன் காலமும் இல்லாதது
சூரியன் காலமும் இல்லாதது
சூரியன் காலமும் இல்லாதது
சூரியன் காலமும் இல்லாதது
சூரியன் காலமும் இல்லாதது
(சூரியன் காலமும் இல்லாதது)

தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
(தான் தான் கிடந்த பனிக் கடல்)

தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
(தான் தான் கிடந்த பனிக் கடல்)

IV

'For Christ's sweet sake, I beg an alms;—
The happy camels may reach the spring.
But Sir Launfal sees only the grewsome thing,
The leper, lank as the rain-blanch'd bone,
That cowers beside him, a thing as lone
And white as the ice-isles of northern seas
In the desolate horror of his disease.

தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
(தான் தான் கிடந்த பனிக் கடல்)

தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
(தான் தான் கிடந்த பனிக் கடல்)

தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
தான் தான் கிடந்த பனிக் கடல்
(தான் தான் கிடந்த பனிக் கடல்)

V

And Sir Launfal said,— 'I behold in thee
An image of Him who died on the tree;
Thou also hast had thy crown of thorns,—
Thou also hast had the world's buffets and scorns,—

And to thy life were not denied

The wounds in the hands and feet and side
Mild Mary's Son, acknowledge me;
Behold through him, I give to thee!

செலுவைய ருயிர்விடுத்தோன் திருவுரு வுன்னிற்கண்டேன்
பலவென வழக்குமவ்வல் பட்டனை நீயுமன்றே
யுலகுடை யினிவுக்குத்து முகையுமே யுற்றாயந்தோ
யிலகுமுன் னுடம்பெயல்வா மிரத்தமேபொழிகாயங்கள் (10)
சாஸ்புடை மரியாட்சொல்வா சாஸ்சரி மெனக்குநீயென்
றேப்புடை யன்னாமைத் திருவ விதோவுனக்கு
வெல்புடை பெயருங்கண்ணா விளங்கிய குடக்குத்தேயப்
பாஸ்புடைபெயர்ந்ததேவன் பரிபலம்நினைந் துரைந்தேன் (11)
(குடக்குத்தேயப்பாஸ்புடைபெயர்ந்தேவன் = மேற்கு
தேசத்தி லவதரித்த இரிந்து)

VI

Then the soul of the leper stood up in his eyes
And looked at Sir Launfal, and straightway he
Remembered in what a haughtier guise
He had hung an alms to leprosie,
When he girt his young life up in gilded mail
And set forth in search of the Holy Grail.
The heart within him was ashes and dust;
He parted in twain his single crust,
He broke the ice on the streamlet's brink,
And gave the leper to eat and drink,
'T was a mouldy crust of coarse brown bread,
'T was water out of a wooden bowl,—
Yet with fine wheaten bread was the leper fed,
And 'twas red wine he drank with his thirsty soul.

சுற்றுவ னியம்பலொடு மவ்வழி யியம்பக்கேட்ட
மற்றா னுயிர்களையாவும் வந்தன கலந்தகண்ணா
லற்றென வையர் தம்மை யிமைப்பில னோக்கலுற்றான்
முற்றன தெதிரில்லின்று தருக்கிய முடுக்கனென்றே. (12)

அழுங்குளோய்க்குட்டனென்றே யாங்கவரெறிந்தபொன்னும்
மழுங்கலில் கவசத்தார்த்த மயலுறு மினியமெய்யும்
படங்கிண்ண மடைவவேண்டிப் படர்ந்தவந் நாளிலையர்
அழுங்குறு மலின்னெஞ்சு ம+த்தனூட் கொடுத்திகைத்தான். (1)

ஆங்கவர்க் கிருந்ததிற்று னென்றிரு கூறுசெய்தார்
பார்க்குடன் செற்றாற்றண்டைப் படர்ந்ததென் பனியுடைத்தார்
ஏங்கிய குட்டறன்ன முண்ணுநீ ரொடுமிந்துண்டார்
சங்கிவை மரக்கிணைத்தோ டுழிந்தகா ரன்னைமேனும். (14)

அனறவை யரியவாசக் கருணையஞ் சோறுமற்றைப்
புன்றிறப் புனலுமாக்குப் பொலியும்பா யசமாயிற்றால்
இன்றிவை யிறம்பூதென்னே யெம்பொருட் டிறந்ததேவன்
தன்றிறத் தந்தவெல்லாம் தாலிலா ரமுதமாமால். (15)

(இறும்பூத = ஆச்சரியம்)

(கருணையஞ்சோறு = பொறிக்கறியோடுகடியநல்லசோறு)
(எம்பொருட்டிறந்ததேவன் = Christ)

VII

* As Sir Launfal mused with a downcast face,
A light shone round about the place;
The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight
As the pillar that stood by the beautiful gate,—
Himself the Gate whereby men can
Enter the temple of God in Man.

இன்ன பலநினைந்தா ரெழின்ருந் மிகைஞ்செந்நீர்
மன்னுமா ரொளியொன் றுங்கம் மாநிலம் விளங்கிற்றம்மா [ச
சொன்ன உக்கொடுநேயன் றுந்தோ ன்றிலன் மதைந்தாநிடை
முன்னொரு சோதியாக மோகமாய் ருளித்தானன்றே. (16)

விளங்கின னின்டாச்செய்ய மேனிய னெழுந் தின்றான்
துளங்குறு கதவத்துடி தோன்றிய துணைமேபொல்
சுளங்கெழு மனிதரெல்லாம் புருங்காயிற் கதவமென்றே
விளங்கின னெவருஞ்செல்லும் வீடுனத் திகழ்ந்திருந்தான்()

VIII

His words were shed softer than leaves from the pine,
And they fell on Sir Launfal as snows on the brine,
Which mingle their softness and quiet in one
With the shaggy unrest they float down upon:
And the voice that was calmer than silence said,
'Lo it is I, be not afraid!

In many climes, without avail,
Thou has spent thy life for the Holy Grail;
Behold it is here,—this cup which thou
Didst fill at the streamlet for me but now:
This crust is my body broken for thee,
This water his blood that died on the tree;
The Holy supper is kept, indeed,
In what so we share with another's need;
Not what we give, but what we share.—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungry neighbour, and me.'

பண்ணவர் பகர்ந்தமார்தம் பயினைமெல் லையாயாங்கு
விண்ணவர் பனியுமெல்ல வேலையின் விடுவதேய்ப்ப
அண்ணல்தன் செவியினுடே யமைந்தன கலந்தவன்றே
விண்ணவர் விளம்பம்மாற்ற மென்மையின் மென்மைகென்
[மொ. (18)]

—வேறு—

அஞ்சா தொழியிக் கறிவா டெனைநீ
கொஞ்சக் குணனுங் கொளுமா நீயையாய்
தஞ்சம் மெனவித் தரையா வையுமே
பஞ்சம் மெனநீ கரைசன் டனையே.

(பஞ்சம்மென = திருக்கிண்ணப் பேண்டுமென்று)

(19)

பாரு ஏதன் விலகல் எழுத
 மீது படவீழ்ந் திவியை விடுவாதி
 வான்நீ விரிந் வலிபெய் தானல்
 வான்நீ விரிந் வலிபெய் தானல்.

(வான்நீ விரிந் வலிபெய் தானல்)

இவ்வளவு குதிரை விருது தானல்
 முன்னல் குதிரை வாயை முருகிய
 வான்நீ விரிந் வலிபெய் தானல்
 வான்நீ விரிந் வலிபெய் தானல்.

(இவ்வளவு குதிரை விருது தானல்—Christ)
 (வான்நீ விரிந் வலிபெய் தானல்—His blood)

பொரு குதிரை விருது தானல்
 உதிரை வாயை முருகிய
 வான்நீ விரிந் வலிபெய் தானல்
 வான்நீ விரிந் வலிபெய் தானல்.

(வான்நீ விரிந் வலிபெய் தானல்—Christ's Holy Sapper)

தான்நீ விரிந் வலிபெய் தானல்
 பின்னல் வாயை முருகிய
 தான்நீ விரிந் வலிபெய் தானல்
 தான்நீ விரிந் வலிபெய் தானல்.

IX

Sir Isounfal awoke as from a swoond
 'The Grail in my castle here is found !
 Hang my idle armour up on the wall,
 Lot it be the spider's banquet hall ;
 He must be fenced with stronger mail
 Who would seek and find the Holy Grail.'

—சொரு—

கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு.

கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு.

(கமலம் கொண்டு கமலம் கொண்டு—அதேமேசுவரன்—அதேமேசுவரன்)

(கமலம் கொண்டு கமலம் கொண்டு—அதேமேசுவரன்—அதேமேசுவரன்)

X

The castle gate stands open now,
 And the wanderer is welcome to the hall
 As the hang bird is to the elm-tree bough ;
 No longer scowl the turrets tall,
 The summer's long siege at last is o'er ;
 When the first poor outcast went in at the door,
 She entered with him in disguise,

And mastered the fortress by surprise ;
 There is no spot she loves so well on ground,
 She lingers and smiles there the whole year round
 The meanest serf on Sir Isounfal's land
 Has hall and bower at his command ;
 And there's no poor man in the North countree
 But is lord of the earldom as much as he.

—சொரு—

கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு.

கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு.

கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு.

(கமலம் கொண்டு கமலம் கொண்டு—அதேமேசுவரன்—அதேமேசுவரன்)
 (கமலம் கொண்டு கமலம் கொண்டு—அதேமேசுவரன்—அதேமேசுவரன்)

கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு
 கமலம் கொண்டு கமலம் கொண்டு.

T. VIRABHADRA MUDALIAR, B.A., B.L.
 (To be Continued).

EXTRACT.

SCIENCE JOYTNIGS.

(From the Central Hindu College Magazine).

Wonder never cease ! Perhaps the most wonderful,
 and certainly to the scientists the most disconcerting
 of the wonders which have crowned the closing years
 of the 19th century, consists in the discovery of a
 group of substances characterised by their radio-
 active properties. The term "radio-active", has
 been invented to describe the properties common to
 this group, and its meaning will be gathered from
 what follows.

The first of these bodies was discovered some time
 ago by the French Chemist Becquerel, who extracted

it from pitchblende, a rare ore of uranium; quite recently, two others have been added to the list by the indefatigable labours of M. Currie and his talented wife. Taking several tons of pitchblende M. Currie has succeeded in extracting a few grains of a body to which he gives the name *radium*, whilst Mme. Currie has obtained an equally striking though different body, called by her *polonium*, in honour of Poland, her native land.

* *

These substances were exhibited for the first time at the International Physical Congress held in Paris last August, when some of their properties were shown to an audience of several hundred persons. In the first place, the few grains of radium, so far obtained, emit spontaneously, and without apparent loss in weight or change in substance, what seems to be an everlasting light—a light, however, not directly visible to the eye, but having the power of illuminating and making visible certain compounds, such as barium platino-cyanide: thus a screen coated with this substance, when placed near the radium in a darkened room, shines with a bright and continuous light resembling that of a magnified firefly.

This "dark light," if the term may be used, given off from radium, and the other members of the family, and which constitutes their radio-activity, resembles ordinary light in that it affects a photographic plate, and can therefore be photographed by a magnet, and if one of the rays be allowed to fall on an insulated electrified conductor, it is instantly discharged no matter how carefully it is insulated. It would appear as if these radio-active bodies are constantly projecting from their own substance matter endowed with enormous velocity, and capable of penetrating and passing through many solid bodies, appearing on the other side with only slightly diminished activity. Especially interesting is the fact that neighbouring bodies become impregnated with these radiations, and themselves turn radio-active. The particles radiated attach themselves not only to inanimate bodies, but to persons as well. M. Currie has himself become radio-active; so much so that when he approaches the neighbourhood of an electrically charged body it loses its charge; no electrometer can be charged in his presence; it becomes useless.

* *

It has been pointed out that if radium had been a little more common, say as widely distributed as

gold, the existence of static electricity would never have been known, for a charged body would have been an impossibility. Thus the boundary between the possible and the impossible is daily becoming more vague; for as nature reveals to the patient devotees of science her secrets one by one, she does but give him glimpses of vaster tracts of country yet to be explored; so that he may well say with Newton—the greatest and the humblest of her priests—"I seem to have been like a body playing on the sea shore, finding here and there a smoother and a prettier shell, whilst the great ocean of truth lay all undiscovered before me."

ARTHUR RICHARDSON.

NOTES AND COMMENTS.

The following verse in Tamil has been addressed by Prof. Vinson on Rev. M. Julien Vinson, Professor of Oriental Languages in the National College of Paris to Rev. Dr. G. U. Pope, on receipt of his "Tiruvachakam."

* *

“இருவினைகடந்த செல்வனிகைத்த வரகத்தை மெல்லாம்
வருவி வினையாட்டாற்போது மறுமொழியதனில் வைத்தி
அருவினைகண்டெழுண்டத்தவற்றை முய்க்கரும்கை
குருவினையெனவணங்கிக் குறைவிலா வாழ்க்கைப்பாள்.”

* *

From the next issue will appear a translation of Siva Bhakta Vilasa, ordinarily known as Agastya Bhakta Vilasa in Southern India. This is a portion of Skanda Purana and gives the lives of the saints whose deeds are also set forth in the Periapuranam of Saint Sekkilar. The Sanskrit text and commentary has been published at Benares and is sold by Ganesh Das & Co., at 4 Rs. a copy.

* *

It is indeed very elevating to see a little bit of mock-tussle in the theosophic camp itself. Some theosophists of weight want to speak for others but unfortunately the latter resent it in a flaming mood. The result is the series of naive budgets "On the Watch Tower" in the March number of the "Theosophical Review." And the Theosophic laboratory practice reaches its most lovely pitch in Annie Besant's "Thought power, its control and culture," and it is a thousand pities that not one of the "research students" has as yet been able to manifest to the fleshy common-sense ocular sensorium of the world, the night of that "Thought-Power." It is troublesome of course for people of any calling to come down from the

spring-board of mellifluous discoursing and show a little sign. But verily it is difficult to escape the indictment "an evil and adulterous generation seeketh for a sign!"

In "Reviews and Notices" it is propitious to find scathing criticism on Turner's "Knowledge, belief and certitude." We need not commend the reviewer for the strength or parity of his understanding, but we should certainly hail it as a sample of excellent horse-play in unmitigated raillery. Evidently he is a tyro in his art and is just drilling himself in journalistic "slating." Mr. G. R. S. M. waxes eloquent on the recent work of Carl Schmidt on Plotinus and the gnostics. Mr. Mead's speciality in Plotinus and others of that ilk is a proven fact as also his occult investigations of the "Planetary claim." Woefully for the masses the gnostics and their speculations are as much a thick mystery to them as the "Lunar Pitris" are recondite fads. We could hope to understand the true import of these things when once we have sat at the grave of Theosophy and read its true epitaph written by the iron hand of Time.

The exotic droning of "Old Diary Leaves" has not yet ceased, and we find to our unutterable despair "the fourth series" has just been ushered into existence in the April number of the "Theosophist." In truth, the old diary is nothing short of a capacious Pandora's box. Everything between genesis and apocalypse has business in that narrative to need a new-fangled mention. Mr. Samuel Stuart sketches the origin of the world, quoting chapter and verse from every rusty book of spurious authenticity. The whole piece, which we are afraid is the concluding tail-piece of a past rigmarole, is solemnly occult, and all the forbidden "children of reason" have no hope of getting at the meaning. The "Rama Gita" translator is a curious specimen that will best adorn the London Zoo. To him the metamorphosis of the insect larvae as understood by zoologists is word for word equivalent to the ancient traditional lore of the Hindu, which makes beetles manufacture their own young from grubfoundlings picked up elsewhere. The process of manufacturing includes not only a solid training in mesmerism for the innocent beetle, but, what is a startling feat, a feat far worse than even egg-dancing, the improvisation of a sting, possibly at the head-end (!), to enable the hare-brained beetle to sting the fat grub introduced in the nest not to death as could be expected, but to the glorified "beetlehood"! He that hath ears to hear let him hear!! The Rama Gita will not have suffered one jot for lack of such sorry footnotes. The meaning of the Gita is far more limpid, when one keeps his mind clear of those old wife's tales.

"The Herald of the Golden Age" is as usual throws its vegetarian harp. One article reprinted from "the Family Doctor" speaks about the dangers of carnivorous. It is said that english butchers never hesitate to kill animals, plagued with diarrhoea. The grim thirst of the muscular Englishman for the horrid torrents of blood that flow down the yards of slaughter-houses and his appetite for chopped meat in which putrefaction has just commenced are as intense as his break-neck fascination for chronic alcoholism. The hand of Nemesis slowly works the retaliation, until at last the end is brought on by anthrax and allied infectious diseases. Yet more gruesome is the new method of cramming fowls for the market that obtains in London. When a chick declines breakfast, the fatterer opens the mouth of the poor idiotic bird and pushes the cramming pump into its mouth. At each operation, from half a pint to a pint of liquid food is given, which is twice or thrice as much as a healthy bird would manage to eat under ordinary circumstances. Night and day the attendants watch these miserable bipeds, lest they should slip off before the neck has been twisted. "Natural causes" must be kept out in any case. It goes without saying that when animal life is played with so fast and loose, the moral sensibility of man must perforce become dead. We don't know where the line of demarcation can be drawn between slaughtering animals and slaughtering man. Need we say that learned divines try to quote scripture for the purpose like the proverbial Devil?

The Tata Institute for Research is slowly coming forward to see the light of day and when started on its career of work, it will be the only one of its kind, to fit the Hindus for promoting the economics of their country. But we fear the probabilities of the development of the commercial resources of India on such a plan lie very far remote in the future. Whether practical specialists with large experience in engineering technology and sewage bacteriology would be the outcome or not, we leave it to time to demonstrate. One thing must come out of it more prominently than every other consideration; numbers of leading men from the educated ranks, who go round the Government Offices for lack of something to live upon, may find provisional relief in the matter of bread-winning on account of the decent fellowships. In this connection we must congratulate the Indians upon the

kind offer of Tata to take competent Indians for the Indian Civil Service, although the successful men in the attempt are made to serve future generations of students in the way they themselves were looked after. Though the plan is in plain prose "taking from Peter and helping Paul," it is a splendid machinery devised to keep the work going without anybody burning his fingers too much.

* *

The "Watch-Tower" notes in the April Theosophical Review form a pleasant contrast to those in the previous number, as it records not less than three very important discoveries, one of them of the greatest interest to the Hindus. This particular one is of the fact that America was discovered by the Chinese in 499. A. C., long before Columbus was born. It appears that some papers among those looted from the archives at Peking show that five Chinese missionaries sailed across the Pacific, and skirting the Fox Islands, landed in Mexico, opposite the Peninsula of Yucatan. All this story is confirmed by the existence of what were already suspected to be Buddhist temples in the State of Sonora on the Pacific coast. It is also reported that a ruined temple near the town of Ures in that State has yielded an inscription in Chinese characters, as also a statue of Buddha, which are said to indicate clearly the advent of Chinese Buddhists. It is also claimed that the Indians of that State possess many traditions and characteristics of the Chinese. When we perceive how many are more and more endeavouring to prove that Christianity in its essentials has been considerably influenced by Buddhism, and some even go to the extent that Christ himself was an Essene, which sect is claimed to have been but an offshoot of the religion of the great Indian, the present discovery furnishes an instructive commentary on the narrow views of Christians and on the magnificent sphere of influence which Indian thought has in reality wielded.

* *

An event of great interest, if not of the commanding importance of the former one, is the unearthing by the French Scientific Mission to Western Persia of the oldest as well as the longest Semitic inscription of Babylonia, running over six-hundred lines in length, from the mounds of Susa, the ancient Elamite capital. It is by a king called Manishtisu, belonging to a dynasty even earlier

than that founded by Sargon or Sarrukin of Akkad and his son Naram-Sin, whose very existence is rejected by some historians as a myth. But their exact date even has been established irrefragably as 3800 B. C., by the sensational discovery of an inscription which necessitated the antedating of these kings by 1800 years at one bound, instead of the old date of 2000 B. C. This was the cylinder of Nabonidus (550 B. C.) in which he declares that when repairing the great sun-temple at Sippar, he had the fortune to discover the foundation cylinder of Naram-sin, son of Sharrukin, "which for thrice thousand and twice-hundred years none of the kings who had lived before me (Nabonidus) had seen." A simple addition will give the date of the son as 3750 B. C. and allowing for his father's long reign, we must assign the latter's date to 3800 B. C. This date has been confirmed by later researches and also by an inscription found in the present search belonging to Naram-sin. Such being the tremendously ancient date of Sharrukin, we must travel farther back for that of the author of the newly found inscription, Manishtisu; but how far it is not yet determined.

* *

The last matter is the recent discovery by Capt. H. P. Densy, of what is at present supposed to be strong evidence of an inland sea in the very heart of Central Asia. The evidence consists in fossilised specimens of what is popularly known as Grasswrack, (*Zostera marina*, L.) a plant which is purely marine, plentiful throughout the coasts of Europe, and occurring also in the Atlantic shores of North America and in North-East Asia. It has never been found near an inland lake, only an allied species occurring in the Caspian. The fossils were found in perfect preservation near Yepal Ungar, in the Kwen Lun Mountains, at an altitude of 16,500 feet. The nature of the fossil as well as the fact that there is a salt-lake near the locality, has led the discoverer to think that the whole city was once an inland salt-lake. Whether this lake could have had any relation to the great Tertiary ocean which flowed over the site of the Himalayas, which connected itself with the Mediterranean and covered the great Germanic plain of Europe, is yet uncertain. But certainly a discovery which would have wide reaching effects has been made; and it may be hoped that the opening up of Northern Asia by Russia will in time furnish us with a complete geological history of India, instead of the ragged and isolated fragments of knowledge which only we now possess. The Theosophists as we may expect assert that this premised lake is the Central Asian Sea of the Atlantean period of which they had often been speaking.

THE LIGHT OF TRUTH — OR — SIDDHANTA DEEPIKA.

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APPAYA DIKSHITA.

One of the greatest intellects of which Southern India can rightly boast, is the famous Appaya Dikshita. It is a pity that neither Dr. Weber nor Dr. Macdonnell, in their works on Sanskrit Literature, make any allusion whatever to the name of Appaya, nor do they give the slightest clue to his date, life, works or other whereabouts. Not even a passing reference to him is to be found in the most recent work of the late Professor Max Muller on the "Six Systems of Indian Philosophy." To the Siddhantalessa-Saṅgraha published at Kumbakonum in 1894, is appended a valuable introduction in Sanskrit from the able pen of Bhattasri Balasarasvati Pandit Narayana Sudarsana. Pandit Manuvalli Gangadhara Sastri of Benares has also contributed a Sanskrit introduction to the same work published under the Vizianagaram Sanskrit series in 1890. The "Brahma-vidya," a Sanskrit journal edited at Chidambaram contains an article on the life and works of Appaya, and also some correspondence on the subject. It also appears that there is a life of his written by Sivananda Yogi, one of his own blood-relations. This, I believe, has not been printed. A concise introduction without anything of

argument is contained in Pandit Halasyanatha Sastri's edition of the Kuvalayananda (Kumbakonum). Dr. Barnell's Tanjore Catalogue and Aufrecht's Catalogue give us a deal of information as to Appaya's works, but do not help us in the least with any detail regarding his life and dates. The introduction to the Parimala (Benares Edition) merely refers us to the authority of Pandit Gangadhara Sastri. In writing the present article I have made liberal use of the mass of information to be gathered from all the sources above enumerated. Especially am I indebted to Pandit Bhattasri Narayana Sastri, whose introduction is the most detailed and complete biography that one could have access to.

Appaya was born in an age when sectarian quarrels were rife in this part of India among the followers of the various cults that were then, and, unfortunately, are still prevalent, and which rend asunder the bonds of love and union that should join the sons of the same soil, professing practically the same religion, based on the universally accepted authority of a single scripture, the Vedas. The influence of the great Ramanuja was perhaps then at its highest, and, as is generally the case with the product of every historic Reformation, his followers, in their unlimited zeal to

spread the gospel of their teacher at any cost, had begun to carry matters so far that philosophy had dwindled into sectarianism, and religion into phariseism. More of this will have to be considered when we come to take account of the life-work of Appaya Dikshita. Suffice it to say that there existed a real necessity for his presence in this world and for the work which he was destined to perform. Born in an orthodox family, bred up and educated by an able and very learned father, he was equal to the task that was set before him, and it is no matter for wonder that he is the reputed author of so many as 104 works, (1) as we learn from the usual colophons to his works. No wonder, too, that tradition paints him as an incarnation of God Siva himself, or, at least, of one of Siva's attendants, with a fraction of the God's divinity in him. Nilakantha, his brother's grandson, describes him, in his work called Nilakanthavijaya, as God Siva who has taken human shape, corresponding to the *Kalki avatara* of God Vishnu, (2). The belief also exists that it is he that is referred to in the more or less prophetic utterances to be found in the *Sivarahasya*. (3) These consist of two stanzas which predict, that in the Kali age, a Dikshita, born as a devotee of Siva, would restore the almost forgotten Saiva faith to its former condition of vitality and prominence. It is of course impossible to build any conclusion on such scanty foundation, or to draw any inference from one of the many instances in which the popular mind takes pleasure in depicting every more-than-average intellect of a former generation as a direct representative or messenger of the God-head.

Place of Birth.

In a village known by the name of Adayappalam, in the vicinity of Conjeevaram, which was for a long

time the seat of the Chola kingdom; there are people living in the present day, who trace their lineage to the personage that forms the subject of this article. This is strong proof that that village was the place of his birth. We have also corroboration, if needed, in the fact that both Appaya (4) and his grandfather (5) have written works in praise of the well-known God Varadaraja, whose name adorns the famous Vaishnavite temple of Conjeevaram. The enquiries made by the editor of the "*Brahmaavidya*" and embodied in his article, also corroborate this statement. We do not know on what authority Dr. Burnell writes that "Appaya Dixita's family was settled at Tirovalankadu or (Svetaranya), a village in the Tanjore District, where his descendants in the sixth degree still exist." Probably this tallies with the colophons to the chapters of Appaya's *Sivarkamanidipika*, which state that the author's family was dependent on Chinna Bomman or Bommaraju, a Nayak of the Tanjore Telugu dynasty. (6)

Family and Parentage.

These are matters as to which there is very little doubt. He was a Samavedin, of the Bharadvajagotra, as is evident from the many colophons in which he describes himself as such. His grandfather was known as Acharya Dikshita or, more popularly, Achan Dikshita. This we learn from a passage in the "*Nyayarakshamani*" (7), and from another which occurs in the prelude to the drama of "*Nala charita*" written by Appaya's brother's grandson, Nilakantha. (8) He is described as very renowned for his religion and scholarship, and was held in reverence by Krishna Raja (1508-1530 A. D.) (9), one of the kings of Vijayanagar. The number 'eight'

(4) वरदराजस्तव.

(5) वरदराजवसन्तोत्सव.

(6) Burnell's Tanjore Catalogue, p. 110.

(7) आसेतुवन्धतटमाचतुषारशैलादाचार्यदीक्षित इति प्रथिताभिधानम्, अद्वैतचित्सुखमहाम्बुधिमप्रभावमस्मत्प्रितामहमशेषगुहं प्रपद्ये ॥

(8) पारिपार्थक्यः—आः स्मृतमस्यकुलकूटस्थाः साक्षात्कृतब्रह्मणः सर्व-विद्यागुरवश्चन्द्रोपाः सोमपीथिनोद्वैतवादासहिष्णवो जगद्विदिता एव-अमीध्वपिविशेषात्तत्रभवानाच्चादीक्षित इति ॥ सूत्रधारः—राधु स्मृत साधु । तस्य कृष्णराजवन्दितचरणारविन्दस्य भग्द्राजकुलचूडामणेरष्टमः कतुभिरष्टभिरायतनैः शम्भोरष्टभिर्मर्मरष्टभिश्च सर्वविद्याविशारदैस्तनयैरष्टभिर्दिशोयशोभिर्ज्वलिताः ॥

(9) Sewell's List of Antiquities, Vol. I., p. 150.

See also "The Indian Review," Vol. II., No. 2, p. 81.

(1) चतुरधिकशतप्रबन्धनिर्वाहकाचार्य.

(2) लीढालीढपुराणसूक्तिकलावष्टम्भसम्भावना-पर्यस्तश्रुतिसेतुभिः कतिपयैर्नीति कलौ सान्द्रताम् ।

श्रीकण्ठोऽवततारयस्यवपुषा कल्मयात्मनेवाच्युतः
श्रीमानप्यदीक्षितस्सजयति श्रीकण्ठविद्यागुरुः ॥

(3) दीक्षितोऽपिभवेत्कश्चिच्छैवश्चन्द्रोदोगवंशजः । भासुरावारनिरतः
शिवभक्ताप्रणीः सुधीः । शैवशास्त्रं तदाभूमौ लुप्तं विस्तारयिष्यति ॥

कलौ छन्दोगोऽपि श्रुतिशिखरतात्पर्यवचनैर्ममग्रन्थोद्धर्जयति मद-
वादिद्विपद्विहः । भिनलेव दीक्षाक्षपितसुखवृत्तिविशवपदे शिवेदभ्रस्थाने
भवति च ततोऽन्तेममगणः ॥

exact length of his life may be gathered from a stanza in Nilakantha's Sivalilarnava, (19) and from the most exquisite stanzas which, at the critical moment of his death, escaped the lips of Appaya himself, within the holy precincts of Chidambaram, where he breathed his last. (20)

We find Appaya in his 72nd year at Benares in the company of the illustrious Jagannatha (Panditaraya), the author of Bhaminivilasa, and of Bhattoji Dikshita of Siddhantakaumudi fame. It behoves us in this connection to examine more closely the evidence on which this conclusion is founded, and also the nature of the relation and feelings that existed among three such intellectual giants brought together by destiny in a city, which was then, as it is now, the chief seat of advanced Sanskrit learning. We learn from the Nalacharita of Nilakantha (21), which we must take to be reliable authority, that one of Appaya's many contemporaries was Balakavi, whose drama of 'Ratnaketudaya' is perhaps not widely known. This Balakavi would have us believe that, in the first half of the last year of his life, Appaya was in close intimacy with Bhattoji and Jagannatha, and that, in the latter half, he performed a great sacrificial rite at Virinchipuram near Vellore, and thence moved, with his eleven sons and Nilakantha, to Chidambaram, where the closing scene of his life was laid. (22) During the short period of his acquaintance with Bhattoji, he taught the latter the Vedantasutras of Vyasa and also made him familiar with his own works against the Madhva sect. This is patent from the many stanzas from Appaya quoted by Bhattoji in his Tatvakaustubha. The

meeting with Bhattoji must have been at Benares. The contention of our Southern pandits that he came into contact with Appaya on his way to Ramesvaram, seems to be highly improbable. It cannot be proved that Jagannatha ever visited the lower parts of the Deccan, and, since it is shown by his own words that he was both a contemporary and a formidable opponent of Bhattoji and Appaya, it is not too remote an inference to be drawn therefrom, that the two latter formed their friendship at Benares, where, beyond all doubt, Jagannatha spent the last days of his chequered life.

The amusing incident that brought the critical faculty of Jagannatha into active play, must now be mentioned. Bhattoji was a pupil of Sesha Krishna Dikshita, and a co-student of the latter's son Viresvara, who was, in addition, Jagannatha's master. Krishna Dikshita had written a commentary called Prakriyaprakasa on the grammatical work of Prakriyakaumudi. Bhattoji, in his well-known work named Manorama seriously attacked the commentary of his teacher. Jagannatha was very much enraged at this ingratitude of a pupil to a preceptor and to the father of his own guru. He also disliked Appaya for the support he rendered to his adversary. He was once insulted in open assembly by Bhattoji. (23) Henceforth he commenced his crusade against the two professors who made common cause with each other. Some of his uncompromising and abusive criticisms of Appaya will be met with in his Sabdakaustubha-Sanottejana, (24) in his Sasisena (25) and in his Chitramimamsa-khandana, (26) and several other writings. But later on we find him reconciled to Appaya, for the latter is rumoured to have given him some spiritual advice, when he found him stretched in careless repose on the banks of the Ganges. (27) This and the fact that the popularly known 'Gangalakari' of Jagannatha was composed on the very brink of the holy river, lend additional support to the statement that Appaya spent a portion of his life at Benares.

(19) कालेनशम्भुः किलतावतापि कलाश्रुतुः षष्ठिमिताः प्रणिन्ये । द्वासप्ततिं प्राप्यसमाः प्रबन्धान् शतं व्यधादप्यदीक्षितेन्द्रः ॥ See also (22) below

(20) चिदम्बरमिदं पुरं प्रथितमेवपुण्यस्थलं सुताश्वविनयोज्ज्वलाः सुकृतयश्चकाश्विकृताः । वयांसिमम सप्तदशपरिनिवर्तभोगे स्पृहानकिञ्चिदहमर्थये शिवपदं दिदक्षेपरम् ॥ आभातिहाटकसमानटपादपक्षज्योतिर्मयोमवसिमे-तरुणारुणोऽयम् । There he ended, and his sons continued : नूनं जरामरणघोरपिशाचकीर्णसंसारमोहरजनी विरतिं प्रयाता ॥

(21) तथा वेदान्तकल्पतरुव्याख्यानं परिमलप्रन्थं रचयन्नस्तूयत बालकविना—'अप्यदीक्षितकिमित्यतिस्तुतिवर्णयामि भवतोवदान्यताम् । सोऽपिकल्पतरुर्धर्मलिप्सायात्विहिरामवसरं प्रतीक्षते ॥' इति.

(22) यष्टुं विश्वजितायतापरिधरं सर्वबुधानिर्जिता भट्टोजिप्रमुखास्सपण्डितजगन्नाथोऽपि निस्तारितः । पूर्वेऽर्थे चरमे द्विसप्ततितमस्यान्दस्य सद्भिश्चजिद्याजीयश्च चिदम्बरे स्वमभजज्ज्योतिः सतां पश्यताम् ॥

(23) Nagesa Bhatta, in his commentary on Kavyaprakasa, has this ह्ययद्वाविदुर्ग्रहप्रहवशान्मिलं गुरुद्रोहिणा यन्मलेच्छेति वचोऽविचिन्त्य-सदसि प्रौढेऽपि भट्टोजिना । तत्सत्यापितमेवधैर्यनिधिना यत्सन्त्यमुद्रात्कुचं निर्वर्च्यास्य मनोरममवशयन्नप्यप्यायान् स्थितान् ॥

(24) अप्ययदुर्ग्रहविचेतितचेतनानामार्थदुहाभयमहंशमयेऽवलेपान् ॥

(25) अप्ययदीक्षितदवानलदग्धशेषं साहित्यमङ्कुरयते सरसैर्निबन्धैः ॥

(26) सूक्ष्मं विभाव्यमयका समुदीरितानामप्ययदीक्षितकृताविहदूषणानाम् । निर्मत्सरोयदिसमुद्गरणं विदध्यादस्मादमुज्ज्वलमतेश्वरगोवहामि ॥

(27) किं निःशङ्कं शेषशेषेवयसित्वमागते मृत्यौ । अथवासखं शर्याथानिकटे जागर्तिजाह्नवी भवतः ॥

stanza of the Kuvalayananda, (39) Appaya informs us that he wrote the work at the request of Venkatapathi. But unless something more definite is known about these contemporaries, they are hardly of any help to us in fixing the date of Appaya.

Pandit Atmaram Jayant assigns the following independent reasons for believing that he was born in 1564 A.D. He infers from a certain stanza (40) in the Nilakanthavijaya of Nilakantha, who as stated before, was a contemporary and the brother's grandson of Appaya, that that work was his first attempt in the field of literary authorship. From the use of the present tense in another part of the same work (41), he comes to the conclusion that Appaya must have been living at the time of its composition. Now, Appaya is said to have conferred his benediction on Nilakantha (42) at Chidambaram, and, therefore, in his 72nd year. Nilakantha began his literary career when he was twelve years old. From the colophon (43) to his 'Nilakanthavijaya' we learn that it was written in the 478th year of the Kali era, that is, about 1636 A.D. If then the work was the first production of its author and written in his twelfth year, the year of Appaya's death must be taken as 1636 A.D., and that of his birth 1564 A.D. This view is rendered probable by the date of Venkatapathi's reign (1585—1614 A.D.); (44) for, Appaya must have nearly attained manhood before he was fit to receive the patronage of that king and to write such a masterly work as the Kuvalayananda at his request.

On the other hand, the learned editor of the "Brahmaavidya" of Chidambaram states that Nilakantha wrote the work in question in his thirtieth

year, but that he was, in his twelfth year, favored with the blessing of Appaya, who was then seventy years old. From these data, he fixes the year of his birth as 1550 A.D. This argument is accepted by Pandit Gangadhara Sastri.

Again, in his introduction to his edition of the Kuvalayananda, Pandit Halasyanatha Sastri puts forward 1552 A.D., as the date when Appaya was born, and bases his statement on the authority of Sivananda Yogi, one of his biographers referred to before.

I do not know on what ground Aufrecht fixes the end of the 15th century as the date of Appaya. (45)

Contemporaries.

Enough has already been said of some of Appaya's contemporaries, (a) Bhattoji, (b) Jagannatha, (c) Chinna Bommab, (d) Narasimha, (e) Venkatapathi, (f) Balakavi, and (g) Nilakantha. Some more will now be considered. (h) Khandadeva, author of Bhattakastubha. He refers to Appaya in that work. (46) (i) Sarvabhauma, otherwise known as Uddanda, author of Mallikamaruta, a drama, (j) Ratnaksheta Dikshita, a poet, none of whose works are extant. (k) Samarapungava Dikshita, the well-known author of Yatrprabandha. (l) Rajachudamani, son of Ratnaksheta Dikshita. (m) Venkata-dhvani, the famous author of Visvagunadarsa and Lakshmisahasra. (n) Sadasivabrahmendra, an ascetic and a Paramahansa. (o) Tatacharya, a great leader of Visishtadvaita philosophy and author of several works on the subject. He was always a rival of Appaya. Several amusing anecdotes are current, relating the several passages-at-arms that transpired between them. I reproduce one of them. When Appaya was alighting from his palanquin, Tatacharya flung a joke at the other, alluding to the latter's extremely short stature. (47) Appaya, with ready wit, returned the joke, founding it on a pun on words, and crediting his opponent with an utter ignorance of the alphabet. (48)

(39) अमुं कुवलयानन्दमकरोदपदीक्षितः ।

नियोगाद्वैकटपतेर्निरुपाधिरूपानिवेः ॥

(40) यस्सरम्भः कृतिविरचने दुष्कवीनामश्रेयो
यच्चैकान्त्यं तदुचितपदान्वेषणेचित्तवृत्तेः ।

लभ्यतश्चेदपि कव्यतामन्ततस्त्रीण्यहानि
स्यादेवं किसरसकविताराज्यदुर्मिक्षयोगः ॥

(41) See (2) above.

(42) योऽतनुतानुजसूनुजमनुग्रहेणात्मतुल्यमहिमानम् (Nilakantha's Tragarajastava).

(43) अष्टत्रिंशदुपस्कृतसप्तशताधिकचतुस्सहस्रेषु । कालवेषेषु गतेषु
प्रथितः किलनीलकण्ठविजयोऽयम् ॥

(44) Sewell's List of Antiquities. Vol. II, p. 262.

(45) Aufrecht's Catalogue, p. 22.

(46) मीमांसकमूर्धन्येन विधिस्तावनकृता ॥

(47) आकारोद्भूतः

(48) अकारोद्भूतः । आकारो दीर्घः ॥

Works.

If the 104 works which Appaya is said to have written, I have been able to find out so many as sixty-three. Several of these are not, at present, extant, but are known only by their names. Some of them, again, are commentaries written by Appaya himself, as was his wont, on his own works. I have arranged them in alphabetical order, and have given a brief description of the more important of them, to save the reader of the tedium of a dry catalogue.

(1) Adhikaranamala. (2) Apitakuchambastava. (3) Anarakosavyakhyas. This is on the sole authority of Dr. Oppert, and is doubted by Aufrecht. (4) Anantachalesvarastuti. (5) Atmarpanastuti (or Sivastachasika). A well-known devotional poem. Ananda Yogi, one of Appaya's biographers, has written a commentary on this work. (6) Adityasvaratnam (or Dvadasadityastava). Twelve *rag-svara* verses in praise of the presiding deity of the *sa*. (7) A commentary on the above. (8) Upasamaparakrama which appears to Dr. Burnell to be part of some work on Mimamsa. (9) Kavalayamda. The widely known commentary on Jayadeva's *Chandraloka*, a work on *Alankara*. (10) Krishna-anapaddhati. (11) A commentary on the same. (12) (Durga) Chandrakalastuti, which Dr. Burnell wrongly calls Chandrakulastuti. (13) A commentary on the above. (14) Chitrapeta. A work on Mimamsa. (15) Chitramimamsa, the popular *Alankara* work, which was criticised by Jagannatha in his *Chitramimamsakhandana*. (16) Jayollasanidhi. (17) Tatva-suktavali (Vedantic). (18) Taptamudrakhandana, directed against the practice, current among Vaishnavas, of scorching the shoulder-flesh with sacred marks. (19) Tingantasahasangraha, a grammatical treatise. (20) Dasakumaracharitasangraha. (21) Bharmamimamsaparibhasa. (22) Nakshatravada-si or Vadanakshatravali. This is perhaps the same as the *Nakshatravadamalika* (or more correctly *Nakshatratramalika*), which Dr. Burnell describes as "a controversial work on certain Vedanta topics, apparently against the Mimamsa." (23) Nakshatravali, a work on grammar, different from the above. (24) Nayamanjari, or Nayamanimanjari or Chaturmatasarasangraha, which, according to Dr. Burnell, is an attack on the Madhva sect. (25) Nyamanimala. (26) A commentary thereon. (27) Nyamayukhamalika. A work on Ramanuja's Vishnva school. (28) A commentary on the above.

(29) Namasaugrahamala. A glossary of familiar terms occurring in standard literary works. (30) A commentary on the same. (31) Nyayamuktavali, a work explaining the Madhva teachings of Anandatirtha. (32) A commentary on the above. (33) Nyayarakshamani, also known as *Narirakanyarakshamani*, though Dr. Burnell makes them appear to be two distinct works. According to him it consists of arguments used by the Saivas in explaining the *Brahma sutras* of Vyasa. Only the first chapter is extant. (34) Nyayaratnamala, treating of the Madhva school of Anandatirtha. (35) A commentary thereon. (36) Panchagranthi, a Vedantic work. (37) Pancharatnasastava. (38) A commentary on the same. (39) Panchasvaravivriti. (40) Parimala. A well-known work. This shows how far the writing of commentaries forms a unique feature of Sanskrit religious literature. The *Parimala* is a commentary on *Kalpataru*, which is itself a commentary on *Vachaspathi's Bhamati*, which again is a commentary on *Sankaracharya's* commentary on the *Brahma-sutras*. One cannot but be justified in seriously doubting whether the true intention of the primary author who spoke in enigmatic aphorisms can still be discerned after a series of no less than four filters. Commentaries here have invariably been made the occasion for an unfettered expression of the commentator's own views of philosophy and religion, and for this purpose, they sometimes stray from the clear signification of the words in the text, and sometimes get the better of the original by the timely use of a pun on words or an alteration of the measure. The *Parimala* has been edited at Benares. (41) A commentary on the *Padukasahasra* of Vedantadesika. (42) A commentary on the *Prabodhachandrodaya* of Krishnamisra. (43) *Prakritachandrika*. (44) *Balachandrika*, a commentary on his own *Sivarchanachandrika*. (45) *Brahmatarkastava*, explaining away statements in derogation of the superiority of God Siva, to be found in Puranas, Itihasas, etc. It consists of 49 verses. (46) A commentary on the above. (47) *Bhaktisataka*. (48) *Bharatatatparyasangraha*. (49) *Manimalika*. This is mentioned by Pandit Narayana Sastri. I doubt if this is a different work from the *Nayamanimala*, referred to above. (50) *Matasasarthasangraha*, consisting of 70 verses, concisely explaining the teachings of Sankara, Srikantha, Ramanuja and Anandatirtha. This must be another than the *Nayamanjari* or *Chaturmatasarasangraha* above.

enumerated. (51) *Madhvatanttramukhamardana*, a name very expressive of intolerant sectarian zeal. (52) *Madhvatanttrikhandana*. (53) *Madhvatanttrivivimsana*. The above three are works of criticism on the Madhva school. (54) *Manasollasa*, a Vedanta work. (55) A commentary on the *Yadavabhyudaya* of *Vedautesika*. (56) *Ratnatrayapariksha*, a comparison and a contrast of Siva, Vishnu and Sakti, as regards the efficacy of worshipping each. (57) A commentary on the same. (58) *Ramanujamatakhandana*. (59) *Ramayanatatparyaniraya*. (60) *Ramayanatatparyasangraha*. (61) *Ramayanabharatasasangraha*. (62) *Ramayanasara*. (63) *Ramayanasangraha*. (64) *Ramayanasarastava*. (65) *Laghuvivarana* (Vedanta). (66) *Varadarajastava* or *Varadarajasataka*, consisting of 100 verses. (67) A commentary thereon. (68) *Vasumatichitrasenavilasana*. (69) *Vidhirasayana*. A work on Mimamsa, much in vogue. (70) *Vidhirasayanasukhopajivini*. Dr. Burnell states that this is the author's commentary on his own *Vidhirasayana*, and not, as Dr. Hall says, an independent work in verse confuting the Mimamsa system of Kumārila. This is also called *Vidhirasayanasukhopayojani*. (71) *Vishnutatvarahasya*. (72) *Virasaiva*. This is based on the sole authority of *Antreht*. (73) *Vrittivartikam*, a work on *Alankara*. (74) *Vairagyasataka*. (75) *Santistava*. (76) *Sikharinimala*. One of Appaya's standard works. It is in the form of 64 verses which embody the meaning of several select Vedic and Puranic texts as far as they appertain to God Siva in his capacity as the Supreme Being. (77) *Sivakarnamritam*. (78) A commentary on the above. (79) *Sivatattvaviveka*, also a well-known work, a somewhat elaborate commentary on his own *Sikharinimala*. (80) *Sivadhyana-paddhati*, a familiar work of 150 verses. (81) A commentary on the same. (82) *Sivapurana-tamasatvakhandana*. (83) *Sivapujavidhi*. (84) *Sivamahimakalikastuti*, 25 verses in praise of Siva. This is more or less Mimamsic. (85) *Sivadvaitaviniraya* or *Sivadvaitaniraya* or *Advaitaniraya*. (86) *Sivanandalahari*. (87) *Sivanandalaharichandrika*, a commentary on the popular *Sivanandalahari* of *Sankaracharya*. (88) *Sivarkamanidipika* or *Sivadityamaridipika*, a commentary on the *Sutrashashya* of *Nilakanthasivacharya* or *Srikantha*. (89) *Sivarchanachandrika*. (90) *Sivotkarshamanjari*. (91) *Siddhantaratnakara*. (92) *Siddhantalesasangraha*,

a widely known Advaitic work and a *Kumbhakonam* edition being translated into English at Benares. Dr. Burnell remembered that Appaya's Dispositor of the Saiva Vedant works by him which, like the *sangraha*, prefer indifference with safety as representative." Pandit M. Gangadharly repudiates this doubtful commentary on the *Hamsasandharacharita*. (49).

Of these works but little necessarily admire the vast courage of the author who varied and unconnected style, rhetoric, Mimamsa, Sankhya, Saiva, Ramanuja and Madhva-ism that distinguishes Appaya's Sanskrit writings is that he has written a commentary to such of his works in his opinion, to be misinterpreted. Another of the same stamp has explained his *Tarkasangraha*. What a great tranquillity would be in our country, if the many authors of philosophical Sūtras had, in antiquity, written their views in commentaries on their aphorisms for the purpose than that of a conversation. Even of the numerous prayers the majority are controversial in his poetry that it looks some-thing from being literary and artistic verses, the graceful combination of philosophy so very characteristic of his minor poetical works. It is to his credit, that his works in writings especially, display a love of religion, and ingenuity. The most familiar of his long poems, the *Chitramimamsa*, *Parimala*, *Sivatattvamanidipika*.

(49) Add to these *Argyastuti* which bring the number of his works

THE ADMIXTURE OF ARYAN WITH
TAMILIAN.

(Continued from page 241).

The Puranic literature written specially to exalt the greatness of the Brahmans, proved otherwise and evidences to a great extent the nature of Brahmans, their authors. That we may not be charged with vilifying wantonly a great people, we beg leave to draw the attention of our readers to a modern misinterpretation and misrepresentation of *Linga*—a fact which we have alluded to before. Besides, we do not know to whom else we are to attribute the loving care with which gods and goddesses have been married a great number of times and the mundane manner in which the Court of Heaven has been long ago peopled. How badly, this disgusting account of the incestuous origin of man and the odious story of the unnatural birth of *Suruga* (Skanda), reflect on the character and ability of the composers of that unhealthy literature! Is it not true that the authors of the Puranic gods moreover, made their gods, viler than devils? Have not lascivious men placed in possession of the god places made them regular Pandemoniums? And will not accept the fact that those devotees who offer fervour to the temples do return with uneasiness? The Tamilian sanctuary is now filled with the effluvia of the Aryan vices; and this is the reason why respectable women now keep themselves aloof from temples. For, the Tamilian religion, unlike that of the Aryas, neither shuts its gate against nor opens it in favour of, any particular people or sex.

The Aryan Veda is too pure to be touched by a man or a woman. A person of the Sudra or a man of any caste is not entitled either to learn or hear the Vedas. Thus all women as well as Sudras are not people privileged to obtain salvation. The Tamilian religion on the other hand is the common property of all, either men or women. Its essence is love of god and neighbour. Unalloyed Love is the pivot on which the Tamilian religion turns. In the Aryan religion where gods and men act towards each other from motives of selfishness, the man prays and pays adoration, impelled by a selfish motive, to obtain a desired blessing, and the god bestows grace by the same self motive, on a man, in return to his sacrifices offered to them to appease their hunger and thirst. But the Tamilian,

like his God, is unselfish and is bound by sincere Bhakti (Piety) to Him. Tirumular the above mentioned saint and philosopher of a very early age, describes God as follows:—

“அன்பு மிகமு. இரண்டென்பர் அதிவிசை
அன்பு மிகமு. நான்கு மதிவரை;
அன்பு மிகமு. நான்கு அதிவிசை
அன்பு மிகமு. மகாவிசை.”

“The ignorant think that God and Love are different. None sees that God is the same as Love; were all men to know that God and Love are the same, they would dwell together in peace considering the God-Love.” The same is echoed in the Christian holy scripture (1. John IV. 16): “God is love, and he that dwelleth in love dwelleth in God and God in him.” “The songs of the Saiva Saints express devotion, humility and love of unspeakable fervour. We are reminded of the Psalmist's language (Ps. xviii. 1.) “I will love Thee Oh! Lord, my strength.” This spirit of personal devotion is not found (as Prof. H. H. Wilson has taught us) in the Vedas. Bhakti or loving piety is the main idea of the Saiva system and the fervent self-negating love and worship of Siva is represented as including all religion and transcending every kind of religious observance; and since all are capable of this, men of all castes can be received as devotees and saints in the Saiva system. Love is the fulfilment of all laws. Love elevates and perfects all.” (Vide Dr. Pope's Tiruvacakam, Introduction, (p. LXV)).

The modern Saivism shows clear vestiges of difference from the original Tamilism; for the cause of which we need not go far to look, its corruption being chiefly due to the intermixture of Aryanism so widely given birth to in their works of the Puranic period by the Brahmans who had an excessive love of fiction over truth. As the present Tamilism has been swollen by the flowing in of impure streams of thought, it has lost its native clearness and purity, with which it set forth, and betrays itself by showing many inconsistencies and improbabilities. We have seen already that the Tamilian God Siva and the Aryan deity Rudra are not identical. But the new set of the sacerdotal class, though they abandoned themselves entirely to the Tamilian philosophy, yet they endeavoured to reconcile the two beliefs, the Tamilian and the Aryanism by mutual identification. The early Brahmans were honest men and seekers after

truth; but their followers, who had nothing of their own merit but maintained their position only by birth right, became conservatives and took a pride in maintaining the old Vedas and the Brahmanas, which they kept secret for themselves in order that it may not be exposed to criticism and they went so far as even to pretend that everything they learned from the Tamilians, was already in their unknown Vedas; and from that time they began to support the imaginative Aryanism by trying to conciliate it with the philosophic Tamilism.

Thus the Vedic Rudra, the terrible God of thunder and storms, is mechanically identified with the Tamilian Siva, the amiable and graceful one. And by degrading him to be Rudra, they have subordinated him to the level of the other two, together with whom they have constituted the Hindu triad and have given him the function of the destroyer, one of the three godly functions, according to their conception of godhead. But the Tamilians still recognise in Siva, the one who is the sole executor of the five functions, namely, Creation, Protection, Destruction, Enriching with Grace and Releasing. The Tamil Sages sang him as one far above the 'Triad' Sivavakkiar, the Tamil sage and philosopher thus declaims this Tamilian truth against the Aryan fallacy.

“அரிபுமல்லை, அரனுமல்லை, அயதும்மல்லை, வப்புமல்லை,
கருமை, வெண்மை, செம்மை கடந்து தின்றாரணன்
பெரிதும்மல்லை, சிறிதும்மல்லை. பெண்ணுமாணுமல்லவே
தூய்மையுங்கடந்திறிந்த தூரதூரதூரமே.”

“It is not Hari (Vishnu); It is not Rudra; It is not Brahma. Beyond the colours, black, white, red,* soars the everlasting cause. It is neither great nor small; neither male nor female. Beyond every corporal state; it is further, farther, farther still.

The Tamilian thought of God is an ideal of love and grace infinite; and the Tamilian philosophic representation of the inseparable grace of Siva—the love is Uma, “mother,” properly ‘Ammal’; and this infinite

* The three colours white, black and red are mystically the three attributes, “*gunas*,” or the three principles in nature, as *Satvam*, “goodness,” (viz., wisdom, grace &c.), *Tamam*, “darkness,” (viz., delusion, sluggishness &c.), *Rajam*, “passion,” (viz., arrogance, valour &c.) These three *Gunas* according to the Purana teachings are the functional qualities of the Hindu Triad. And consequently, they are represented with the appropriate colour as to their functional qualities; i.e., Siva or Rudra white coloured, Vishnu black coloured, and Brahma red coloured, according to the Saiva Purana. But sage Sivavakkiar declares the Tamilian God as supreme one, transcending these colours and so, above the Hindu Puranic triad. Sage Manikavachar addresses Him, “அருகமே மொன்றுதான் உயர்வு!” “thou art the colours five; these are mystically the five godly functions which are said to be his ceaseless mystic dance.

grace, his true half, is also called Satti, “energy.” The Siddhanta philosophy teaches that Siva and Satti as the Sun and its radiance. Siva is the Supreme Divinity, and Satti or Uma is the spirit or his manifested energy. The Supreme Divinity Siva “the Love” sends forth Satti his spirit or energy that is like the ray of light which quickens, illuminates and purifies all things. “Indoed” says Dr. Pope, “the magnificent hymn, ‘Veni, Creator Spiritus!’ were translated literally into Tamil verse, it would seem to express in a much more appropriate and forcible manner, the whole idea which lies at the root of this Saiva system—that all light, knowledge, power, freedom and sanctification are from the Blessed Spirit sent forth by the Father for the salvation of his children. Of course Christians do not regard the divine spirit as really a dove—and the representation of the divine energy as a woman is surely not regarded as essential to the fullest development of the great truth, it is supposed to symbolise. We must not omit reference to the personification of wisdom [as woman] in the Christian sacred scriptures as well as in the apocryphal books. Many of these passages could be used almost precisely as they stand by a Saivite in expounding his views of Sakti. The Alexandrian school of philosophy and theology has followed out this course of personification to a great extent, and it does not seem to be improbable that those thinkers were influenced partly by South Indian ideas.” (Vide Dr. Pope’s *Virnaçakan*. Note xiii pages LXXXiii and LXXXiv.

Now, the Puranic writers, in their identification of Rudra with Siva, identified the dreadful Dhurga, Kali, etc., the wives of Rudra, with Uma the personified Grace of the Supreme Siva. We may point out here that Dhurga, Kali, etc., were, in the Vedic works, the names of the seven tongues of the fire, Rudra being the fire. And thus, they accomplished their reconciliation by surrounding these various deities with manifold legends and tales. It is true that the effective ‘energy’ of Siva is represented by the

* The same idea prevails regarding Vishnu and Lakshmi among the Tenggais, the earliest of the Vaishnava sects, belonging to the southern or Tamilian school. Says Monier Williams, in his *Religious Thought and Life in India*. “I heard it remarked by a learned Tenggai Brahman that no educated men believe Vishnu to be really married. ‘What most Tenggais hold,’ he said, ‘is that Lakshmi is an ideal personification of the deity’s more feminine attributes such as those of mercy, love and compassion; while some philosophers contend that the Hindu gods are only represented with wives to typify the mystical union of the two external principles, spirit and matter for the production of the universe.’”

Tamilian Philosophy as a mother and as His true half inseparable from Him—'the Love.' But the Brahminism or Puranism to which this Tamilian Philosophical Dea is stranger, conceived Satti as a separate female or Goddess. It is not wonderful, therefore, that an amount of mythology has accumulated around this one word 'Uma' or 'Satti,' on account of her union with Siva. "Strange stories," says Mr. Dutt, "have been blended together in the Puranic religions about Siva's consort. In the Satapatha Brahmana (II. 4. 4, 6) we are told of a sacrifice being performed by Daksha Parvati. Not the story, that Sati (Siva's consort and Daksha's daughter) gave up her life at the sacrifice, is a Puranic addition. Again in Kena-Upanishad, we find mention of Uma Haimavati who explains to Indra, the nature of Brahman; and this character of Uma Haimavati suggests the later Puranic legend that Sati was reborn as Uma, the daughter of the Himalaya mountains. How that mountain maiden attended on Siva during his meditation, how, aided by the God of Love, she failed to make any impression on the divine anchorite and how she at last won him by her penances and devotion, these are all lovely creations of the Puranic fancy." (Ancient India, pp. 651-652).

Let any thinking mind contrast these gross conceptions and the grosser legends by means of which, the Puranic Brahmanism endeavours to explain the divinity, with the original conception and representation of the same by Siddhantism and we are certain the difference will be most striking. The Tamilian transposes the name of God into the neuter as *Sivam*, and expresses thus his belief that his deity is one great essence without sex or corporal shape; and this was the popular belief till the fatal inroad made into it by the Puranic Religion. Though the Puranic religion has much influenced the minds of the masses, yet, the tendency of the Tamilian mind is ethical. The wise and the learned are constantly reminded of the cardinal principle of Tamilism—that there is but one Deity, and that others as Gods, men etc., i.e., the whole universe are but emanations of that universal soul, and will return to it; and the salvation or the eternal beatitude is obtained only by denial of self, and charity to others; and his mind is always turned towards moral duty.*

* Dr. G. E. Pope, in his introduction to the "Sacred Kural," says, "Sir A. Grant treating of Greek morality, before the birth of moral philosophy says truly, 'It is obvious that such a code as this could only arise among an essentially moral and noble race.' This is precisely what I claim for the Tamil-speaking people, and on the same ground."

Neither the old Aryan Brahmanism nor the modern Brahmanical Pantheism was ever capable of rooting out the Tamilian Nationalism from the land. When the Aryan Brahmanism mingling with the national religion, brought about the degeneration of the latter, then the great Buddha, "the light of the East," rose among the Tamilians and protested against the sinister influence of the alien belief with such reforms as were demanded by the circumstances. Though a thousand years later the Brahmins extirpated Buddhism in India, by fire, sword and relentless persecution, yet "they could not touch", as Mr. Gover says, '*the fons et origo*', from which the rival religion derived its life. The modern Puranic Pantheism in the guise of Tamilism though it has spread over India and been thought of by foreigners as the proper Hinduism, yet it could not, we dare say, influence the Tamilian mind entirely. We do not mean to say that this disastrous conversion of the popular mind to Puranic Pantheism was left to spread over the land unchallenged. The Tamilian sages have repeatedly protested against this calamitous transformation of men's minds, but the attractiveness of vice unfortunately gained over the good sense of men. But apart from the wide evil influence of the Brahmanical Pantheism, South India, has its indigenous philosophy called 'Siddhanta'—"the choicest product of the Dravidian intellect."

(To be continued).

PUNDIT, D. SAVARIROYAN.

"NAISHKARMA SIDHI"

OF

SURE'SVARA' CHA'RYA

TRANSLATED BY

N. HARI HARA AYYAR, B.A.,

ARGUMENT.

As the nature of every living being from Brahma to a stalk of grass demands that it should be free from every kind of misery, there arises a spontaneous desire in them to avert it. But Pain cannot be avoided as long as there is embodied existence, and body is the outcome of the stored-up fruits of our deeds good and bad. These fruits arising from actions enjoined and prohibited cannot lose their effects. Actions have their source in *Desire* and *Hate*, and the latter in pleasant and unpleasant associations of ideas. These mental associations arise from a false

notion of *duality* of objects, which again is due to the *ignorance* of the self-existent and secondless Atman, an ignorance similar to that which confounds mother-of-pearl for silver. It is clear therefore that Ignorance is the root of all misery. This ignorance is the obstacle to Eternal Bliss, which is the very essence of the Self, which is not subject to increase or diminution and which depends on nothing external for its achievement. Hence the *summum bonum* of all human ends can be attained only when Ignorance is set aside. This can only be effected by knowledge which is the sole remedy. But the Atman without understanding whom all happiness is imperilled, cannot be revealed by such ordinary and non-vedic methods of proof as Perception and Inference, and can only be attained from Vedanta. It is the object of this treatise which is a compendium of the Vedantic Philosophy to reveal such knowledge.

—:—:—

The first verse serves the double purpose of invoking Hari for success in the completion of this work, as well as of introducing the subject on hand :—

Salutation to Hari, the witness of Intelligence, who dispels the darkness of Ignorance, and from whom emanate all the elements, ether to earth, as the idea of a snake from a garland." (1)

The next verse pays homage to the Guru by bestowing high praise on his merits, with a view to show that the doctrines herein explained have their foundation on such a great authority :—

"Salutation to the Guru who loosens the knot of Ignorance and before whom all superlative qualities pale into insignificance." (2)

The next verse explains the purpose of the salutation to the Guru :—

"I now proceed to explain the knowledge of the Eternal substance, which puts an end to *samsara* and which is embodied in Vedantic texts." (3)

The subject-matter of this treatise is then described :—

The precise nature of that entity which is a matter of intuition alone, and which realized, everything else is realized, and without which nothing can be centered, is now explained." (4)

The next verse says that the arguments herein set forth are based on the authority of the Guru, in order to remove the doubt that there may be mistakes of omission or commission which may invalidate the authority of this work :—

"The doctrines of the Vedanta have already been explained by the Guru and I feel myself unable to supplement him; for, how can a fire-fly shine in the all-pervading rays of the Sun." (5)

Now a doubt is raised as to whether the present treatise is at all necessary if the doctrines of the Vedas have already been explained by the Guru. The next verse removes this doubt :—

"This treatise is commenced not with a view to supplement, enrich, or elucidate what has already been said, but only to test my knowledge on the whetstone of the knowers of Brahman." (6)

The next verse divides the subject-matter into four heads (1) Pain (2) The cause of Pain (3) the *summum bonum* and (4) the means of obtaining the *summum bonum* —

"The non-understanding of the Unity of the Self due to the experiences of the Self (in previous births) is termed Nescience, the root of *samsara*. The destruction of *samsara* is called Liberation of the Self." (7)

Having explained the first three divisions in the preceding verse, the author proceeds to describe the last division in the following verse :—

"The fire of right knowledge arising from the Vedantic texts destroys Illusion and not karma, for the latter does not prevent Ignorance." (8)

Now the various objections to the above proposition are set forth and answered as follows :—

Granting knowledge to be capable of destroying Illusion, how can it be of any use for Liberation which is attained by works alone? If you ask how this is, listen carefully to what I say :—

Suppose a person abstains from doing deeds which are coupled with a motive, and avoids all those which are forbidden, and performs only those which are enjoined as absolute duties :

What then?

"Well, the fruits of these motivated deeds do not affect him; nor does he descend to hell or attain lower-births, the forbidden deeds having been carefully avoided." (9)

REVIEW.

THE TAITIRIYA UPAṢHAD, with the commentaries of Sankarācārya, Sureśvarācārya and Sayana (Vidyarāṇya), translated into English by A. Mahadeva Sastri, B. A., Curator, Government Oriental Library, Madras. Parts I, II, and III.

Mr. Mahadeva Sastri is already well-known for the enthusiastic manner in which he has been endeavouring for a long time to make the classics of the Advaita-Vedānta available to the modern English-reading generation. He has been the first to take up the universally quoted Vārttikakāra, whose name, notwithstanding his immense authority and the great value of his work as amplifications of Sankara, we may in vain try to hunt up in the many volumes, large and small, which purport to give an account of the Advaita in English. These volumes, many by men who could claim only a cursory acquaintance with Sanskrit or with Philosophy, exemplify one long process of copying and recopying. And it must be with a sense of infinite relief that the reader will turn to a work such as the present one, where in addition to the familiar commentary of Sankara, which by the way has never been translated before, he meets the venerable Vārttikakāra and the prolific, but charmingly lucid, Śāyana.

The *varttika* on this Upanishad by Sureśvara, though it does not rank in importance along with that on the Bṛihadaranyaka, yet is of great value when it expatiates upon some of the crucial questions of the Advaita which continually crop up in Sankara's Bhaṣya on the two last *vallis* of the Upanishad. So it is that the *varttika* also which is nothing more than a repetition of Sankara when dealing with the Śikṣavallī, grows ampler in the two succeeding *vallis*.

The most copious commentary is no doubt Sayana's, which though it may seem to an accomplished reader but a mere summary of the various discussions contained in Sankara's Bṛahma Sūtra Bhaṣya and in the Vārttika, will be of great use to those who first make their acquaintance with the modes of thought of the Vedānta teachers. In fact, it may be said that Sayana's *Dīpikā*, though professedly a comment on the Upanishad, is practically a short but clear summary of the whole Vedānta; and a reader trying to understand this system can find no better or easier guide. Wherever possible, Sayana has introduced, even at the risk of some lengthiness, a succinct account of the important discussions in the Sūtra Bhaṣya and gives in the clearest manner the reasons for and against the views upheld.

One is glad to note that Anandagiri figures somewhat conspicuously in the 3rd part, quite in contrast to the fashion by which he is generally shelved by translators.

This author, notwithstanding his generally tiresome prolixity, is really indispensable in many places, especially in such portions where the Bhaṣyakāra indulges in Parsva-Minamāsa discussions and analogies, and is sometimes quite brilliant in his expositions of the meaning of Sankara or Sureśvara. He deserves our admiration in one respect, if not for anything else. The general run of philosophical authors in India, in the innocent guise of commentaries make diverse excursions into various other fields on their own account, only to be followed by another who would shoot out in quite other directions and possibly make his own commentary an occasion for virulently attacking the author he is commenting upon. Thus accumulates this stupendous pile upon pile of commentaries, constituting a heterogeneous mass, the only thread of connection between the individual members of which consist in the previous one affording an occasion for the author of the latter one to air his own views and forming a peg upon which to hang various irrelevant matters upon. Unlike this, Anandagiri was satisfied to be a bare guide to the better understanding of the text he is commenting upon and never went out of his way to introduce conceits of his own. Though sometimes he hammers away in a provoking fashion at a text already self-clear, it must be admitted that he is an indispensable guide to Sankara, from the manner in which he has performed his useful, though modest office, steadily refusing to be carried away beyond his limits by the fits of self-exhibition to which commentators very often succumb.

Thus combining in itself the works of three great figures in the early history of the Advaita Vedānta and a characteristic one by the great reviver of Vedāntic and Vedic studies during medieval days, the work is bound to prove interesting. And Mr. Mahadeva Sastri, as may be expected, has done full justice to the importance of the works by rendering them into clear and forcible English; while Sayana's comments make the volumes quite interesting reading. But one may wish for fewer misprints both in the English and in the Sanskrit text of the Upanishad which is printed alongside. Misprints seem to have become an integral part of Indian printing and our wish can only remain a pious one for a long time to come.

The first part, a small pamphlet, is devoted exclusively to Sayana's introduction to his *dīpikā* where he discusses the general bearings of the Vedānta doctrine and its relation to the *Karma-bhūda*. This will fairly indicate the scale on which Sayana has worked. The second contains the Śikṣavallī, while the third comprises the first five *anuvākas* and part of the sixth *anuvāka* of the Bṛahmavallī portion. Thus the major part of the Upanishad, about two-thirds, has been finished, including

the more elaborate portions of Sayana's commentary. We await with interest a further instalment of the work, which it may be hoped will conclude it.

M. N.

A QUERY.

Lovers of Tamil Literature will no doubt be perfectly familiar with the late Prof. P. Sundaram Pillai's *structure* on the age of Sambandha, which when it first appeared made a noise, which some thought to be somewhat disproportionate to its importance. However that may be, the purpose of this note is merely to have my doubts cleared upon a point, which if true, would entirely break down the whole of Mr. Sundaram Pillai's arguments as to the age of Sambandha. While rummaging a small collection of Tamil works, I came across an old edition of the works of Siva-guana-vallalar (செவ்ஞானவள்ளலார்), edited by one Arunagiri Svamigal of Conjeevaram; and from the eulogistic verses appended to it I gathered that tradition had it that this author was a disciple of Sambandha. Very much interested in what this disciple of the great Brahman Saint had to say, I turned to the works themselves and found that they confirmed the traditional account. For instance in the குருவணக்கம் to his சித்திரவெண்பா occurs this verse.

அம்மை முனிப்பா லந்தமுத பெறஞ்செல்
பெய்காம்பு புரக்கலந்த கீசனே - செம்மை
யாக்காம்பல் வாயினு லாமெதுட்பத்த
தகைக்காழிச் சம்பந்தா சொல்.

In the same work occur two others verses eulogizing his teacher:

ஞானசம் பந்தச்சொல் னுடோதுமேத்துவா
ருள சம்பந்த முருகுன்ற - ஞானமொழி
யொன்றும்போ தாதோசொல் துள்ளமே யெப்போத
கின்றதிருத் தாண்டகத்தி னில்.

சேபூத்தயேதச் சிரப்பொருளை யெல்லா
மேர்பூத் திருக்கடை யாப்பென - சேபூத்த
திருஞான சம்பந்தன் சேபாதத் துளிக்
கருணை னன்றியினை யாம்.

The tradition looks even more trustworthy in the light of the small work சீராமலகத்தாதி consisting only of ten verses and which is in the form of teaching imparted by Sambandha in reply to the queries of his pupil. We may quote here some four verses from it.

மெய்கை பொய்யென்றான் செனிகையல்ல கீடென்றான்
கைவத துரைகாழிச் சம்பந்தன் - ஐயமற
கின்போதம் போய்டத்தே நீடெனெனென்றான்
சென்போதத் தன்னே யிருந்த.

உத்தமனரி னியே யுயர்பிரம மென்பதவு
மற்றசெவன் குணப் பகுப்பதவு - முற்ற
யிறந்த விடத்திரண்டு மேகமே யென்றான்
சிறந்தகே காழியரு தே.

தேவே திருஞான சம்பந்த தேவிகனே
யோவிலெழுத் தஞ்செனியு மோதாய்கொ - லாவியார்
யின்விண்ணடைத் தள்ளிப் பிரியாத வானந்த
முன்னிரண்டைக் காணாதன் முத்தி.

முத்தி கடந்ததை மொழிஞான சம்பந்தா
சத்திதிரு வம்பலத்திற் றுன்றானுயர் - சுத்தயுவிர்
காண்முயலகைக் காலான் மிதித்தருளிக்
தானு உடம்புரிவான் றான்.

Thus far we can say that there is some internal evidence for believing in the tradition. But the strange thing is that at the same breath Siva-guana-vallalar refers to Meikandan (மெய்கண்டான்) Arulnandi (அருணந்தி) and Umapathi (உமாபதி). This if the tradition were correct, Sambandha could at best have been only a contemporary of these Saivite Samayagurus, i.e., he should have lived somewhere about the 14th century A.C. I trust that my doubt on this important point will be cleared by one of the readers of this journal. Before closing I shall quote the passages where the Saivite teaches are referred to.

மெய்கண்டேன் மேற்பிறவி கானேன் திருவெண்பா
மெய் கண்டா னுனை வினாவி.

(சித்தார்த்ததரிசனம் - பாயிரம்)

செவ்ஞான போதத்தாற் சென்மவிடாய் தீர்த
செவ்ஞான சித்தியாற் தேறி - செவ்ஞான
போதத்தை மெய்கண்டான் போதித்தான் சித்தியினைச்
சாதித்தான் ஞானருணந்தி.

மற்றிரண்டு மாய்ந்த மறவி துமாபதியார்
சொற்ற செவப்பிரகா சத்தொன்னு - லந்தகினை
யாங்கதவே சிவன்முத்த னாகுவிக்கு மந்துலே
யோற்குநீ ஓழியுப்பின் னும்.

அம்மைநரு வந்தாதி நத்தோரத்தாதி
பொய்யம்மையிலாப் பொன்வண்ணைத் தந்தாத் - செம்மைந
திருமூலர் மாயினை சித்தார்த்தமாகும்
வருமூலர் வாக்விமூல மாம்.

(செவ்ஞானப்பிரகாசமென்பா Verses 73, 74, 75.)

Again in English it reads:—

மஹிம மஹிம மஹிம மஹிம
மஹிம மஹிம மஹிம மஹிம
மஹிம மஹிம மஹிம மஹிம
மஹிம மஹிம மஹிம மஹிம

We may close with the following verse from the *Śaṅkara* where the author refers to five persons:

மஹிம மஹிம மஹிம மஹிம
மஹிம மஹிம மஹிம மஹிம
மஹிம மஹிம மஹிம மஹிம
மஹிம மஹிம மஹிம மஹிம

M. NARAYANASWAMI AITAN.

EXTRACTS.

(From the *Madras Mail*, May 2, 1901.)

DR. POPP'S LAST WORK.

It is more than three years since the announcement was made that the Rev. Dr. G. U. Popp was undertaking a translation of the *Thiruvachakam*, or the "Sacred Utterances" of the Tamil poet, saint and sage MANIKA VACHAKAR, one of the most important religious works among Hindus of Southern India; and after three years of much toil in advanced old age the Reverend Doctor has produced a volume which is in every way worthy of his great reputation as a Tamil scholar. The book consists of the Tamil text of the fifty-one poems which comprise this work, with English translation and notes, to which is prefixed a summary of the life and legends of the sage. There are also valuable appendices in which is given, besides other useful information, a clear account of the South Indian system of philosophy and religion, known as the *Saiva Siddhantam*. Though this system may claim to have as great an antiquity as that of the Sanskrit Vedānta, still it contains numerous indications of the considerable influence exerted upon it by the Sanskrit philosophy. The poems which Dr. Popp has edited, translated and annotated are more than a thousand years old, and are held in the greatest esteem and reverence by the Tamils, who recite them daily, in all the great Saiva temples of Southern India, with a great deal of religious fervour and devotion. Dr. Popp remarks, with much truth that these Hymns are on almost

every Saivite's lips, and are as dear to the hearts of "vast multitudes of excellent people there (in India) as the songs of DAVID are to Jews and Christians..... Scarcely ever has the longing of the human soul for purity and peace and divine fellowship found worthier expression."

The history of MANIKA VACHAKAR (literally "author of ruby-like utterances") is very interesting so far as it is known, and has been written by Dr. Popp with genuine sympathy and keen appreciation. But much of the life-story of the saint, as indeed is the case with all great personages of old in India, is lost in obscurity; and the few incidents of his life that are current among the people in the country are so mixed up with what is mythical and superstitious that it is no easy task to sift fact from fiction. Dr. Popp, however, has applied the historical method of criticism in the writing of the biography of the saint, and from a critical study of the writings of contemporary authors he has succeeded in giving, not merely a very readable, but a highly interesting account of the sage's life. This close and scholarly study of the life and work of MANIKA VACHAKAR has led Dr. Popp to express the opinion that few of the world's biographies are more interesting than that of this man of "rare genius," who when he was in his teens was chosen to be the trusted adviser and favourite Minister of the great King of Madura. He is said to have subsequently become an utterly self-renouncing ascetic, continuing persistent in his labours, patient in suffering and constant in devotion through the many years of his after life. MANIKA VACHAKAR is said to have lived about the middle of the ninth century A.D. when the influence of Buddhism in South India was on the wane, and Saivism was slowly regaining its lost ground. Many of his poems, therefore, have reference to the successful disputations which he had with Buddhists. Indeed, he would appear to have contributed in no small degree, by means of his poems, which are full of lofty feeling and deep spirituality, to hasten the decline of Buddhism in this part of the country.

The form of Dr. Popp's edition and translation of these poems is in every way admirable. The Tamil text is printed in bold type at the top of the page and the translation is given below. The rendering is in simple yet graceful English verse, bringing out as nearly as possible the true spirit of the original, and the metrical translation runs line for line with the Tamil text. The difficulty of rendering any

religious poem, from Tamil or any of the other vernaculars, even into ordinary English prose must be acknowledged by all who know anything about these matters; and this difficulty becomes all the greater when the translator essays to give the rendering in verse. But DR. POPE's qualifications for a successful completion of his undertaking will be conceded as unique; for during his long stay of nearly half a century in South India he made a thorough study not only of the Tamil language and literature but also of Tamil tradition and Hindu mythology as it has been developed in the Tamil Puranas. Further, his previous translation of the sacred *Kurral* of TIRUVALLUVAR, which is acknowledged to be the grandest ethical work of the Tamil people, as also his translation of the *Naladiyar*, another ethical work of note, has equipped him with the requisite knowledge. He also displays great facility of expression in his metrical rendering, a very necessary accomplishment for this kind of literary undertaking. The explanatory notes, with which the edition is copiously furnished, will be found of much use to students, as they represent the result of 15 years' close and special study on the part of the translator of this and other similar works. In fact, DR. POPE has revised and re-revised and annotated these famous lyrics from a variety of original sources; and the Lexicon, the Concordance and the General Index, which occupy 84 pages of the book, are as complete and exhaustive as can be desired.

In his short Preface, DR. POPE makes a touching reference to his life-long labours in the field of Tamil literature, and says:—"I date this on my eightieth birthday. I find by reference that my first Tamil lesson was in 1837. This ends, as I suppose, a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to a close my life's literary work." DR. POPE has laid the Tamil population of this Presidency under a deep obligation to him by his numerous publications. There can be no more inspiring and encouraging example to students of Tamil in this country than that set by this veteran Missionary and educationist, and any well educated Tamil scholar who has the interests of Tamil literature at heart can pay no more sincere compliment to, or show a better appreciation of the value of DR. POPE's unselfish labours, than by copying his studious example and publishing to the

world some other examples of the best works in Tamil literature. As yet the only worker in this field, so far as we are aware, is PUNDIT SWAMINATHA IYER of the Government College at Kumbakanam. He has already published scholarly editions of several very old and rare Tamil works, such as the *Jitaka Chintamani*, *Silappadikaram*, *Pattuppattu*, and *Purra-Nannuru*, each of which is a valuable mine of information in regard to the customs, manners, institutions and legends which prevailed among the South Indian people ten or twelve centuries ago. The catalogue of the Government Oriental Manuscript Library and the reports periodically published by the Curator show that there is still a vast and rich store of literary matter locked up in vernacular manuscripts which afford ample work for many a native scholar possessing the requisite literary attainments and patriotic enthusiasm. In conclusion, we must not fail to mention the generous and liberal help which the Secretary of State for India has extended to Dr. POPE in this his last important literary work. A word must also be said of the Clarendon Press, Oxford, which has printed the work in a most praiseworthy manner.

(From the *Madras Standard*, May 10, 1901.)

DR. POPE'S THIRUVACHACAM.*

It is gratifying to see that there are among Anglo-Indians some who look back to the place of their early life with feelings of pride and love. They love India on account of her glorious past, her literature and philosophy. They in a way bridge over the gulf that separates East from the West, and bring about a feeling of friendship and brotherly feeling between the rulers and the ruled. That one can fall back upon past greatness is a great deal in one's favour and that India can boast of a past literary history, at once great and sacred, must go a long way to command respect and admiration. Who can bring out this fact more conspicuously before the foreigner except it be a brother foreigner himself? To most of our readers, we need not introduce the name of Rev. Dr. G. U. Pope, for almost every Tamil student, however little he may be advanced, is already familiar with the name of the author of the *Elementary Grammar* which has long since found its way into every elementary school without exception. Pope Iyer's (Iyer meaning Teacher) *Grammar* is quite a household word in the mouth of every little Tamil student.

* "Thiruvachacam:" by the Rev. Dr. G. U. Pope, Clarendon Press.

That a staunch Christian Missionary, in the 80th year of his age, should have thought of translating and editing *Thiruvachanam* the Veda of Saiva Siddhantam, which from its very backbone is Heathen philosophy, is a matter which calls for more than a passing remark. The author, although he is not sure of the reception that will be accorded to the book, still thinks that this is a work that ought to be done. For, he states in his preface that "if the Tamil people and the English are ever in any degree to understand one another, and to appreciate each other's thoughts and feelings regarding the highest matters; if any progress is to be made in the development of a real science of Hinduism, as it now is, our English people must have the means of obtaining some insight into the living system which exercises at the present day such a marvellous power over the minds of the great majority of the best Tamil people." Struck with the beauty of *Thiruvachanam*, which means *Holy Utterances*, the editor states that "the sacred mystic poetry of a people reveals their character and aspirations more truly than even their peculiar legends and ballads," and ventures to suggest that, while Europeans should acquaint themselves with the feelings and convictions of those among whom they have to work, the Hindus should on their part obtain full insight into the "sacred poetry" of the West, so that there may be that complete mutual understanding which is so very necessary for a thorough confidence on either side.

The history of Manicka Vachagar dates so far back as the middle of the 9th century A.D., when the Pandian kings were holding sway at Madurai, when Saivism and Buddhism were waging war in the south, each trying to supplant the other with all the spiritual force which each could possibly command. Manicka Vachagar was quite a boy when his merit came to be recognized by the then Pandian king, and, as he grew up, he became a power in himself, and was a spiritual star that lit up all Southern India with his lustre and influence. A born genius, his words were valued as so many gems: for his very name means 'utterer of gems' and carried that influence both in and out of court so that before long the once powerful Buddhism began to lose ground and eventually to be wiped clean out of that portion of India which was subject to the great Pandian king. From his infancy, this great spiritual teacher who, in after years came to be looked upon as a saint and sage, showed signs of his future greatness and lived quite like an ascetic devoted to his king and trusted by him. To him Saiva Siddhantam owes its victory; by his undaunted courage, inspired spirituality, and persistent labours he was able to plant Saivism on its own ground. With his *Thiruvachanam* he watered and nursed it up and left it as a precious gift to all succeeding generations, who, ever grateful to his memory, chant his words and sing his praise almost daily in humble devotion. In a way this

hero and religious philosopher is represented as a martyr. Despite his personality, many were the trials of his life and several were the privations he suffered. Prominent of these latter stands the peculiar legend about him. When on one occasion having spent all the wealth given him by the king for the purchase of horses on the repairs of decayed temples and the building up of new ones, he found it hopeless to obtain horses for the king, he threw himself on the mercy of God, who stood him in good stead by turning jackals into horses, which, however, soon after assumed their natural form and ran away. Poor Manicka Vachagar was caught hold of, and was thrashed and tortured till the floods in the river Vaigai brought God himself to his rescue. In the disguise of a labourer, He carried mud for erecting embankments until he himself was beaten for not executing His work properly. It was then too late for the king to repent, when God disappeared in void air to the great wonder and distress of the king and all his subjects. Since then, the legended runs, our hero came to be looked upon as a great saint and sage, and the whole country worshipped him as such.

Of all the sage-poet's works, *Thiruvachanam* stands out boldly as a keystone to the great and ancient edifice of Saiva Siddhantam. From the days of the Pandian kings, down to the present time, or during a long unbroken period of over 1,000 years, *Thiruvachanam* is being read in almost every nook and corner of Southern India. The very fact that *Thiruvachanam* has held its own during so many centuries is proof positive, if proof were required, of its excellence. Dr. Pope has placed the civilized world under obligation to him by his work. His stay of nearly half a century in this land, his intimate knowledge of the people of this country, his great proficiency in the Tamil language, his scholarship, and undoubted command of his own mother tongue, and, above all, his unbiased mind, his amiable personality, and his natural aptitude have all conjointly contributed to his success in bringing out this code of morality which, while it is free from sectarian teaching, is replete with lessons of wisdom and deep piety. By this work, Dr. Pope has done a great service to India and has paid it a great compliment. As if a mere translation were not enough, Dr. Pope has followed up the *Thiruvachanam* in verse, equally good and beautiful as the original, and quite as inspiring. His introduction and notes leave nothing to be desired, while his Tamil Lexicon and Concordance give that completion to his work which accords with the subject he has handled. The book which has been nicely executed at the Clarendon Press is bound to find a place in almost every house in Southern India.

(From the Madras Times, May 28, 1901.)

THE TIRUVACAGAM; OR SACRED UTTERANCES
OF THE TAMIL POET, SAINT AND SAGE
MANIKKAVASAGAR.*

Indian civilisation is the product of many factors. The history of India is essentially the history of Brahman civilisation as modified by the various influences that attacked its continuity and moulded it into its present form. Dynasties have risen and fallen, new races have come and gone, but the civilisation of India of 1901 can be traced back to its ancestry through a period of no less than forty centuries. Of course in its progress, it had to encounter many forces, both Aryan and non-Aryan, indigenous and foreign, some of them so powerful indeed, like Buddhism for instance, that they for a time bade fair to supersede it altogether. But its vitality is so great, its elasticity and power of assimilation so vast, and its hold upon the people so strong that it has successfully weathered the storms, and stands to-day as one of the oldest fabrics of human creation.

Among these influences must be reckoned the indigenous cult, religion and philosophy of Southern India known as the Saiva Siddhantam. Erudition, often profound, is not wanting among the Indian pandits, but the critical, analytical, historical faculties have not been adequately, if at all, developed; and the result has been that the origin and history of this Saivism and its place in Hindu civilisation have remained obscure. This obscurity has been in a measure removed by the arduous labours of the octagenarian scholar and savant, Dr. Pope, who has in his advanced old age placed India under a deep debt of gratitude by this monumental publication. He has brought to the discharge of this self-imposed labour of love, a kindly disposition, a sympathetic appreciation of the beauties and truths discoverable in Tamil literature, and a profound scholarship, mostly free from that narrow feeling of jealousy, which sometimes unfortunately disables Christian Missionaries from seeing truths in other religions than their own. If the Tamil people and the English are to understand one another, if the gulf which rightly or wrongly is believed to exist between the rulers and the ruled in India is to be bridged, then it is most desirable that all Europeans, whose lot it is to dwell in the midst of and work for the Tamil people, should take pains to know accurately the feelings and convic-

tions of the Tamils and understand their aspirations and beliefs. Towards this understanding, a knowledge of the "sacred mystic poetry of a people will contribute more than their secular legends and ballads; for sacred hymns are continually sung by the devout of all ages and both sexes; and all classes of community are saturated with their influences." We heartily, therefore, welcome the work before us.

Dr. Pope has fully recognised the fact that Saivism is the real living religion of Southern India and that it has been only thinly veneered by a superficial layer of Northern Aryan Brahmanism. What takes place, when two different cults and civilisations, not wholly irreconcilable, are brought face to face with each other, took place in Southern India when the Northern Aryan with his vigorous and attractive religion and philosophy attempted to impose this system on the Southern Dravidian who had an indigenous philosophy and religion of his own. Dravidian heroes, gods and minor deities, were then identified with the Vedic powers of the Brahmans, and a fusion took place containing much that is essentially true and much that is or appears to be fantastic or false. The function of the scholar is to separate the gold from the dross and purify the religion which now forms the source of consolation to so many millions of the Hindu people.

The Saiva religion is the most ancient religion of Southern India, the home of the Tamils. It was beginning to lose its hold on the popular affections owing to the attacks of Buddhists and Jains; but the impetus given to it by the religious revival that sprang up under the leadership of the great Saiva reformers, Manikkavacagar and others, enabled it to overcome all opposition and regain its ascendancy. Manikkavacagar was undoubtedly the greatest of these reformers and his Tiruvacagam the greatest, or at least the most heart-melting, work on the Saiva Siddhantam. This work, as Dr. Pope has well said, "is recited daily in all the great Saiva temples in South India, is on every one's lips, and is as dear to the hearts of vast multitudes of excellent people as the Psalms of David are to the Jews and Christians."

Dr. Pope has not contented himself with the publication of the bare text, beautiful as it is, with its large, clear and attractive type and broad margin. He has given us an excellent rendering in English, which in most places conveys the meaning and in some even the charm and vigour of the original. He has given us in the shape of learned notes a mine of useful information collated from various sources bearing on the origin and development of local legends and traditions. He has prefixed a good life of the poet-saint which, though mainly based on the legendary Vathavurar Puranam—after all, perhaps

* The Tiruvacagam; or Sacred Utterances of the Tamil Poet, Saint and Sage Manikkavacagar; with English Translation, Introduction and Notes, by the Rev. G. U. Pope, M.A., D.D., Clarendon Press. Oxford 1900.

almost our only source—is vivid and sympathetic and in which the chief incidents of the sage's life, from boyhood to the final beatification, are all well and clearly told. The appendix, which must have cost the learned doctor a world of trouble, contains lucid and in some cases even lengthy notes on abstruse subjects like the *Pañchabrahmam* or the mystic formula of the five letters, the emancipation of the soul and the nature of Divine Grace, the *Caiva Siddhantam*, etc., etc., and deserves the careful attention and study of every one who wishes to understand and appreciate the religious instinct of the South Indian.

But this is not all. The doctor goes into the subject of prosody and classifies the various metres employed in this collection of sacred verse, and, to make the work complete, gives us references, bibliographical notes and an elaborate lexicon, concordance and general index covering more than eighty pages. He has also pointed out the influence of the *Sanskrit Bhagavat Gita* on the works of our poet, and inclines to the view that the *Siddhanta* is an eclectic system which has taken hints from external sources, but owes its completeness to the ingenuity of the Tamil mind. He has not failed to note the difference between the works of the Jains, which are "clever, epigrammatic, full of satire and worldly wisdom, but not religious," and the songs of *Manikkavachagar* which are full of "living faith and devotion." Nothing but praise, unqualified praise, is due to the eminent doctor who has spent his whole life in the study of Tamil literature and done so much and so well to bring the Eastern mind into contact with the Western. But we cannot help remarking that in one material respect he has not risen above the weakness of European scholars, who have, we are sorry to note a tendency to credit Indian civilisation and Indian institutions with as little antiquity as possible. He is, we fear, wrong in placing about the seventh or eighth century A. D. *Manikkavachagar*, who lived at least two or three centuries earlier. Indeed, there are scholars who assert that he was a contemporary of the poets of the last *Madurasangham*, which came to an end about the beginning of the Christian era.

We hesitate to acquiesce with the Doctor, when he says that the explanation generally given—that the "idols in Hindu temples are mere signs representing as symbols the Divine Being and some of his works and attributes"—is not an adequate statement of the case. Nor do we much admire the cautious (?) way in which, after summarising the eternal truths taught by *Manikkavachagar*, he remarks that it will be seen "how very near in some not unimportant respects the *Caiva* system approximates to Christianity." What the Doctor means is not very clear, but we can confidently say that the age of *Manikkavachagar* and his surroundings precluded all possibility of his having been in any manner influenced by the doctrines of the Christian faith.

SIVAGNANA SIDDHIYAN

OR

ARUL NANDI SIVA ACHARYA.

SUTRA VIII.

(Continued from page 240).

Adikarana II.

The importance of Vedas and Agamas.

14. As they expound all the truths, the Vedas and Agamas are called "*Muthal Nal*," "Revealed Books." Their immeasurable meanings are given out duly by those who possess the grace of God. Others try to interpret them according to their own sense and found various schools. *Smritis* and *Puranas* and *Kala Sastras* &c., form "*Vali Nal*" (*வலிநல்*). "Guide books." The *Vedantas* and *Upangas* form "*Sarbha Nal*" (*சர்ப்பநல்*) "aid books." Nothing can compare however with the Vedas and Agamas. We cannot find anything to say to those who would assert otherwise.

NOTE.

'*Muthal Nal*' is defined as the Books revealed by the Supreme Being devoid of all imperfections. '*Vali Nal*' as Books agreeing with the *Muthal Nal* in their conclusions but varying if necessary in other details. "*Sarbha Nal*" though following both the above, yet may contain variations and differences.

What are Purva Paksha & Siddhanta works?

15. The only real books are the Vedas and Saivagamas. All other books are derived from these. These two books were eternally revealed by the Perfect God. Of them the Vedas are *general*, and given out for all; the Agamas are *special* and revealed for the benefit of the blessed, and they contain the essential truths of the Vedas and *Vedanta*. Hence all other books are *Purvapaksha* books and the Saivagamas alone are *Siddhanta* Works?

The Goal of Siddhanta.

16. In the *Siddhanta*, the Supreme Siva has graciously revealed that He will, even in one birth,

make His devotees Jivannuktas, after removing their Mala, by bathing them in the Ocean of Gnana and making them drink of Bliss, and freeing them of all future births, will place them under His Feet of Final Mukti. Yet how mad is the world in not believing these Holy words and falling into sin and perdition by saying all sorts of things.

The Characteristics of the Supreme God.

17. He is the Supreme Lord, in whom all Intelligence, all Power, and all Beneficence is inherent. His Omniscience is manifest by His Revealed Works, the Vedas and Agamas. His Omnipotence is manifest by His granting the desires of those who follow and don't follow His commands. As He removes their Karma by making them eat their twin fruits, He is beneficent. We behold all these glories in Our Lord Siva.

NOTE.

The very symbols of God Siva show forth His glorious Powers, as the author of creation, development and Regeneration, *Droupavam* and Bliss.

The four Margas of reaching God.

18. The four ways of reaching God are *Sanmarga*, *Sahamarga*, *Satputramarga* and *Dasamarga*. These four Margas are also called Gnana and Yoga, Kriya, and Chariya Pâdas. They will respectively lead one to *Sayujya*, *Sarîpya*, *Samîpya* and *Sâhika Mukti*. The first kind of Mukti attained by Gnana Marga is the final Bliss, (*Para Mukti*) the rest are called *Pada Mukti*.

Dasamarga explained.

19. Washing and cleaning God's Temples, culling flowers and making various garlands for the adornment of God, founding flower-gardens, and lighting temples, and praising God, and obeying the commands of God's devotees, after bowing and humbly receiving their orders, all these are the duties of the *Dasamarga*, and those who work in this path will surely reach *Sivaloka*.

Satputra Marga explained.

20. Taking the fresh and fragrant flowers, *Dupa* and *Deepa*, Tirumanjana, and food, and purifying in all the five different ways, and establishing God's

symbol (சுண்ணாம்பு) and invoking God's Presence therein as All Intelligence and Light, and worshipping the same in all love, and praying to God and praising Him, and performing also Agnihotra &c., all these comprise the duties of *Kriya-Marga*. They who observe these duties daily will reach God's Presence.

Sahamarga explained.

21. In *Sahamarga*, one has to control his senses, stop his breaths, and fix his mind, and explore the secrets of the six *Adarvas* and know their Gods, and passing beyond into the regions of the bright *Chandra-mandala*, one has to drink deep of the *Amrita* filling his every pore, and dwell fixedly on the supreme Lights. If one performs this Yoga of eight kinds, his sins will fall off and he will get the form of God Himself.

NOTES.

The eight form of Yoga are *Yama*, *Niyama*, *Asana*, *Pranâyama*, *Pratyâkâra*, *Dâra*, *Dyâna* and *Samadhî*. Of these, the last five are only set forth in the text, and the first three are assumed.

Yama consists in *Ahimsa*, *Satyam*, Refraining from theft, celibacy or chastity, mercifulness, devoid of deceitfulness, contentedness, courage, taking little food, and purity.

Niyama consists in performing *Tapas*, and *Japa*, and *Vratam*, believing in God, and worshipping Him, and reading and meditating on the *Shastras*, being cheerful, fearful of evil, and intelligent.

The *Asanas* are *Swastikasana*, *Gomukasana*, *Padmasana*, *Virasana*, *Simhasana*, *Bhadrasana*, *Muktisana*, and *Mayurasana*.

Sanmarga explained.

22. In *Sanmarga*, one studies all the Various arts and sciences and Vedas and Puranas and the different religions, and after rating all other knowledge as low, he holds on to the truth of *Tripadartha* and finding the Path of reaching God Siva, and realising the non-distinction of *gnathuru gnana* and *gneya*, He becomes one with God. Such great men reach *Sivam*.

J. M. N.

(To be continued).